

336
25

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CONTENTS OF VOLUME XXI.

EDITORIALS.

	Page.
Antagonism.—J. V. B.	224
A Sermon in Vacation.—L.	337
"A. U. A.," The	212
Believers and Make-Believers.—L.	338
Business Morals.—L.	326
Centennial Tributes.—H. M. S.	288
Character and Genius.—W. C. G.	237
Commencement Day	236
"Country Week," The—A New Method. W. C. G.	237
"Christ Before Pilate."—H. M. S.	237
Easter Thoughts.—J. V. B.	64
Editorial Wanderings	88
Education of Conscience, The	277
Ethics in the Public Schools	53
Faces.—W. C. G.	313
Face-Making.—W. C. G.	324
Fourth of July, The.—L.	260
Gospel of the Body, The.—S. L.	89
Growth of Legend, The.—H. M. S.	52
James Freeman Clarke	212
Life and Action.—S. L.	277
Man in All Men, The.—F. L. H.	25
Matthew Arnold	130
Ministry of To-day, The.—L.	326
Mr. Alcott.—W. C. G.	24
North American Indian, The.—L.	36
Of Man with Religion.—J. V. B.	114
On the Tendency to Broaden and Deepen the Meaning of Ethics.—L.	261
Optimism.—S. L.	142
Our Western Anniversaries	168
Patriotism vs. Partisanship	248
Perfect Church, The.—J. V. B.	37
Politics in Ethics	78
President White's Papers.—H. M. S.	157
Progress.—H. M. S.	289
Ralph Waldo Emerson.—W. C. G.	140
Regarding Outsiders.—U.	77
Sunday Desecration.—L.	101
"Take no Thought for their Minds what they shall put on."—W. C. G.	77
Ten Virgins, The	100
Ten Years' Growth Toward Unity	5
Ten Years Old To-day	3
Three R's in Unity Club Work, The W. C. G.	312
Three Steps of Faith and Duty.—L.	157
Two Notable Evenings.—B. G.	168
Western Conference for 1888.—L.	180
Women's Western Unitarian Conference, The.—S. C. Ll. J.	170

POETRY.

After-Twilight Moon, The.—Charles J. O'Malley	315
Answer, The.—H. P. Kimball	301
Beyond the Gate.—E. B. P.	38

Brown Theocritus, A.—Charles J. O'Mal- ley	290
Cambridge, July 15, 1838	170
Concealment—Hattie Tyng Griswold	158
Expression.—Hattie Tyng Griswold	115
Forth.—J. V. B.	225
Forward Look, The.—B. L. G.	26
In the Albula Pass—F. L. Hosmer	338
In the Winter Woods.—Alice Gordon	79
Journey, The.—Benjamin A. Goodridge.	66
Little Paul.—Emily H. Leland	131
Love in Service.—J. V. B.	39
My Little Girl.—A. H. F.	102
Paraphrase Psalm cxxxix.—Caroline Eliot Stetson	262
Path of Pain, The.—Alice Williams Bro- therton	142
Plant a Tree.—Lucy Larcom	302
Ramabai.—Lucy Larcom	213
Resurrection.—A. F. F.	250
Self-Reliance.—Lida Minniss Brown	238
Thought Makes Free.—Mary E. Cole	325
Three Summers.—J. V. B.	278
Through the Gate.—Katherine McDowell Rice	38
Unto Him All Live.—H.	90
Venus of Milo.—Celia Parker Woolley	54
When It Rains.—M. F. Butts	248

CONTRIBUTED ARTICLES.

"Ancient Junto," The.—Mary H. Graves	54
Brains.—E. T. L.	132
Causes that led to the Crucifixion, The	117
Chips from a Teacher's Workshop.—B. L. G.	291
Communitistic Ideal, The.—Abbie M. Gannett	278
Dr. Anandabai Joshee.—E. E. M.	225
Emerson as Moral Teacher—Charity Dye	264
Evolution of Immortality	103
Fauna and Flora in and about Jerusalem, The	66
Fifty Years Afterwards.—Edwin D. Mead	250
For Their Sake.—M. H. L.	142
For Truth's Sake.—B. L. G.	79
Great Expectations.—Elivar	292
Greetings to Unity.—George William Curtis and Kate Gannett Wells	14
Hebrew as a Civilizer, The.—Willis E. Dudley	226
Helping Minister, A.	238
Horticulture in City and Country.—Min- nie Stebbins Savage	263
How to pass the Summer on no Capital to speak of.—A. W. B.	249
How to Write a Good Story.—Edward E. Hale	26
Ideal Church, The.—Mary R. C. Bouton.	131
"In My Dreams"	67
Interesting Chapter in the History of To-day, An.—H. S. Ford	90

In Switzerland Now.—F. L. H.	326, 339
In the Mountains.—E. H. H.	301
Last Decade in Morals and Religion	11
Legends from Storyland.—Charles D. B. Mills	90
Life and Labors of Ralph Waldo Emer- son.—J. C. L.	278, 290, 301, 315
Loyalty to Sect.—D. O. Kellogg	325
Mr. Grumbine's Pamphlet	39
Morse and his Sculptures.—J. V. B.	115
Of the Relation of the Material Phenom- ena of Nature to the Spiritual Im- pression Produced.—C. T. Stockwell	40
Open Letter, An.—Alice H. Putnam	327
Our Common Schools—Anna B. Mc- Mahan	328
Picturesque Wisconsin.—Hattie Tyng Griswold	316
Possibility of Miracles.—J. B. Dunn	115
Sayings of Experienced Educators.— <i>The American School</i>	227
Scheme for the Advancement of Literary Ethics, A.—A. W. B.	27
Sentences from Emerson.—L.	261
Stopford Brooke's Poems—L. Ormiston Chant	143
Study from Browning, A.—C. P. W.	38
Thoughts of an Agnostic	213
Unitarian and ————B.	116
Vitalizing Power of a Rational Religion. —E. F. Temple	158
Word about Theodore Parker, A.—Charles K. Whipple	39

CORRESPONDENCE.

Acknowledgments.—E. T. Leonard	92
American Salon, An.—A. A. G.	28
Anniversary Week in Boston	214
Anniversary Week at Meadville—B.	227
Bassi's "Sermon in the Hospital."—J. S.	329
Church of the Spirit, The.—J. R. E.	329
Cincinnati Unitarians and the A. U. A.	227
Concerning Declarations.—Edward B. Payne	239
Divinity School Address, The.—Charles D. B. Mills	252
From Japan.—A. M. Knapp	240
"Hell Fire Tortures for the Ignorant."— Agnostic	28
Journalistic Sarcasm.—J. Rawlings	265
Missionary Work in Northern Europe.— H. Tams Lyche	303
Spring Green Assembly, The.—M. T. L. G.	228
Woman's International Council.—L. E.	103
Work of Rev. Hugh O. Pentecost, The.— B.	92

UNITY CLUB.

Adding to Virtue Knowledge.—Lyman Clark	228
--	-----

Ancient Astronomy and Its Practical Values.—S. R. Calthrop.....	173
Annual Meeting of the National Bureau of Unity Clubs.....	172
Best Library of Ten Books.....	132
Browning in St. Louis.....	117
Henry IV.....	67
Notice to Unity Clubs.—A. J. Rich.....	68
Philosophy in Unity Clubs.—Lloyd G. Wheeler.....	304
Reading Guide to Emerson.....	159
Summer Programme, A.....	252
Unity Club and the Church, The.—R.....	55
Unity Clubs and the Sunday-School.—Kate Gannett Wells.....	93
Unity Clubs in Rural Districts.—Nathaniel Seaver, Jr.....	80

STUDY TABLE.

"Bees and Birds".....	252
"Before the Curfew and Other Poems".....	160
"Black Ice".....	173
"Britons and Muscovites".....	105
"Evangelistic Work in Principle and Practice".....	292
<i>Forum, The</i>	252
"Heartsease and Rue".....	160
"Historic Waterways".....	293
"Indian Summer".....	173
"In Nesting Time".....	317
"John Ward, Preacher".....	228
"Looking Backward, 2000—1887".....	293
"Lord's Prayer, The".....	292
"Man Behind, The".....	253
"Manual of New Church Doctrine".....	173
"Marzio's Crucifix".....	217
"Metrical Translations and Poems".....	160
"Next Door".....	217
"Outlines and Charts for Conversation and Study in Sunday-School".....	68
"Out of Darkness into Light".....	28
"Our Heavenly Father's Book".....	229
"Philosophy of Price".....	104
"Pilgrims and Puritans".....	28
"Poetical Works of Elizabeth Barrett Browning".....	57
"Revolution in Tanner's Lane, The".....	149
"Science of Politics, The".....	317
"Science Sketches".....	56
"Show us the Father".....	240
<i>Unitarian Review</i>	253
"Within and Without".....	292

THE HOME.

April.—E. G. Brown.....	81
August.—E. C. B.....	317
Baby's Opinion, A.—Rose Burnett.....	293
Bit of Knowledge for Youthful Readers, A.....	149
Boot-blacks who Help One Another.— <i>Commercial Advertiser</i>	149
Changing Gods.....	121
Child's Hymn.—Augusta Larned.....	253
Cloud and the Field, The.—J. V. B.....	253
Cure for Slander, A.....	305
Curious Rat Story from Kingsteignton, A.....	281
Date of Decorum.—Mary H. Graves.....	229
Easter.—E. T. L.....	68
Epitaphs.—A. M. G.....	265
Girls in the Louvre.—H. S. T.....	57
In a Claim Shanty.—Lida Minniss Brown.....	17
Invention in Love.—B.....	121
Lady Wren.—Anna L. Parker.....	69
Little Laurence's Theology.—H. R. G.....	68
Little Mabel's Trials.—E. E. T.....	341
March.—L. B.....	17
May.—L. M. B.....	149
Miss Alcott.....	44
Nursery Logic.—G.....	29
Oakland.—Minnie Stebbins Savage.—29, 54, 93, 133, 241, 281,.....	317
Ordering a Home.....	305
Perfect Kingdom, A.—Ione L. Jones.....	281
Plain Little Girl, A.....	317
Spring.—Bessie Chandler.....	160
Story of the Seeds, The.—George MacDonald.....	105
Sunday-School Creed.—Rev. L. G. Wilson.....	305
Think, Do and Love the Good.—James H. Hoadly.....	265
Three Stories.—A. M. G.....	44
Tommy's Confession.—K. F. K.....	17
Visit to the Kindergarten, A.—A. E. M.....	81
What the Children Can do.....	29
Why?—Juniata Stafford.....	293
Wise Words.— <i>Good Housekeeping</i>	93

UNITY CHURCH-DOOR PULPIT.

Co-Education of Parent and Child, The.—Mrs. S. C. Ll. Jones.....	144
Higher Uses of Religion, The.—Reed Stuart.....	41
Humility.—J. Ll. Jones.....	14

"I shall not pass this way again."—Arthur M. Judy.....	118
Sparrow's Fall, The.—W. C. Gannett.....	266
Spirit of Truth as a Religious Factor, The.—M. J. Miller.....	215
Statement in Regard to the First Unitarian Society of Davenport, The.....	118
Under the Lighthouse.—Celia Thaxter.....	266

CONFERENCES.

Financial Statement of Woman's Work.—Florence Hilton.....	193
Guaranty Report for 1887-1888.....	192
Opening Address before the W. U. C.—D. L. Shorey.....	181
Opening Address before the W. W. U. C.—Mrs. E. A. West.....	186
Post-Office Mission Work.—Florence Hilton.....	193
Proceedings of the 34th Annual Meeting of the W. U. C.....	194
Proceedings of the 7th Annual Meeting of the W. W. U. C.....	195
Proceedings of the 15th Annual Meeting of the W. U. S. S. Society.....	195
Report of the Secretary of the W. U. C.—John R. Effinger.....	181
Report of the Secretary of the W. W. U. C.—Florence Hilton.....	188
Report of the Secretary of the W. U. S. Society.—Ellen T. Leonard.....	190
Report of the Unity Publishing Committee.—Louise M. Dunning.....	191
Report of the Treasurer of the W. U. C.—James B. Galloway.....	191
Report of the Treasurer of the W. W. U. C.—Mrs. J. C. Hilton.....	190
Report of the Treasurer of the W. U. S. S. Society.—Ellen T. Leonard.....	193
Western Unitarian Year Book for 1887-88.....	196-200

NOTES FROM THE FIELD.

Pages—18, 30, 46, 58, 70, 82, 94, 106, 122, 134, 151, 162, 174, 204, 218, 230, 242, 254, 270, 282, 294, 306, 318, 330, 342.

ANNOUNCEMENTS.

Pages—19, 31, 47, 59, 71, 83, 95, 107, 122, 135, 158, 163, 175, 205, 219, 231, 243, 255, 271, 283, 295, 307, 319, 331, 343.

CONTENTS OF VOLUME XXII.

EDITORIALS.

After Vacation, What?.....	29
American Board, The.—F. L. H.....	53
Chicago Institute, The.....	152
Church Home, The.—W. C. G.....	16
Churches in City and Country.—L.....	241
Church of the Carpenter's Son, The.—W. C. G.....	152
Christmas Greetings to UNITY Readers.....	208, 229
"Daily Strength for Daily Needs."—J. Ll. J.....	336
Does Nature Split the Temperance Question?—W. C. G.....	197
Do you Believe in the Lord Jesus Christ?.....	181
Eclipse, The.—H. M. S.....	264
Editor's Drawer, The.....	28
"Established School" in France, The.—W. C. G.....	278
Fellowship in the Church.—J. V. B.....	5
Fellowship Meeting, A.....	264
Fielder Israel.—J. R. E.....	264
Frenchmen's Centenary, The.—W. C. G.....	121
Gospel of Love and Freedom, The.—L.....	300
"Great Missionary Failure, The."—H. M. S.....	181
"Ground of Hope, The."—F. L. H.....	164
Guide-Board to the Tracts, A.—W. C. G.....	276
Have we a Message for the Toller?.....	228
Hindu Tribute to Christianity, A.—W. C. G.....	53
Inside or Outside.—L.....	40
Intellectual Piety.....	80

John Brown.—W. C. G.....	196
Marcus Aurelius.—J. V. B.....	299
Mercenaries.—J. V. B.....	4
Model Charity and the Lesson it Teaches.....	104
Morals in the Public Schools.....	312
Mrs. B. F. Felix.....	180
Name Unitarian, The.—L.....	240
Nature's Line in the Temperance Question.—W. C. G.....	41
Of Making Oneself Beautiful.—W. C. G.....	16
Our State Conferences.....	52
People's Church, The.....	93
Survival of the Fittest and Survival of the Best, The.—J. C. L.....	81
"That Useless Bar."—J. C. L.....	93
Theodore Parker, <i>Is thy Work Achieved</i> .—W. C. G.....	324
The Frost on the Window Pane.—S. L.....	336
Time Factor in Men's Judgments and Thought, The.—F. L. H.....	289
Two Aims, The.—J. V. B.....	4
Unitarian, Word, The.....	121
Unity.—J. V. B.....	6
Uses of Religion, The.....	277
What of the Drones?—J. V. B.....	5
Who are the Atheists?—H. M. S.....	69

POETRY.

Answer, The.—H. P. Kimball.....	165
Asking Soul, The.—Alice Gordon.....	229
At Forest Lake.—Lily A. Long.....	337
Bluebells, The.—Celia Doerner.....	7
Burdened Pilgrims, The.—William S. Lord.....	290

Children's Church, The.—James Freeman Clarke.....	15
Common Lot, The.—Alice Williams.....	25
Brotherton.....	24
Discipleship.—F. L. Hosmer.....	21
Edelweiss.—F. L. Hosmer.....	12
Falling Leaf, The.—Alice Gordon.....	6
Finis Opus Coronat.—Alice Gordon.....	32
He and She.—De Genestet.....	4
Hymn.—William C. Gannett.....	30
I May be Counted True.—S. Hamlet.....	18
Lesson of the Leaves, The.—Helen Mar d'Auley.....	3
Message, The.—Minnie Stebbins Savage.....	26
New Year's Eve.—A. E. H.....	9
On Growing Old.—Lily A. Long.....	4
Pain and Gain.—E.....	5
Peace.—M. M.....	27
Pilgrim, The.—Rosa E. Roeder.....	8
Purified.—Ada C. Bowles.....	21
Star of Bethlehem, The.—Minnie Stebbins Savage.....	1
Sunrise on the Prairie.—Alice A. Gordon.....	15
To the Mississippi.—Jay Belknap.....	10
Versification of Psalm, CXLVIII, A.—J. F.....	31
Where?—S. H. M.....	
Young Rabbi, The.—E. C. L. Browne.....	

CONTRIBUTED ARTICLES.

Another Sign of the Times.—J. C. L.....	7
Book of Poems, A.—W. C. G.....	3
Burden of the State.—B. G.....	32

UNITY.

Change in Religious Thought.—Marion D. Shutter.....	69
Chicago Institute Lectures, The.—B. G. Browne.....	316
Christmas in Charleston.—E. C. L. Browne.....	212
Development of Post-Biblical Judaism, The.—B. G.	291
Development of the Hebrew Religion, Early History of the Hebrew Literature Education of Trustfulness.—D. Kellogg.....	165
Ethics of Lord Tennyson's Poetry, The.—Agnes Repplier.....	30
Forest Philosophy.—S. L.	313
Heart of the Creeds.—E.	19
He of the Big Fish.—A. M. Pendleton ..	18
"Higher Education of Public Society, The"—Belle L. Gorton.....	278
Home Infidelity toward Sunday-Schools. Mrs. A. L. Parker.....	54
Individual, The.—S. H. M.	153
Infinity of the Universe, The.—J. F.	6
In Switzerland Now.—F. L. H.	83
Jesus and the Crucifixion from the Jewish Standpoint.—B. L. G.	7, 19, 42, 70
"Long Thought is the Uplifting Thought, The.—A. M. J.	302
Loyalty to Christ.—Marion D. Shutter.....	123
Manual Training in Education.—J. V. B.	94
Nature's Line in the Temperance Question.—Ada C. Bowles.....	83
Our Word to the Toiler.....	198
Pentateuch, The.—B. G.	290
Poetry of the Bible.—B. G.	255
Post-Office Mission, The.—Jennie McCaine.....	268
Post-Office Mission Work in Arkansas.....	123
Practical Message of Unitarianism, The.—Henry D. Stevens.....	242
Prairie Farmer as a Church-Goer at the Cross Roads.—Eliza T. Wilkes.....	230
Present Life.—S. H. M.	301
Prophets of the Assyrian Age.—B. G.	7
Prophets of the Decline, The.—B. G.	231
Pundita Ramabai's Work Progressing.—E. E. M.	143
Purpose and Why, Compared to Law and How.—Jacob B. Dunn.....	317
Purpose of Education, The.—James P. Munroe.....	165
Re-coined in a Ruder Mint.—J. M. S.	267
Renaissance, The.—Mary N. Adams.....	315
Report of One Kansas Worker, The.—Mrs. C. H. Kellogg.....	106
"Robert Elmsere."—Mary E. Cole.....	245
Ruby-Crowned Kinglet, The.—Sara A. Hubbard.....	314
Saving Power of Jesus, The.—Marion D. Shutter.....	31
South Side Creche.—Helen C. Sterling.....	82
Stray Nuggets.....	105
Story of a Notary.—W. W.	315
Synopsis of Mr. Hailman's Address.....	327
Tears.—G. D. Black.....	141
The Burden of the Municipality.—B. G.	94
The Church of To-day.....	338
Tolstoi's Ethics.—G. D. Black.....	337
True Order of Studies in the Sunday-Schools, The.—W. C. Gannett.....	214
Two Lines of Battle.—Lyman Clark.....	142
Unity Reader Abroad, A.....	301
Wandering Jew, The.—Henry Frank.....	213
Wisdom Series, The.—B. G.	313
Women's Conference of 1888, The.—N. C. W. C. T. U. Convention, The.—C. T. C.	279
	199
	182

CORRESPONDENCE.

Character a Bond of Fellowship.....	95
City Week.....	8
"Country Week."—Lida Minniss Brown.....	32
"Country Week," The.—A. C. Clapp.....	43
Democratic Campaign Fund, The.—Elmer E. Palmer.....	60
Ethical Basis of Charity.—W. Alexander Johnson.....	328
How to Interest Boys.—J. W. C.	328
Imitation of Jesus Christ.—Lewis G. Janes.....	305
Kansas and Missouri Valley Conference, The.—S. A. Brown.....	200
Method in Sunday-School Work.—Mary E. Bagg.....	340

Montana Industrial School, The.—J. F. B. Marshall.....	304
Sketch from a World within a World, A.—Rachel.....	83
The Imitation of the Saints.—Charles F. Dole.....	339
Ugo Bassi's Sermon.—M. H. Le Row.....	9
Vacation Experiences.—A. J. R.	59
Vivisection.—C. K. W.	44
Word from "Old New England."—I. G. T.	84

UNITY CLUB.

Burlington Unity Club.....	256
Emerson and Shakespeare.....	155
Herbert Spencer's Word Concerning a Unity Club Programme.....	111
Novel Unity Club Venture in Cleveland, Ohio, A.....	328
Programmes for the Coming Season.....	72
Programme of San Diego Club.....	189
Programme of the St. Louis Unity Club.....	189
St. Paul Unity Club, The.....	256
Sunday Evening Symposiums.—R.	304, 340
Ten Evenings on the French Revolution.—W. C. Gannett.....	124
Unity Club of Meadville.....	280
Unity Club Season, The.—A. J. R.	45
Unity Club Work in Greeley, Col.....	256

STUDY TABLE.

"Abraham Lincoln."—B. L. G.	21
"Art of Conversation, The."—J. V. B.	96
"Ascham and Arnold.".....	85
"Beecher as a Humorist.".....	293
"Book of Christmas, The.".....	154
"Boston Tea Party and Other Stories of the Revolution."—B. L. G.	33
"Club Story, A."—A. W. Moore.....	96
"Colloquia Latina."—W. F. A.	293
"Dissolving Views in the History of Judaism."—W. C. G.	155
"Economic Interpretation of History, The."—H. M. S.	280
Editor's Book Table, The.....	169, 215
"Elizabeth Barrett Browning."—J. V. B.	188
"Fatherhood of God, The."—B. L. G.	9
"Francis Bacon.".....	257
"Federalist, The."—J. V. B.	126
"Great Thoughts for Little Thinkers."—W. C. G.	329
"Hand-book of Temperance, A."—W. C. G.	96
"Happy Prince and Other Tales, The."—J. V. B.	280
"Harvard Vespers."—E. E. M.	84
"International Record of Charities and Correction, The."—J. V. B.	96
"Jesus Brought Back."—H. M. S.	256
"Kalevala, The."—J. V. B.	171
"Land Beyond the Forest, The.".....	188
"Law of Equivalents in its Relation to Political and Social Ethics, The." ..	305
"Leaven at Work, The."—C.	188
"Life and Labors of Rev. William S. Balch, The."—J. F.	188
"Little People and their Homes in Meadows, Woods and Waters."—J. V. B.	280
"McVeys, The."—A. B. M.	171
"Men and Letters."—J. V. B.	96
"Mexico, Picturesque, Political, Progressive".....	32
"Missouri."—J. V. B.	96
"National Record of Charities and Correction."—J. V. B.	126
"Patrick Henry."—J. V. B.	96
"Prince Vance.".....	154
"Pure Souled Liar, A."—E. E. M.	32
"Rational Theology."—H. D. M.	20
"Religious Reconstruction."—C. P. W.	9
"Rose and the Ring, The.".....	292
"Safe Side, The."—J. F.	154
"Sharing the Profit."—L.	292
"Slav or Saxon.".....	329
"Sociology."—H. M. S.	281
"Some Curious Insects".....	188
"Songs for Little Children."—E. T. L.	293
"Sparrow, the Tramp.".....	154
"Stories from the Italian Poets.".....	292

"Study of Mexico, A."—A. B. M'M....	126
"Three Greek Children.".....	292
"What the Wind told to the Tree Tops.".....	305

THE HOME.

A Jewish Legend.—John G. Whittier....	341
A Little Woman.....	341
Baby's Dream, The.—Kate Hudson.....	245
Beautiful Things.....	217
Beauty in the Home.—Rev. Wm. Aikman.....	61
Child and the Pimpernel, The.—Annie M. Pratt.....	9
Child Nature.—W. M. Hayne.....	305
Cicada's Rebuff.....	189
Frankie's Gift.—L. M. B.	245
Growing Boy and His Religion, A.—Rev. Alex. Webster.....	73
Harry's Lesson.—S. E. B.	9
Help One Another.....	189
His Mother's Boy.—E. V. Talbot.....	111
"How to be Beautiful."—A. H. F.	61
I didn't think.—Margaret E. Sangster.....	257
In Greenough Lane.—L. M. T.	97
Joe, the Weeder.—Kate G. Wells.....	172
Laugh in School, The.....	269
Laura's Illustration.—Mary Eleanor Partridge.....	305
Little Dog of Boston, A.....	269
Little Glass of Jelly, A.—Juniata Stafford.....	293
Little Questioner, A.—S. M. B.	33
Miskodeed.—A. W. B.	329
Mother's Plea, A.....	189
Muggins' Christmas.—Alice Williams Brotherton.....	216
Norwegian Legend, A.....	329
Number One.—Charles R. Talbot.....	281
Oakland.—M. S. S.	201
Orchids and Heaths.—L. M. T.	20
Our New England Picnic.—Sarah M. Bailey.....	45
Parables.—Henry Byron.....	111
"Pass it On.".....	293
Reward and Gratitude.....	85
Spartan Maiden, A.—Abbie M. Gannett.....	157
Sunday-school Hints.....	156
Surgeon Bird, The.....	281
Teaching the Children.....	127
Tenderness.—Emma M. Chapin.....	45
Thanksgiving Day Now and of Yore.—Sarah M. Bailey.....	317
Tommy's New Year's Luck.—T.	257
True Story, A.—Alice Williams Brotherton.....	73
Trust.....	85
Two Surprises.—R. W. McAlpine.....	127
Unpromising Christmas, The.—E. T. L.	232
Violent Hall-storm, A.—A. M. G.	281
What can the Children Do this Summer?.....	33
What the Boys Did on Christmas Eve.—Why He Sang.—Juniata Stafford.....	217
Why He Sang.—Juniata Stafford.....	201
Why Minnie could not Sleep.....	127

UNITY CHURCH-DOOR PULPIT.

Church as a Manual Training-School of Religion, The.—J. L. Jones.....	56
Extra Biblical Material for Sunday-Schools.—W. L. Sheldon.....	184
Good Lesson in Jonah, The.—H. M. Simons.....	166
Spiritual Leadership of Jesus, The.—J. L. Jones.....	218

CONFERENCES.

Report of the Meetings.....	135
Report of the Western Unitarian Sunday-School Society.—Ellen T. Leonard.....	139

NOTES FROM THE FIELD.

Pages 10, 21, 34, 46, 62, 74, 86, 98, 112, 128, 146, 158, 174, 190, 202, 219, 234, 246, 258, 270, 282, 294, 306, 318, 330, 342.

ANNOUNCEMENTS.

Pages 11, 22, 35, 47, 63, 75, 87, 99, 113, 129, 147, 159, 175, 191, 203, 220, 235, 247, 259, 271, 283, 295, 307, 319, 331, 343.

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MARCH 3, 1888.

NUMBER 1.

CONTENTS.

EDITORIAL—

Ten Years Old To-day.....	3
TEN YEARS' GROWTH TOWARD UNITY—	
I. The Mode of Religious Transition—J. V. B.....	5
II. Among Unitarians—W. C. G.....	5
III. In Theology—L.....	6
IV. In Science—H. M. S.....	7
V. In Orthodoxy—F. L. H.....	8
VI. In the East—A. J. R.....	8
VII. Among the Unchurched—S. L.....	9
VIII. The Outlook—JOHN R. EFFINGER.....	10

CONTRIBUTED—

The Last Decade in Morals and Religion. A Symposium. Contributors:—REV. E. E. HALE, FRANCES WILLARD, REV. HUGH O. PENTECOST, MARY A. LIVERMORE, EDWIN D. MEAD.....	11
Greetings to Unity—GEORGE WILLIAM CURTIS; KATE GANNETT WELLS.....	13
UNITY CHURCH-DOOR PULPIT—	
Humility—J. LL. JONES.....	14
THE HOME—	
March—L. B.....	17
Tommy's Confession—K. F. K.....	17
In a Claim Shanty—LIDA MINNISS BROWN.....	17
NOTES FROM THE FIELD.....	18
ANNOUNCEMENTS.....	19

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AN advertisement of UNITY in the present number is scarcely necessary. We prefer to let the number speak for itself, and to let our readers form their own expectations for the future, from the history of the past ten years. We may say, however, that we have arrangements partially completed by which we expect this year to print a sermon twice a month, except during midsummer, without diminishing the usual variety of reading matter.

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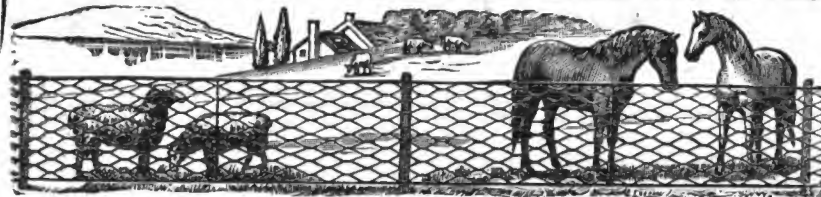
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ANNIVERSARY NUMBER, 1878-1888

UNITY

VOLUME XXI.]

CHICAGO, MARCH 3, 1888.

[NUMBER 1.

*Not on the vulgar mass
Called "work," must sentence pass,
Things done, that took the eye and had the price:
O'er which, from level stand,
The low world laid its hand,
Found straightway to its mind, could value in a trice:*

*But all, the world's coarse thumb
And finger failed to plumb,
So passed in making up the main account:
All instincts immature,
All purposes unsure,
That weighed not as his work, yet swelled the man's amount:*

*Thoughts hardly to be packed
Into a narrow act,
Fancies that broke through language and escaped;
All I could never be,
All men ignored in me,
This, I was worth to God, whose wheel the pitcher shaped.*

EDITORIAL.

TEN YEARS OLD TO-DAY.

Only ten years old! And yet it seems a long time since UNITY was born. Those were young days measured by the ardor, hopefulness and eager courage of the four or five western ministers that plotted and planned for a paper messenger that would lessen the distances between Chicago and St. Paul, St. Louis and Kenosha, Indianapolis and Janesville, and also serve as a nimble messenger to fly with the words of cheer and good-will to the distant and isolated believers and workers on our western prairies. This paper missionary was the child of a positive and "long-felt want." It had been talked of, dreamed of and planned for by many different ones. As far back as 1876, if not before, the Western Conference passed brave resolutions looking toward the establishment of a western paper and talked of a stock company with a capital of \$50,000. Mr. George W. Cooke soon after showed the utility and at least the short-lived possibility of such a paper by starting his bright little *Liberal Worker*, published at Sharon, Wis.; but removal to a more important field of labor necessitated his abandoning the work. After much hesitation and cogitation the *Pamphlet Mission* for "Freedom, Fellowship and Character in Religion," Volume I, No. 1, was launched March 1, 1878, with the names of Robert Collyer, of Chicago; William C. Gannett, of St. Paul; Jenkin Lloyd Jones, Janesville; C. W. Wendt, of Cincinnati, and J. C. Learned, of St. Louis, as publishing committee, and those of J. T. Sunderland, Chicago, George W. Cooke, of Grand Haven, Mich., as editors of the "Notes and News," and Miss Frances L. Roberts, 65 Washington street, Chicago, the business agent. It was to appear semi-monthly and was offered for \$1.50 a year.

The first number contained a greeting from Robert Collyer, a prospectus from the committee, a sermon entitled "Not Retreat, but Victory," by Mr. Collyer, and some "Notes

and News," among which were items speaking of the dedication of the new Unitarian Church at Washington, and the appearance of Mr. Sunderland's new book entitled "The Bible, What Is It?" It said that the Church of the Messiah, St. Louis, was thinking of building a new church. It said that Dr. Thomas was shaking the dry bones in the Methodist Episcopal Centenary Church on the West Side, and wondered if he "would be tried for heresy." This first number announced the names of nine state agents, one each for Minnesota, Wisconsin, Michigan, Iowa, Illinois, Indiana, Cincinnati, Missouri and Nebraska. Of these nine only two, M. J. Miller, of Geneseo, and J. C. Learned, of St. Louis, remain at the same posts of duty. Messrs. Gannett, Jones, Cooke, Effinger, A. Freeman Bailey, Wendt and Copeland, all yet at work but at different stations.

The line of UNITY's mission and destiny was vaguely outlined when it struck out its motto, now so familiar. "Freedom and Fellowship in Religion" was the title of a volume of essays published under the auspices of the Free Religious Association of Boston, but it was not until the word "Character" was added that the motto seemed to the committee then, as it does now, to have in it a gospel power, a needed message for the time and place. But its mission was not distinctly outlined until it discovered its name. It soon became apparent that the *Pamphlet Mission* must outgrow that name; the field was larger and somewhat different from that it first meant to fill. What to call it was the absorbing question of the first six months. Names were dropped into hats, balloted for, corresponded upon, discussed in bulk and in detail; they came singly and in squads, but no one seemed charged with just the message until one day Simmons was to run up from Kenosha, Jones to drop down from Janesville to conjunct with Gannett who was en route from Chicago—all three to spend an afternoon at Harvard Junction in consultation over the destiny of the still unnamed baby, that was provisionally known as *Pamphlet Mission*. While Simmons and Jones were waiting, sitting on a lumber pile on a hot summer day, the heavens opened and the name descended. Once it presented itself it was recognized instantly as the heaven-appointed. The belated member of the trio was greeted with "The name is found." "That's so!" was the response. So at the beginning of the second volume, September 1, 1878, "UNITY" was placed at the head of the page. At the end of the first year the pamphlet form was changed to the quarto size. The name of H. M. Simmon appeared as Editor in Charge, and, Mr. Sunderland having moved his field of labor to Ann Arbor, J. L. Jones took charge of the Notes from the Field Department. At the end of the second year Mr. Simmons, having moved to Madison, retired from the Senior Editorship and the work fell upon the shoulders of the present incumbent. At the beginning of its third year UNITY starts out with *The Little Unity*—a parent-and-child end in its hand—a little sister with separate life and mailing lists, and with Mrs. Ellen T. Leonard as Editor in Charge. March 1, 1883, UNITY took *Little Unity* back into its arms, and Charles H. Kerr became identified as its business manager. On the first of May, 1885, after a little over seven years' existence as a fortnightly, UNITY appeared as a weekly with one-

third increase of matter with no increase of price. And here we are to-day to say that each year has found our list grown a little larger, the support a little steadier.

It is not for us, at this issue, to go into the story of UNITY. Many of our readers know it from the beginning. Our purpose was a very simple one. It was clearly stated, and the struggle somewhat anticipated from the outset. We have had no *boom*; we have encountered no *disaster*. As our purpose and convictions became more clearly understood, some friends turned away from us, but more than their number have come to us. We have simply tried at all times to stand by the logic of our name and motto, and to realize them, as far as possible, in their full logical and spiritual import. Mr. Collyer, in his first greeting, said: "We want to make this *Pamphlet Mission* go like a benediction to liberal thinkers all through the west; especially we want our messenger to be a welcome visitor in the lonely homes and thinly scattered communities of free religious thinkers. . . . We hope it will be good seed for Sunday services where liberal thinkers have none. If the *Pamphlet Mission* should strike this fine use, the editors will be glad to print a short service in connection with it to be used for such purposes." After ten years of groping in this direction, Mr. Collyer's prophecy is at least partially realized in the services we have recently published by Mr. Effinger. In the prospectus published in the same number we said: "Each number will stand for real FREEDOM of mind, for real FELLOWSHIP between differing minds, and, as most important of all, for CHARACTER as the *test* and *essence* of religion."

In the same number, in further exemplification of our mission, we explained that character in religion to us meant "opposed to the *belief*" on which the churches, as a rule, spend so large a portion of their emphasis. . . . "We shall stand up and cry aloud: 'Not belief, but character, is the real test of religion.' In a world full of half truths and misplaced emphasis, some one must stand up for the other half of the truths and put the emphasis back on the great syllables that mean the most and are the real roots of the things talked about." We have been challenged to follow this position out to its legitimate, logical and heroic conclusions, and we have never hesitated to accept the logic and to glory in the conclusion. Many others are challenged to follow out the *belief test* to its heroic conclusion, the exclusion of good men and women from church fellowship because they could not believe; and we have never had but admiration and endorsement for our consistent orthodox friends when they have accepted the logic of their position. Through these ten years we have held unflinchingly to this position, to the end that religion might be glorified, our churches spiritualized and our devotions sanctified by sincerity and simplicity.

From the first we have claimed to be *with*, though not *of*, the Unitarian movement; but now, as in 1879, we interpret the word "in no sectarian sense and regard it, as Doctor Belows said, 'as a sect only in their opposition to sectarianism.' We hold that the old theological doctrine of the unity of God logically and historically leads to a belief in unity in all religion and of the race. So in pronouncing the word *Unitarianism* we pass lightly over the '*arianism*,' and lay all the emphasis on the '*unite*.' Gladly dropping the *ism* and every trace of sectarian hiss, we return to the root of the word in which its historic meaning and real spirit lie. We proclaim our faith in Unity." We go back nine and ten years for our phrases, hoping thereby to show our readers that, wisely or unwisely, UNITY has tried to hold steady to the course it mapped out for itself ten years ago. Our readers may judge with what success we have labored. In these ten years of UNITY life we have led or followed the Western Unitarian Conference from its headquarters in a minister's closet in Janesville and one-fourth of a missionary in the field, up to its first desk, tendered its one attend-

ant by the courtesy of the Athenæum of this city, where it was prophesied by a prominent minister that this one official, representing UNITY, Sunday-school, Tract and Conference work, would have "lots of lonesome time on hand to begin with," up to the sky parlor, in the fifth story, with its meager furnishing at 75 Madison street; then to the more elegant and to us sumptuous office at 40 Madison; then around the corner to the larger room at 175 Wabash avenue, and lastly to our present quarters with its three busy rooms, with its eight desks, representing as many different persons, who give much time and work to the causes which UNITY loves to represent and call Unitarian. Not that we hold that every good man is a Unitarian. But we do hold that every man who holds that the ultimate measure of a man's religion and the final test of his religious worth and right to religious fellowship is his goodness, his character, his devotion to truth, love of righteousness and exemplification of love, is of the Unitarian movement.

UNITY has lived long enough to see most of the State Conferences in the west come into existence, and to see the State Conference policy adopted by the National organization and by twenty-five to thirty *per cent* of our present Unitarian churches in the west as the best means of missionary work. It has lived to see the Sunday-school methods and tools published by it taken up by the Eastern Society, and the work there far excelling, both in kind and quality, most of its own work. It is seeing the Unity Club movement, which it has fostered, becoming a National interest among Unitarians.

As with the word Unitarian, so with the word Christian; for it UNITY has had unmeasured reverence. In the flow of this inheritance it has lived, and in the wealth of its history found life; but it has refused to narrow that word into a measuring string or to debase its ever broadening history by trying to define its limits. We have not felt called upon to confound language by making Christianity,—one historical manifestation of religion,—synonymous with religion, which has many historical manifestations and has power to create many more. We have supposed that Christianity should at least be considered *Christocentric*. If history proves anything, it proves that this great personality has occupied a central position; and to make Christianity cover everything that is characterized by "love to God and love to man"—the least unique things in Christianity, because they are the most universal things in religion, or rather the most prophetic things in all religious systems—is to insult the faithful representatives of the ages and to ignore history. As with religion, so with Christianity then. We put the *test on the living rather than the believing*. *Christ-likeness* is a higher test and a severer standard than *Christian professions*. Taught by Jesus's winning and commanding words, we have tried to remember, "Not every man that saith unto me Lord, Lord, but he that doeth the will."

In this ten years' retrospect we easily forget the strain and the toil in the glad memory of the fellowship and the co-operation, the loving delights of the spiritual co-partnership that in these ten years have knit with threads soft as silk and strong as steel, the slowly but constantly growing *Unity fellowship*. We have done but little, but enough, we trust, to warrant the strain. What advances have been made in the line of unity the Senior Editor has invited his associates to testify, and their words follow. Whether there has been any progress at all he has asked of some who stand upon the Lord's watch-towers, and their testimony is given in the *symposium* found elsewhere in these columns. Two or three greetings to UNITY on this, its decennial day, we have not felt justified in suppressing, because UNITY readers and supporters have some claim to them. Perhaps the friends are too kind; their words will be balanced by those of some critics who perhaps have been too severe. With kindness in our hearts, the same desire to serve the cause of pure and undefiled religion, and to

expand the spiritual life of ourselves and others, which caused us to launch the toilsome venture ten years ago, induces us to gladly turn to the future with no promises save that we will try to see that the future of UNITY will not disappoint its past. So long as strength is given, or until a fresher and more skillful relief arrives, the UNITY team bends to the oars, if needs be, for another ten years' pull. Our rowing song will still be "UNITY," and the refrain to it is ever the same:

"Freedom, Fellowship and Character in Religion."

TEN YEARS' GROWTH TOWARD UNITY.

I. THE MODE OF RELIGIOUS TRANSITION.

The French philosopher, Theodore Jouffroy, has an interesting chapter on this subject which is called, in George Ripley's translation, "How Dogmas Come to an End." Jouffroy examines very minutely the phases of thought and morals attending changes in religious belief, founding his views, as seems to us, not only on psychological analysis, but on study of historical examples. The style is compact; so that if we were to review all the acute details and nice observations of the philosopher, we could do so hardly in less space than the twenty pages which his interesting chapter covers. But, omitting many details, it will be useful to give in a short article the general sweep of the philosopher's view of the way in which doctrines come to an end. The approaching end of a doctrine or of a whole phase of religion is shown by a growing indifference to it. This indifference, however, is not doubt, nor as yet a tendency to doubt, but only an unearnest and lifeless holding of the precepts or tenets. The belief exists only by custom. In the beginning the doctrines were avowed because they seemed true; they were believed for reasons that were known; they sprang out of exigencies or conflicts which the believers joined in or witnessed. But the children of the converts took the doctrines without reasoning, without verifying their claims, which is to say, they accepted them without comprehension. Then the foundation of faith was changed. It was removed from personal conviction to external authority. Faith was transformed to a habit. In this condition faith is a routine observed no one knows why, existing only because no attention is paid to it.

Then arises the spirit of examination. Some individuals discover that in their religious views they are not thinking but assenting without thought. They are startled at the discovery and begin to examine. But this examination is not a hostile act. Far from it. The aim is to support the doctrines and to find means to make them really alive in the mind. This we think one of Jouffroy's best remarks, conforming exactly to the fact. How often have we observed a growth into rational religion begin in a serious attempt to build a better foundation for the old creed! But meantime the elder doctrines not only have grown lifeless in the mind, but historically corrupt. They have not remained simple. Forms, statements, symbols have been altered in lapse of time; a thousand errors, absurdities and sometimes even frauds added, till there is left little glimmering of the primitive sense, and even perhaps there has come about the contrary thereof. Therefore, those persons who begin with the purpose of upholding their faith and make it living, end by discovering and rejecting the erroneous part. At this point a new faith begins. Be it noticed, however, that at this stage it is purely a negation of points in the old faith, not offering anything new, but simply denying and rejecting some additions or corruptions foreign to the primitive sense of the doctrines.

Now comes the announcement of the discovery; and close upon this the opposition of the priests, functionaries and depositaries of the old faith. This opposition always

works by force. The priests are not accustomed to reason. They assert only authority. Their arguments are the stake and the rack. This is the first conflict. On one side the spirit of examination, on the other authority; the appeal to reason by one party, the use of physical force by the other. Now a new phase appears. There have been martyrs. Men have been tortured and slain by the priests and powers of the old faith. This fact awakes attention, startles public feeling; and thus in no long time induces conviction and supports the new thoughts. This fact compels the dominant party to try something better than the effort to crush thought by force. They begin to argue. They show their sense of the necessity of meeting reason with reason. Not that they like it; but they are driven to it. With this enters the era of rational conflict when the old and new oppose each other in debate. And in the argument the old faith loses.

But now, at this point, a new influence enters. The new faith having withstood persecution and triumphed in argument, now begins to be felt the need of much more than a mere negation or denial of ancient corruptions. A call comes for a positive construction. The effect of this is to divide the new faith into many systems; and these begin very soon to oppose each other and sometimes wrangle in a strife even more bitter than their joint quarrels with the old faith. For it is easy to destroy what is false; but hard, after the error is done away, to discover what is true. Therefore spring up a thousand systems, and the party of progress becomes the prey of factions.

Herewith begins another phase of the transition. The party of the old faith is quick to take advantage of the divisions and quarrels in the new party. Now again recourse is had to force. Denunciations, proscriptions, persecutions begin again. This seems a sad retrogression. The epoch is a frightful one. And yet Jouffroy thinks rightly it must be called only the final crisis, and hence salutary, which foregoes the complete cure of the social body. It seems necessary that the generation which overthrew the antique faith should pass away. Their work was to destroy. It never can be given them to construct. The destructive and the constructive labors, each needful, one sad and depressing, the other joyful and animating, can not belong to the same generation. And now, at last, comes the new generation which takes up the positive work, the glorious and blessed labor of construction. This generation has a pedigree and a moral nature fitting it for the constructive work; for it is born of scepticism without faith, but with a need to find faith.

At this point begins the full empire of the new truth. At length the fullness of time has come. Two things are inevitable: that the new faith should be preached, and that it should take possession of society. He who has received it becomes another being. He is no longer merely a reasoner and philosopher. He is a prophet, an apostle. His heart is full of fire. His word kindles a conflagration. The mere individual, the place, the occasion, the time are of little import. It is the fullness of time. All is prepared. The new faith takes its place, enters on its kingdom. Thus, says Jouffroy, ending his chapter, "the ruin of the party of the old dogma is completed and the new one has been brought in. As to the old doctrine itself, it has been dead for a long time."

J. V. B.

II. AMONG UNITARIANS.

If Unitarianism has done its duty during the last ten years, we ought to find growth in three directions,—spiritual life, free thought, extended influence.

First. The spiritual life,—church intension as distinct from church extension; the most important growth of all, because interior and the main root of the other growth; for the same reasons, too, the hardest to discern and meas-

ure fairly. But sermon-tone tells somewhat. If I mistake not, there is more conscious thirst among us now than ten years back for sermons of the soul, simple sermons, deep with life,—the God-life; a warmer greeting for such sermons when they come; and more such sermons preached to earn the welcome.—Worship-tone tells somewhat. The beauty and dignity of worship-services have certainly increased among us these ten years. In the west the Sunday-school has led the way, and the church has slowly followed; and we owe thanks largely to a single book for this—Blake's "Services and Songs,"—which gave us a higher type of music, and at least pointed to a higher and less archaic type of words. Four festivals also—only half developed into beauty, it is true—but still four Sunday festivals, in which the children and their elders join at Christmas, Easter, Flower-time and Thanksgiving, have almost made the painful "children's concert" a forgotten thing. Yet along with this, in the west at least, no tendency to lean on liturgy and banish the fresh-welling word in worship has shown itself as yet.—The Emerson and Browning classes, so common now, tell somewhat. For these men are, beyond most of our loftier writers, the "friends and aiders of those who would live in the spirit." Not all who study Emerson and Browning thus in class can say, "Our evenings over them are almost like prayer-meetings;" but some of us can sometimes say it. And it means spiritual rise among us that Browning in London could greet the lady from Chicago, "You come from where they love me better—judging by the book-sellers' account—than in any other city on this earth."—The growing use among us of the "Daily Strength" book these ten years tells somewhat. Whoever buys one copy of the little volume for himself seems bound to buy another for a gift, and the receiver bound to speed it on in like manner. One friend is in the fifth hundred of her distribution of the book, and I hear of one who has ordered a round thousand copies for some friendly mission. A thousand blessings follow her! And ten thousand fall on him or her who shall make the book, or give the hint, that will renew in a—for us—better than the old Bible way, the disused habit of a morning reading and the bowed head in our households!—And as not the least among these signs of spiritual growth, I count the greater readiness among us,—not in all quarters, but in many,—to trust the spirit in a man rather than the sacred name and the organization, to fix the bounds and metes of technical Unitarian fellowship. Too few these signs of spiritual growth among us these ten years; yet they are real.

Second. Free thought shows a plainer record of increase. "No creed," that is, no articles of doctrinal belief which bind our churches and fix the conditions of our fellowship,—has been from the beginning the Unitarian ideal and boast. Too mere a boast,—too little a reality! But these ten years have done somewhat toward making real that ideal. For within these years the American Unitarian Association has restored to its year-book list the names of ministers who had been dropped because they did not claim the "Christian" name. And it has published Theodore Parker's sermons, after long years of conscious and intentional *taboo*. The National Conference, which in 1870 deliberately cut out the freedom article of its constitution, in 1882 deliberately replaced it,—though in a fashion that leaves the body in a facing-two-ways attitude. The Western Conference, beset to narrow its broad welcome, has twice by large majorities frankly declared its fellowship to be conditioned on no doctrinal tests, and re-affirmed its welcome to all who wish to join it to help establish truth and righteousness and love in the world: for which declaration, it is true, the Western Conference has suffered much, and will be made to suffer still. But all this means genuine, yes, rapid growth of that spirit which trusts to perfect freedom as the surest way to find and to make strong the truth, and trusts to character as the

sovereign test of real religion. And, in consequence, the possible American Liberal Church has come a little nearer to its birth,—that church which will embrace all those *in-churched*, *unchurched*, and *excommunicate*, who would live together in the spirit, and work together for the good, while content to differ in conceptions of the origin and conduct of the universe.

Third. Extended influence. The past ten years have seen a marked increase of the missionary spirit among us. The change in this direction is more marked than in either of the other two directions; but it is a happy sign that the three growths go together. It would be a very dangerous sign were our present zeal for organization and extension *not* accompanied with the increased trust in free thought and increased emphasis on the things of spiritual life. Several state missionaries have been set at work, and partly as their fruits, the last two years alone have seen forty new societies start into being. The Post Office Mission, which mails our literature to applicants, and advertises for the applicants, has been invented and has already become a fixed annex of our more earnest churches; and many little parishes made up of individuals scattered all over the land are regularly ministered to by correspondents. To answer the needs which these Post Office Missions have created, many new tracts have been published east and west, quite reconstructing this branch of activity. Ten years ago the west had no paper of our faith; now it has a weekly, a fortnightly and a monthly; and, east and west, there are several serial sermon publications. During the same period the two Sunday-school societies in Boston and Chicago have completely re-equipped our Sunday schools with much better manuals and service-books, and the Unity Clubs, whose most distinctive function is the class study of ennobling literature, have grown from a western "notion" to the dignity of a "National Bureau!" Nor should we forget to mention the beginning of the temperance work within our churches. And, as the two sources for all this mission work, the east has raised its noble Unitarian Building in Boston; and the west, by pooling the little treasures of Conferences, Sunday-school Society and the like, has established and supported its humble but busy headquarters and book-room in Chicago.

So much, at least, during the last ten years. Yes, 1878 to 1888 has been the busiest ten years, and the most marked for missionary zeal and missionary success of any that Unitarianism in America has known,—unless the years 1820 to 1830, when all was in beginning, be excepted.

Growth, then, in all three directions there has been. The three directions in which it was to be looked for if Unitarianism has done its duty during these ten years; but least growth, probably, in that which is the most important of the three, the first. Has Unitarianism, then done its duty? No.

W. C. G.

III. IN THEOLOGY.

All first-class scholarship looks toward unity. The deeper the excavation for the foundations, the larger and loftier may be the dome of the superstructure.

Ten years have brought us much good learning and an increasing number of effective expounders of the very best. Whatever comes from Hedge, Everett, Allen, Toy or Hall commands our interest, and we may expect more from them. But of the greatest significance to theological thought are the translations of Dutch and German works, which, though written longer ago, have really become known in the last decade. First in importance among these are the publications of *The Theological Translation Fund Library* (London) and the *Bible for Learners*. It is not to be forgotten, however, that the *Revised English Version of the Bible* reached completion in this period, emphasizing a

very stubborn fact against the doctrine of scriptural infallibility which evangelical writers have sought in vain to belittle.

Then we have the *New Theology* of Andover—mainly the product of these years—an interesting movement which will lead its adherents, before it is done with, out of its compromising attitude to the firm ground of reason. It has not yet reached the steady position of the Episcopal Broad Church, represented by Stanley, Newton and Brooks. Even Scotch Presbyterianism, as seen in the writings of Robertson Smith, or in the *Scotch Sermons*, is far more advanced and clear. As a phase, however, in the ecclesiastical history of New England it gives promise of far-reaching results.

—As we should name the *Scotch Sermons* as the most significant collection of pulpit discourses looking toward unity in the ten years, so we regard W. J. Potter's *Twenty-five Sermons of Twenty-five Years* as the most valuable and permanent contribution to this literature from a single mind. A book of real value and great breadth of thought, well calculated to arrest the tendency to dogmatic agnosticism, came to us in Caird's *Philosophy of Religion*. But by far the most profound and suggestive work on the subject of belief in God is Abbot's *Scientific Theism*. These, with Count Goblet d'Alviella's *Evolution of Contemporary Religious Thought*, and the continued contributions of Martineau, Max Müller and Renan to theological literature, furnish us abundant evidence of the resources of this branch of learning and of the tendencies of thought.

Unity is to be looked for, not on the basis of any existing sect, neither in any alliance of the sects as now constituted—this is the first error to be eradicated. Sects can only unite when their sectarian differences—and even their names—shall become of secondary importance; when they look for union upon a new and higher plane. Unity is to be looked for, and only looked for, as the result of clearing away the superstitions which now enthrall men; in the direction, therefore, of the most searching criticism and the most "daring faith." No unity is even remotely possible so long as the minds of men are distorted with untruth, so long as the emphasis of religion is laid upon error. No unity of the past offers itself as adequate; it must be a higher and larger one in the future.

The Bible can never be put back into the place once claimed for it. Its supernatural authority, its infallible inspiration is damaged beyond repair. Neither the biblicentric nor the Christocentric theory of salvation stands any chance of restoration. They are as obsolete as the geocentric theory of the universe. No one man, though the best man born, though "the blessed Jew" of Nazareth, can take the exclusive place or title of the Son of God, or the Savior of the world, or Lord and Master of all rational or righteous men. And yet more real and living than ever will both Bible and Jesus be as aids of those who would live in the spirit.

From unity to unity, as from glory to glory! Only the first unity and the last unity are separated by a vast interval of growth and time. From the primal unity, through ever multiplying diversity, to the ultimate and higher unity of co-operation and harmony! Out of that primal unity of sameness emerges the individual with freedom, who with all his best powers must be disciplined and developed. Then he will seek the bond of relationship, the tie of love and sympathy in that common nature by which all are one. The universal in thought and motive and the individual in action—this is the religious ideal. L.

IV. IN SCIENCE.

An edict from the editorial throne orders me to write for the decennial number of *UNITY* a column on the recent advances in science. A magnificent subject is this, but one quite too large for our purposes. A few words, however,

may be risked on the advance in some special field; and perhaps in no science or art is this progress more suggestive than in photography.

When *UNITY* was born, photography had already made so remarkable triumphs that it seemed rather unreasonable to expect more. Less than fifty years before, the world had disbelieved Daguerre's assertion that a landscape could be pictured by mere light in seven or eight hours, and a very bright object in three;—yet the process had already been so improved that a far better picture could be taken in a second. But the improvement has since continued. A late scientific writer said that the picture which took Daguerre three hours can now be taken in one-two-hundred-and-fiftieth part of a second, and a still later one has told that M. Marey, by a new improvement, had reduced the time to half of that, and hoped to make it still less. Brighter objects can be photographed much more quickly, and the sun needs for his perfect picture but the small part of the thousandth of a second. Indeed, a photograph of the sun is said to show changes on his surface which are too fleeting for the astronomer to see at all. This familiar light can not only paint so much swifter than any artist, but paint and prove phenomena beyond the power of any eye.

Still more wonderfully has photography advanced in its work with the stars the last ten years; and has been revealing many that can not be seen. Professor Langley told us in the *Century*, about a year ago, that at the Cambridge and Paris observatories "stars absolutely invisible in the telescope," and nebulae, whose existence was before unsuspected, have been photographed, and that the art was advancing every month. Professor Holden, of the Lick Observatory, has given more details of the work. He says that not only Hyperion, that smallest satellite of Saturn, which is so difficult to see, but the satellite of Neptune, which is so faint that many denied its existence, appear clearly in the photograph. A new nebula in the much explored Pleiades has been discovered by photography, while old ones are copied by it in a few minutes, better than by the pencil in as many months. He says that while in the Washington Observatory, he spent all his spare time for four years in studying and sketching the great nebula in Orion; but that all the important results he obtained, and many more, are now shown in a photograph taken in forty minutes. So with the stars. The best celestial maps, made with the great labor of many men and many generations, show in four square degrees in the constellation Cygnus only 170 stars; but a photograph of that same spot taken in an hour shows 5,000,—and of course maps them much more accurately. Professor Holden says "only one-half of the faintest stars in any photograph are visible in the same telescope" through which the picture was taken. At that rate photography would double the number of known stars, and discover 50,000,000 beyond our power to see with any glass.

This revelation of a world beyond the senses is not without its religious suggestions too. When mere light,—the most intangible of all agents,—can yet travel 10,000,000 miles a minute, and carry its millions of sketches so safely, and paint them so swiftly, and when it can paint not only all that the eye can see, but as much more, it seems to be silently telling us to have more faith in other intangible things too, and not to be so eager to distrust the light of love and hope, and the unseen world of the soul.

And photography seems to have been bringing a special lesson for the encouragement of *UNITY*. How absurd seemed to many our central thought that all religions are one! To assert that the Baptist and the Buddhist, or the Christian and the Mahometan religions, had sufficient likeness to be represented as a common faith seemed as foolish as to say that two different persons could be pictured with a common face! But they can be; and that is just what

photography has been doing. It takes its composite picture of twenty persons who did not suppose that they looked at all alike, and the picture not only looks like each, but looks actually better than almost any one of them. Those many composite photographs in the magazine last fall made a far handsomer array than is seen in any album. Each showed not only a perfect face, but a softness and a beauty rarely found in faces.

So, if all the different Christian denominations would sit for a composite photograph, it would probably eliminate some distorted theological features and sectarian scowls, and furnish a softer and more beautiful religious face than Christianity has worn since the time of Constantine. And if the Christian religion could be prevailed upon, for the fraction of a second, to unite with various heathen ones in a similar sitting, it would doubtless so emphasize the features and feelings common to them all, as to teach the lesson of human brotherhood and divine fatherhood better than any historic religion ever has done. Not that we wish to dispense with special religions and sects. We are obliged to pity the young man who fell in love through a photograph, and then learned that it represented nineteen different girls; and it is proper that each man give his love and devotion to some particular denomination and be wedded to one church. But we still commend the young man's taste; and the world will more and more, like him, fall in love not with the features of some particular sect, but with the faith and feelings common to all the great religions of mankind.

Let UNITY go on another ten years, improving that work of comparative photography in religion for which it was founded.

H. M. S.

V. IN ORTHODOXY.

By the growth of orthodoxy we mean, of course, its enlargement of thought, not the wider spread of its inherited creeds. The most important contribution to this growth during the past decade has been the issue of the revised Bible,—the New Testament, in May, 1881, and the Old Testament just four years after. Yes, by far the most important event of the decade, if not of the century, in its general lesson and effect. We have had many new translations of the New Testament, and parts of the Old Testament, of late years. But these have come from private and individual sources. The spectacle of the representatives of English-speaking Protestantism coming together to revise the alleged basis of their teachings was a most suggestive one. It brought home forcibly to the popular mind what all scholars have well known,—the many errors and uncertainties in the common version hitherto relied upon for the chief weapons of sectarian warfare. In nearly every case the changes in long-disputed readings have been favorable to liberal Christianity, as distinguished from orthodoxy. This fact has had its influence. But that it was necessary to make changes at all,—this was of more significance than the nature of those changes. It was the strongest blow that the doctrine of Bible infallibility could receive. It set the alleged "Word of God" in a more human light. Infallibilities do not need to be "revised." It suggested, moreover, to every thoughtful person that new discoveries might yet make necessary a revision of the revision, and thus impaired reliance upon any alleged utterance of the past as against the enlightened reason and conscience of the present. The discussion also to which the revision led, both in the secular and religious journals, was of itself an education of the public mind upon the nature of our Bible and its just place in the sacred literatures of the world.

Another sign of the growth of orthodoxy in the past decade, as well as contribution to its further growth, we have in the circumstances connected with the death of those two representative men, Darwin and Emerson, both dying in April, 1882, and only a week apart. The funeral of the first in Westminster Abbey, with such public honor and

recognition as has been granted to but very few in this century, was suggestive of the change of thought that had taken place in the ecclesiastical world since the appearance of the "Origin of Species;" and the tributes that from all sources (we recall but one marked exception) were paid to our own Emerson, showed the gain in catholicity of thought in the religious folds of our own land, and were themselves an impulse to broader views.

Of significance too is the "Congress of Churches," whose first meeting was held in Hartford, Conn., in May, 1885, and a year later in Cleveland, Ohio. There were gathered in this movement representatives of all the principal denominations, among them many distinguished scholars and preachers. The public utterances of the Congress were marked by a progressive spirit, and were significant of the leaven that is working in these ecclesiastical loaves.

Next to the revision of the Bible, in estimating the growth within the folds of orthodoxy during the decade, we should place the meetings of the American Board of Foreign Missions at Des Moines and Springfield (Mass.), in the autumn of 1886 and 1887 respectively. To be sure the conservative side in both meetings was in the majority, though less so at Springfield than at Des Moines. This showed progress during the year. But the wide-spread discussion which those meetings provoked, in the pulpit and in the religious and secular press, was itself a means of education the land over, and has been widely felt in all fellowships. So, too, of the controversy over the Andover School and the trial of its professors for heresy. Whatever we may think of the attitude of the professors in holding their positions under the terms of the endowments that furnish their salaries, the general discussion has revealed the wide-spread breaking away from old time doctrines and has served to help it along.

Along with these more general movements we might mention individual contributions, both as signs and forces of growth; Prof. Max Müller's remembered discourse upon Christian Missions, the utterances of such men as Canon Freemantle in England, and Dr. Heber Newton in this country. But any just enumeration of this sort is beyond the limits of this article. In no decade of the century has the growth of thought in the so-called orthodox fellowships been more marked or given more signs of farther expansion. There are reactionary currents, but the general movement is forward. Yet this glad admission does not lessen the need of effort and fidelity on the part of the reverent religious thought that stands openly outside the pale of accredited orthodoxy,—the "liberal" churches of whatever fellowship, or independent of all denominational connection. Without the pioneer service which these have done, often under distrust and reproach, this leaven of larger thought would not be felt within the folds of orthodoxy in anything like the same measure as now. To-day repeats the story of the past, and the future will continue to repeat the story of to-day. The real religion of Jesus is always in the minority. It is private and individual. It means faithfulness to the new light, the higher call, as against accepted tradition and the practice of the crowd.

F. L. H.

VI. IN THE EAST.

The tendency of religious thought and feeling in the eastern part of the country is decidedly in the direction of Christian unity, nay, even of Church unity. The churches seem to feel the touch of the syndicate wave that is making great combinations in all commercial and industrial interests. There is a growing feeling that the churches have but one interest and one work, and that associated action, with names and creeds put in brackets, is all important, both as an economic principle and as the best way to accomplish the most good. The churches are waking up to the evils of rivalry, and of the multiplication of sects and churches of differing creeds,

and to the fact that if all would lay aside devotion to sect and contentions for denominational success, the kingdom of God would make more rapid strides all over Christendom. Where each sect acts independently, if not in antagonism, to others, too many churches are started in all our little towns and villages. Right Christian feeling would provide earlier one church for each town or parish of from one to two thousand inhabitants.

If the idea of the church is the company of Christian people in any city or town, or of the people who maintain the institution of the church, then sects and names must mean but the limbs and branches of the one church of God, and no rivalry but only co-operation need exist. Fewer churches, lesser burdens, the absence of rivalries, of hot theological debates, and bitter feeling coming therefrom, would all be blessings to the people. The subject of the reconstruction of church methods and of denominational propagandism is up for discussion, and the tendency is to favor simplification of creeds, leaving out all disputed points and making the welfare of man and of society the one objective point for all sects and sections of the church. Fewer and stronger churches, fewer and better ministers, disposing of church edifices not needed, for libraries, or concert halls, or dwelling houses, or warehouses, and sending superfluous ministers out into new territories to carry the Gospel is the felt and sometimes whispered cry. In order that the church should do the ethical, social and spiritual work desired, it is felt that the appliances for carrying on denominational work must be used instead in the interests of union and fraternal co-operation among all the churches toward the end to be attained.

Christianity, so far as it is of Jesus, is against sects, and rivalries, and names, and divisions. It has no creed, no binding ritual, no dogmas, no articles of belief, but simply love to God, and love to man made manifest by good deeds. What a terrible burden is imposed upon the people, in order to maintain this denominational *esprit de corps*. The churches are half empty, the ministers are half paid, the people are hard taxed, the spirit of rivalry drowns all grace of good-will between these organizations, and a thousand evils arise to offset the good that might be done but for the worldly element creeping in through the zeal of sect or party. And so we rejoice to see the dawn of that broader spirit which shall make the church one, and society itself the highest term for embodied Christianity.

What we need is but one catholic church of America, whose central and inspiring bond shall be love to God and man, and whose work shall be the redemption of man from social and moral degradation. Yes, the *denomination* must go as well as the sect. But need any sect halt? Should the work of love be lessened by the feeling that there are already too many churches? What we want is that the creeds shall be cast out, that the churches of all sects shall do the common work of the world as brothers in one holy crusade against evil and wrong. We should penetrate behind the forms and doctrines and look for inward principles, universal ideas, the spirit which is life and peace.

The East is of course older and more conservative than the West. Things are settled and rooted, and hard to change; but when the advance comes it will be a revolution, as in the case of the rise of Unitarianism seventy-five years ago. Our Andover crisis may yet mean another such break from the outgrown creed of the orthodox church. It may be a better thing, namely, the liberalizing of the whole line of evangelicalism. One or the other is sure to come, is already here in quickening germ. The movement which inaugurated the Church Congress, three or four years ago, its first meeting being held in Hartford, Conn., was significant, and indicative of the trend of Eastern liberal thought. It was started, not by Unitarians or Universalists, but by Episcopalians. Low church, and Broad church, and every

sect in New England was invited to send a representative. First, the topics were limited and confined within a certain scope, but the later meetings—was not the last held in a Western city?—have been broader and more inclusive in representation and discussion. The Methodists, Baptists and Presbyterians have each, within the last ten years, united their heretofore six or seven branches in this country and Canada, the first and the last of these within a few years, and most effectually. In our larger cities all denominations, including Catholics, can come together in works of benevolence and reform. They stand together in promoting temperance, in charity organizations, in social and industrial interests. The churches can put aside creed and sect, and be one on patriotic occasions; ministers of different denominations can officiate together at funerals; Episcopalians have joined other churches in union Thanksgiving services, a Unitarian standing in an Episcopalian pulpit without desecrating it. That was done last year in a neighboring city. The Unitarian church in this city [Fall River, Mass.] started a Flower Mission, inviting other churches to join, and fourteen responded, working together harmoniously. They have done a noble work of charity. Recently an "Associated Charities" for the city was effected as the outgrowth of this little Flower Mission, and in it Catholic French and Irish, Episcopalian, Swedenborgian, Friend, and all Evangelicals, 30 churches in all, are happy in united work for the poor. And in this same city this year marks the first time that all the churches, including the Unitarian, co-operate in holding religious services together on general public occasions. There is also here a "Ministers' Association," which is absolutely free to all clergymen on equal terms; and a motion the other day that the Catholic priests be invited to come into the association was carried by a unanimous vote. What part of the country can make a better showing in the growth of a spirit of Christian unity than the East, and Massachusetts in particular, and the City of Spindles? In the matter of spiritual unity among the churches of our faith, in all sections of the country, we have much to rejoice in.

Perhaps no church in New England or throughout the country is doing more active work in the direction of Christian unity, nay Church unity, than the Episcopalian. That church seeks for and honestly believes in the feasibility of a union of all the churches. The Low church is the element most active and most sanguine. In almost all the conventions, and in his own parish, each rector is pushing the matter strongly. And there is but one thing in the way of success—the belief in "apostolic succession." These Episcopalians claim to be the regulars in the church-militant, and all other churches doing fine service, volunteers. The idea is to have an American Episcopal church, or American church, which is excellent, could it be started on the democratic basis.

Thus we see that the trend of thought in the most influential circles of the church, the tide we may say, is sweeping in the direction of union, and finally of organic church unity. The only question is how to keep up the same interest in religious matters, with the sect and the name made subordinate and practically buried. And yet, if the church is to have a real grasp on society, and upon the world of commerce, of industry and of statesmanship, the personal must broaden to the impersonal, and the special to the universal, the objective point being human welfare here and now.

A. J. R.

VII. AMONG THE UNCHURCHED.

Has there been any growth toward unity among the unchurched during the past ten years? We think so. First, there has been a real growth away from old conceptions, old dogmas, toward a unity of sentiment in regard to the fictions of the old theology. The great wave of popular scepticism, with Ingersoll on top of it, has swept over the country, and

washed out largely the fires of hell, the stone walls of sectarianism, the hedges of bigotry and intolerance. The great mass of the unchurched (and it is a great mass) has been thoroughly leavened with the leaven of rationalism, and in so far as a common rejection of error constitutes unity, there has been a remarkable growth toward oneness of thought. Of course a negative unity is not of the highest type. Jagged stones must be hewn, and reduced to a unity of form before they can be joined in the wall. Clay, before used, must be ground up, freed from stones, and pressed into blocks identical in form and size. So the unity of negation of error must precede the unity of affirmation of truth, and popular scepticism is the agent of Providence to that end, and it is the contribution of the unchurched toward unity.

But there has been a real growth toward the unity of affirmation. Among the people who have no church connection there are thousands whose faith is stronger and purer than that of regular church members. Often have we met one whose strong sense of the realities of religion has constrained us to say, "I have not found so great faith, no, not in Israel." Many of them believe devoutly in a Providence that orders all things well; in a law that makes virtue the only savior, character the only heaven; and that the worth of life here is too great to allow of annihilation hereafter.

Ask the simple farmer who seldom goes to church what is his faith and he will tell you that he believes in a God who makes the soul grow as the seed grows; a life in which the soul of man is rooted as the plants are rooted in the soil. He does not believe in the God that "rides upon the storm," and sends frost and hail as a punishment for sin. But he will recite to you the humanities of the sermon on the mount. Of the dead he speaks with reverence and trust, and pictures the unbelievers in no lake of fire; but he holds that the God who would tolerate their unfaith here will be able to tolerate it in all other worlds. He has hope for the worst of men, and for the good he has no doubts.

This typical farmer is no fiction. You will find him everywhere. Go into the country villages as we have done, preaching the simple doctrines of the New Theology, and you will find that the greater part of the church as well as the unchurched will shake your hand in sympathy.

There are men and women in every walk of life who rest in a common faith like this, the clergy largely sustaining and preserving the skeleton of theology. The people are simple in their habits of thought. A few fundamental ideas constitute their stock of theology; they merely hold the obnoxious doctrines in solution, not having accepted them in crystal. Give them definite shape, and the people will quickly say, "We do not believe that."

Thus among the unchurched there is not only a common rejection of certain old-time errors of theology, but a widespread unity of thought and sentiment upon the fundamentals of faith. The decay of the old walls has left the foundation in clearer sight. The scaffolding has fallen, only to reveal the beautiful temple of eternal truth.

And as time rolls on, this unity of faith is growing. Every revelation of science is a step toward unity, while the method of science, applied to theology, is bringing light out of darkness. Slowly, out of the soil of the old farms is growing the vegetation of the new faith. The hills of science, at first rock-ribbed, and barren of verdure, are being covered with the growths of sentiment and feeling. The flowers of devotion are springing up among the rocks of the geologist. Above the sound of the wheeling stars rises the old-time music of the spheres, the symphony of law and love. Out of the space chambers, where worlds are born, come divine voices of arisen souls, saying, "All things visible pass away; but unseen things are eternal."

A. L.

VIII. THE OUTLOOK.

As UNITY approaches the completion of its first decade of existence it is fitting to ask "Watchman, what of the night?" What are the signs, if any, that the beautiful ideal for which UNITY stands and for which all true hearts are yearning the world over, is coming to pass?

The signs are many enough and clear enough to send a thrill of joy through every waiting, hoping heart. In the first place the creeds, those impassable barriers which men have built up between themselves and their fellows, are coming down. If they still continue as division lines, men can see over them and clasp hands across them and even on occasion come out from behind them, and think and work together in right human and brotherly fashion.

The old Presbyterian minister of forty years ago, who, on being told of some attempt at unity of action among the churches of his neighborhood, exclaimed, "The devil has taken up a new cry in our town! It is Union! Union! Union!" has gone out of fashion; or if he exists at all his archaic quality is distinctly recognized and lends him an interest rather as a survival of the past than as a factor in the life of to-day. To-day there is no question of the growth of the feeling of unity among all bodies of orthodox Christians, and in some places the spirit of unity is broad enough to include even those who are regarded by their neighbors as heterodox. It is only a question of time when the creed-barriers will melt away before the spirit of fraternity, as the ice melts under the rays of the vernal sun.

Another hopeful sign of growing unity is in the coming together of people out of all churches and no churches to work for the common good. The men and women who are fighting side by side in the battle for temperance, social purity, the banishment of ignorance, the promotion of justice and fair dealing, hardly stop any more to ask each other what church they belong to or what creed they profess. They find themselves one in their moral indignation against wrong, one in their love of humanity, one in their determination to fight the battle of truth and righteousness to the end. The anxiety about personal salvation has been swallowed up in the great demand for social salvation. The immense expansion of life in this country during the last quarter of a century has precipitated upon us the problems of the old world civilization and some new ones. We have ignorance, crime, anarchy, pauperism, child-labor, injustice to women, the oppressions of capital and the discontent of labor, all bearing down upon our hearts and minds. The demand which these make upon earnest and enlightened men and women is fast rising to supreme importance. And all who are drawn into the new crusade for the rescue of humanity, all whose hearts burn over the woes of the helpless, who seek to bring light to those who sit in darkness, and liberty to those who are in bonds, are one, one in a sense so high and real that no differences in speculative opinion can mar their unity. As in war times the ministers of the soundest faith found heaven large enough for all who fell in the sacred cause of the Union, so to-day there is no hell for the true soldiers of humanity, whatever their creed or want of creed.

Another ground of unity which comes more and more into view is the growing knowledge of scientific truth and the common study of great themes. The multiplication of study classes and clubs all over the country is a direct promoter of unity. People of all shades of belief come together in these circles. In their studies of Browning and Emerson, of Socrates and Shakespeare, of Kant and Fiske, they find themselves embarked on lines of thought which, if followed far enough, round off all the harsh edges of their special beliefs, and bring them into the true fellowship of the spirit. Those ministers who deprecate "reading clubs" and study classes as leading off from the main lines of church thought and work would do well to reconsider their objections. In a philosophy club of recent date, of which

I was a member, the Methodist talked very good Unitarianism; the Unitarian surprised the Methodist with his belief in "vital religion," and the Presbyterian was in hearty fellowship with both.

When the windows are opened out upon the infinite, whether in the study of science or philosophy, of literature or religion, all eyes behold the same beauty and the same glory, and all hearts are made one in that exalted vision. As men and women get out of their little eddies of thought and feeling into the main current of the world's progress, life takes on too large a meaning to be rimmed by a statement: fellowship becomes too precious to be sacrificed to a dogma; experience becomes too deep and sacred for contention about words.

That UNITY may stand ever more firmly and strongly for the main current, the larger meaning, the deeper experience, must be the desire of all who have watched with sympathetic hearts its brave ten years of struggle and achievement. It needs no supernatural ken to venture the prophecy that, when UNITY's twentieth birthday comes round, the old lines of division will be still more blurred than they are to-day. There will be a heartier human fellowship among men of all names and creeds, a deeper love of truth and a more sincere and unselfish search for it, a larger common ground on which all can stand together and work for whatsoever things are just, pure, lovely and helpful to human kind. And in this movement toward the building of the "City of Light" UNITY will have helped.

JOHN R. EFFINGER.

CONTRIBUTED.

THE LAST DECADE IN MORALS AND RELIGION--HAS THERE BEEN ANY GROWTH? IF SO, IN WHAT DIRECTION AND WHAT ARE THE EVIDENCES.

A SYMPOSIUM.

FROM REV. EDWARD EVERETT HALE.

MY DEAR JONES:—Your letter interests me extremely and tempts me to write a long article, but I will try to keep within your five hundred words.

Eight years ago I wrote a review of the then religious condition of Boston, to be sealed up in a copper box and read in the year 1980. If we could dig that up, I could then compare, for my own city, its condition then against its condition now, as they have seemed to me; and so far we should have eight-tenths of your problem. But Boston, alas! is but a speck in the country, and it is harder to say for the nation what the advance has been.

I have been trying to work out the statistics with regard to crime. I am myself satisfied that there is less crime than there was ten years since in the United States. On the other hand, law is more stringent, and men are punished for things for which they were not punished then. I wish that young lawyers, young clergymen, or young anybody interested in the truth, would work out the details in the places in which they live. But it is quite clear to me that there is less drunkenness, more disposition to purity, a higher tone of public sentiment about crime than there was ten years since.

Everybody recognizes the fact that there is more wealth. The country is advancing in wealth by laws which it does not understand, and with results which it does not know how to grapple with. And this is the wealth of everybody, not simply of millionaires. The poor are richer than they were ten years ago, as well as the rich. That is to say, there are more comforts in the homes, and the level of life is decidedly higher. This observation belongs in an answer to your question, for this also is a part of the coming in of the Kingdom of God.

I should say that life was, on the whole, larger than it was ten years ago. I should say that the books that are read are better,—certainly more books are read; that the

press is rather better than it was then. And I should say that there is more individual opinion and more readiness to take up the higher and better lines of thought and inquiry than there was then.

If there is less crime, if there is more comfort, and if there is a higher life, it is because the religion of the country is on a higher plane than it was ten years ago. For religion is simply the law of life. I should say that there had been advance all along the line, as far as I know the line. Of the Roman Catholic Church I know singularly little. It seems to be the business of its leaders to conceal themselves and what they are doing; and certainly, as far as I am concerned, they have succeeded very well. But I should say that there was an improvement in that church. Certainly, in the larger communions of the country, notably in the Methodist church, in the Presbyterian church, in the Baptist church and in the Episcopal church, there has been a very evident advance,—by which you and I mean increase of freedom,—in the last ten years. As for the little section of Orthodox Congregationalists, with whom we Unitarians are, by the law of history, naturally allied; they are becoming so broad that there is no longer need to fear that they will be absorbed by the Presbyterian church. Thirty years ago there was great danger of this, but the Congregationalists of the United States are beginning to understand their place and privilege, and will fight very stoutly before they are brought into Presbyterian bonds.

There can be no doubt that a Unitarian book or tract or preacher now has a welcome among people of all the churches which was not thought of ten years ago. You are old enough to remember when it was rather difficult to have a book of Unitarian or Radical tendency published. The Unitarian Association was at one time simply a publishing association, because publishers would not take the chances of books as radical as ours. But now, the more radical a book the better. I do not remember any important book which the Unitarian Association has published within the last ten years. This is simply because other people are willing to do that work for them. There was no difficulty about publishing the "Bible for Learners," and you will readily think of books much freer in their criticism and study of religion than that which find a welcome among all sorts of people. I am tempted, indeed, to ask you, when you are on one of your journeys to some city which has no Unitarian or Universalist church, to go into a book-store, and ask the keeper of the store to show you the orders for books which he has sent to New York, Chicago and Philadelphia in the last month. You will find that much more than half of those books are books of a decidedly radical, liberal, latitudinarian or Unitarian tendency. Nothing has given me more courage than the study which I have made of the literature which is penetrating all through the country.

But I must stop here. This is the sort of symposium that I like, and you will never find me slow in answering such a letter. Always truly yours,
E. E. HALE.

FROM FRANCES WILLARD.

In the last decade the nation has been, through "skye influences," translated out of the passive and into the active voice on the question of individual, corporate and governmental relations to the use of and traffic in brain poisons. Thirty-three states and territories now "teach men so" by statutory requirement, and millions of boys and girls can give a thus saith Nature, thus saith Reason, thus saith the Lord, for personal obedience and legislative prohibition. Four states have outlawed the liquor traffic by constitutional enactment, and almost as large a proportion is to-day under some form of prohibitory law as is under the curse of the legalized drink traffic. The supreme court decision is the greatest humanitarian event of the past decade. These sentences from it are worthy of a Te Deum:

"No Legislature can bargain away the public health or the public morals. The people themselves can not do it, much less their servants. Government is organized with a view to their preservation, and can not divest itself of the power to provide for them."

A political party is rapidly forming with this as its law of crystallization: "*Death to the Liquor Traffic!*" This party recognizes woman as an equal factor in the working out of great reforms at the ballot box as well as in the home and church. The Woman's Christian Temperance Union is spreading to all lands with its earnest religious spirit and systematic method. The work for social purity was never so wisely and steadfastly carried on by so many consecrated hearts and hands as now. For these and a thousand other reasons it seems to me that since the birth of Christ no epoch has been so significant of good as the last score of years and particularly the last decade. Best of all, the solidarity of humanity is more recognized than at any time past, not only as a religious motive but a scientific fact. We approach "the unity of the spirit and the bond of peace."

Let each one of us do one's part to help the whole toward this.

From REV. HUGH O. PENTECOST.

Have we made any advancement during the last ten years in morals and religion? If so, in what direction? and what are the evidences? This is your three-fold question, and very difficult it is to answer. As a believer in purposive evolution I assume that we are ten years farther along the road Godward than we were when UNITY came into being. But ten years of evolutionary process can hardly be expected to show appreciable results.

With Herr Most in the penitentiary for mere words which it was not proved that he uttered, and Jacob Sharp at liberty though his briberies were proved; with five social agitators dead and two imprisoned for life in Chicago, and the formation of "trusts" going on at a rapid rate; with the wholesale stealings of the Pacific railroads fully exposed and a government without the courage to foreclose its own mortgages; with elections carried everywhere almost wholly by the use of money; with capital punishment fully entrenched in public favor, and the record of the divorce courts before us, I can not see any especial gain in the keenness of our moral perceptions or our willingness to do right.

With a Methodist church building each day and the Unitarian denomination making no especial organic progress; with the always rapid advancement of the traditionalist in every denomination and the equally certain casting out of the rationalist; with the fact that many of the Standard Oil magnates are honored members of the church; with these things and others in open sight, I can not easily define the evidences of religious betterment.

But God uses evil as well as good for the working out of our fine destiny, and I think we are making progress, but it is like fighting against a storm in the open sea to him who can not read compass or sextant—there is no evidence of our getting on, but the engines are working and the incessant chug, chug of the propeller is heard and the presumption is that we are getting somewhere and that it is where the captain intends.

From MRS. MARY A. LIVERMORE.

I think the world is advancing in morals and religion, and has given proof of it, even in the last decade. The rebellion against the liquor traffic, which is the great underlying cause of much of the pauperism, crime and insanity of the country, has come to a white heat of intensity in the last ten years. An organized protest against the use of tobacco, as pernicious to the body, and therefore damaging to the spirit, has come to the front within a decade.

A widespread protest against the bigotry of sect and creed has made itself heard through the land, as never before in the same brief period, and in many and various forms the statement is being emphasized, that religion is more than a creed—that it is a life—deeds, not words—character, not profession. Sects are coming nearer together in these days.

The organization of laborers and capitalists, who confront each other and are testing each other's strength, preparatory to the long struggle of the next fifty years, is largely a matter of the last ten years. The first phase of the labor question was met in the war of the rebellion, when slavery died, and it was settled that no man should be compelled to work for another without payment of wages. We are now entering on the second stage of the conflict for justice, and the laborer is to be righted as the outcome of the quarrel. God speed the right!

The "woman question" has made great gains in the last ten years—industrially, in the educational and political world. And the last decade has brought nearer the time when it shall be as good a thing to be born a woman as a man. The great movement for woman, in its large, broad sense, has gained such momentum that it now speeds onward by force of its own divine energy.

How the philanthropies have blossomed and come to fruition these last ten years! The dumb are taught to speak. The blind are having libraries of books printed for them. The poor are being divinely helped by being taught to help themselves. Homes are established for aged couples. Prisons are becoming what John Howard demanded they should be—"schools for fallen humanity." The demand has come before the nations in a tangible shape, through the action of England, for an International Court of Arbitration, to take the place of war. The women of America, through the mission of Ramabai, are reaching out hands of help, in a broad, unsectarian way, to the women of India. White-souled men and women are pushing the claims of Christianity to the very hidden springs of action, and demanding inward purity of thought as necessary to outward cleanness of behavior.

It is grand to live now. I am on a plateau, where I look back almost sixty years, and see the gain, decade by decade. The genius of the nineteenth century seeks the redressing of all wrongs, the righting of every form of error and injustice; and a prying philanthropy, which is almost omniscient, is one of the most hopeful characteristics of the age. What age has ever equaled it?

From EDWIN D. MEAD.

It is hard to speak very exactly about decades, but in these years generally I think we do note some advances in morals and religion, although I am not sure that we do not also see some retrogressions. So far as religious thought goes, although we have had some recent rather melancholy exhibitions, as in the so unanimous damnation of the heathen by the American Board people and the rapid growth of sacramentarianism among our Episcopalians, threatening the sacrifice of the great possibilities of their great church to a six-penny bastard "catholicism"—in spite of such things and sundry suppressions of truth-tellers by synods and the mob, we are certainly witnessing a notable general progress.

The unreal notions of Jesus as a kind of Osiris, and of the miraculous inspiration and exclusive, peculiar authority of the ancient Jewish thinkers in religious matters, cramping notions almost universal in American churches fifty years ago, and still the orthodox notions, are giving way everywhere under the pressure of a scientific cosmology and a critical knowledge of the history of religions, and, where still formally held, are ceasing to be religiously efficacious and to furnish motives as of old. We are seeing the birth of a grand philosophy of religion and of the "Human Catholic Church."

I think that lying is less popular and thought to be less necessary in the churches than it was a few years ago. I sometimes hear Episcopal ministers reading valorously to their congregations, out of the prayer-book, about Jesus Christ "making upon the cross, by his one oblation of himself once offered, a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world," and then mounting their pulpits, preaching valorously against doctrines of substitutional atonement, and other similar things; but I am usually pretty sure that they hate themselves wholesomely for doing it, and that in another decade it will appear still more repugnant. I think there is less temptation to trimming, a lower price set upon it, in the churches and a quicker sense on the part of the trimmer of his loss of influence with the world. Ten years hence it will be quite impossible for such noble men as the Andover professors to be betrayed into such a struggle as we have been witnessing recently; and in ten years more I believe we shall see as high a sense of honor among churchmen, in respect to their pledges, where such pledges are still exacted, as we now see among our better merchants in their dealings. When we see such diplomacy and dodging as we now see at the altar, what should we expect in Wall street? We need a revival of morals in religion, a new Puritanism. Our churches are certainly all becoming more gentle, more hospitable, more loving, more philanthropic, more humane; we now want to see them become more sturdy, truthful and heroic.

The rights of women are becoming more and more recognized in these years, and I believe that we see in this the greatest distinct moral gain of our times. Almost every man who thinks has come to see clearly that woman is a person and not an appendix, and this changes the entire definition and programme of her education and her political and social activities. The cause of temperance has surely made a wonderful advance in this decade. We are waking more and more to the horrors and irrationality of war, the settling of right by might. We are getting more and more ashamed of ourselves for hanging men and for our general clumsiness and folly in dealing with criminals. We are seeing greater wisdom and common sense applied to the administration of charities, without, I think, any sacrifice of the true spirit of charity. Talk, at least, about purer national politics is more popular than a few years ago, and this assumption of virtue may be the prelude to having it. We are being roused to a higher patriotism and a higher definition of citizenship. To municipal reforms in particular men are certainly addressing themselves with far greater devotion, and nothing in politics to-day is more important than this.

But how about the poor man, about the long, long clash of poverty with privilege and wealth? This is the question on which our morals and religion must be brought to bear, or they are good for nothing. Our simple older time has been succeeded by an era of colossal fortunes and a recklessness of luxury and extravagance which accentuate to the poor man his hard lines and fill society with discontent, envy and wrath. Democracy is doing its work; a higher ideal of manhood and its rights and its vocations has penetrated to the very depth of society, and our laws of inheritance and the sundry laws of property whereby men are born to such unequal chances are all brought to the bar for scrutiny. It is not necessary to say, and it is not true, that the poor man is worse off than in other years; but it is necessary to recognize the incoming of other standards and an entirely new social ideal; necessary to awake to the horrible tyrannies and wrongs which do exist among us; necessary to be wise in time, if we would see the republic stand firm and escape the avalanche. Slavery is no mere thing of negroes and plantation; it is whatever cramps the man and keeps him back from his true life. It was no alarmist, but Abraham Lincoln, who warned us of the greater danger than

that which brought our civil war. It was Emerson who, feeling that "the whole constitution of property, on its present tenures, is injurious, and its influence on persons deteriorating and degrading," declared that "the state must consider the poor man, and all voices must speak for him." If we heed these warnings, if we heed the lessons of history, if we heed the signs of the times, if our churches and preachers avoid the terrible mistake they made in the anti-slavery struggle, if we realize that we can not drift into port or solve things by letting them alone, if, in a word, we apply morals and religion to the affairs of the commonwealth, our retrospect at the end of the next decade will be much more cheerful.

GREETINGS TO "UNITY."

DEAR SIR:

I will not say that UNITY is like a voice crying in the wilderness, for I know too well the many generous voices of the West raised for a thousand good causes. But I will say most emphatically that there is no Western voice in the press which is more truly liberal and humane, and more sincerely sympathetic with the progress of moral liberty and the religious life than UNITY. It is catholic in the truest sense, and it insists upon a truth which needs to be everywhere persistently inculcated, that religion is a life rather than a dogma, and that what we are is much more important than what we believe. Indeed it is life which alone proves the value of belief. No good man is an infidel or disbeliever in the truths which are essential to right living; and although Christ's Kingdom is not of this world, it is only by his life in this world that a man shows whether he is living in that kingdom. Certainly if he does not live in it here, there is no reason to suppose that he will live in it hereafter.

Your little UNITY is a busy bee, constantly gathering and hiving the honey of this truth. No winged messenger of the press could do a nobler service, and I hope that its significant song may long be heard.

Very truly yours,

GEORGE WILLIAM CURTIS,

WEST NEW BRIGHTON, STATEN ISLAND, N. Y.

TO UNITY:

I well recall the anxieties, the earnest purpose and the solemn hopes which ushered in the first announcement that UNITY had entered the ranks for "freedom, fellowship and character in religion." To-day, without as much anxiety, with purpose as strong and with hope more buoyant, UNITY can rejoice in the work it has done, and the lives it has strengthened by its faith in God and its unswerving adherence to the necessity of righteous, personal freedom. UNITY has shown how church life can foster domestic affections as well as intellectual activity or religious sentiment. It has never exalted emotion at the expense of reason, nor has it dulled the illuminating power of reason by withholding personal sympathy from the conclusions of thought. It has been an open pulpit in which many, who could speak only to the home have been as welcome as those whose fervor could find a wider reach. When I think of sentences, sermons, poems, in whose power, truth and melody I have rested myself, I remember that they were first written in the columns of UNITY. Its editors, out of their overcrowded lives, have found the moments and hours for study or quick work. Their doing has always been born of love, self-sacrifice and vision.

UNITY has made religion the common factor of the home and the pulpit, and has brought nearer that future when the minister will find exchanges among his pew-holders,—men and women, who will each have a life sermon to deliver, ground out of individual experience, which it will be worth while for all to hear. It is in this endeavor to inter-

mingle the functions of home and of church, to establish solidarity between a man's business and his religion, and to show how freedom of thought, attained by careful methods and personal experience, leads to radiant trust,—that UNITY can look gratefully forward to another decade of helpful work.

KATE GANNETT WELLS.

BOSTON, MASS.

UNITY CHURCH-DOOR PULPIT.

HUMILITY.

A SERMON PREACHED BY REV. J. LL. JONES AT CHICAGO, JANUARY 29, 1888.

(Published by the congregation.)

He hath shewed thee, oh, man, what is good; and what doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God? MICAH vi:6.

III.

"TO WALK HUMBLY."

The last prophetic requirement of religion according to Micah is humility. This is a popular virtue, an orthodox quality, accepted on theory in all churches. It is much talked of in Christian churches and, paradoxical as it may seem, many Christians might merit the remark which the old Quaker made to John Wesley: "John, thee is proud of thy humility." I might quote texts and verses to the end of my sermon on humility without fear of being challenged.

"God many a spiritual house has reared but never one
Where lowliness was not laid the corner-stone."

Another poet chants the praises of humility as the

"Low sweet root
From which all healthy virtues shoot."

But the very popularity of this word arouses our suspicion. The truly Messianic words in their right significance, like the Messianic men, are avoided by the many and welcomed only by the few. Careful thought, I think, will reveal that our suspicion is well founded, for we find that this word, as interpreted, and still more as practiced by the church, seems pregnant oftentimes with mischief; it sometimes has more of offense than inspiration to the healthy spirit. Let my first work this morning be an attempt to rescue religion from the tyranny even of this word. The preacher for centuries, like the elder Heep in Dickens' story, has been saying, "Be umble and you will get hon." In church and out of it, in the class-room and at the altar from infancy to the grave, with pious intonation the preacher has put a religious and saving implication into the words of Uriah's father, "Be umble and you'll do." No wonder, then, that those, whose chief anxiety has been for a safe passage into the hereafter, should consent, like the young Uriah, to eat 'umble pie with an appetite, and with something of his flabby coldness go through life telling everybody, from the Almighty down, that they are underserving and worthless wretches. In the church, with cumulative rhetoric, we often plead a degradation of character and confess a sinfulness which, if believed, would bring down the police officer, or if such charges were made against the confessor by a neighbor in a secular tone of voice, we would instantly institute legal proceedings against him for defamation of character.

Let me not be unkind or unjust toward this habit. I am persuaded that this weak "'umbleness" has so long counterfeited the stalwart virtue of humility that there is in it little conscious deception. Of this pietistic attitude we can say what Copperfield said of our example, "We witness the harvest but we think not of the sowing." This cheap 'umbleness is the result of false teaching and vicious logic;

humility has been almost interchangeable with humiliation, even mendicancy. The theology of darker ages has hung over this life and its privileges the gloomy cloud of infinite wrath. It has made of earth a camping-ground for devils, and it has taught that the souls of men, in their natural conditions, are willing servants to such. Under the influence of such thought, humility naturally became self-abasement, and there still clings to it this tainted definition. When men's thoughts of God were widely removed from their thoughts of His handiwork; when heaven was a boon to be bought by priestly rites, formal penance and bloody sacrifice, then humility meant the downward look; when the philosophy of religion taught that the bliss of heaven was something to be secured in exchange for earthly joys, then humility meant turning away from the beauties of earth, the amenities of society. Once it meant a contempt for family ties; it meant an ever-torturing sense of sin; it meant protracted prayer, bare-footed pilgrimages, monastic life; it still means, to many, an ever-present sense of a hell to be avoided and a heaven to be won. This humility with a downcast look makes peevish, begging, groveling souls.

But the day has come when men must now think of the universe as well ordered, and when they must feel what they have so often said before, that love is the best name for the Omnipotent. The time has come when we must believe that that divine pronouncement that rested like a benediction upon the prophetic heart in the rosy dawn of civilization, causing it to declare that the works of the Almighty "were very good," has never been revoked. Religion now teaches us that it is for man to glorify and not to defame the work of the Father, even when the work reaches its sublime climax in the soul of man. Religion now teaches us that heaven and hell are with us here, and that one is not to be bought or the other cheated by cowardice, pleading or diplomacy. No longer must the soul expect to enter heaven like a wily serpent, by trailing itself in the dust, but rather it must approach it in the erectness of a man distributing his deeds of good-will and words of cheer as he journeys. The spirit of courage must be in his heart and the stamp of nobility must be upon his brow.

What, then, is the humility that is required under this new order of thought, with this change of front of religion? It is now the upward look; it is the eye fixed upon that which is higher and nobler than one's own self. It is not the consciousness of our own littleness so much as the consciousness of the greatness beyond and above us. It is not a search for safety, still less for glory, but it is a readiness to work in any place with anybody and for anything that is pure and true. Humility is no longer abusing one's self, but it is using one's self; it is not now a roof under which we find shelter, but the road upon which we travel with nimble feet to save others. Thomas à Kempis, the saintly Catholic, put it well when he said it was "to be always doing well and to esteem little of one's self"; but Micah put it much better in our great text when he said it was walking with God,—that is, living with a sense of besetting reality ever about us. It is the consciousness of a divine nearness; it is the in-breathing of a sacred presence; it is floating in a sea of divinity in whose bosom all things move, live and have being. He walks humbly with God who feels the rising tides of wisdom, power and love within him and about him. How is one to walk humbly with God?

First, intellectually. Walk with a free mind as God is free; with an earnest purpose, as God is earnest. Seek reality rather than what people call real. Seek truth rather than that which passes for truth. Hunger for knowledge rather than social honor or private gain. He whose mind walks humbly with God avoids shams, hates pretenses, defies prejudices, is deaf to the threat of bigotry, fears not the scorn of men, listens not to the command of any self-constituted aristocracy or orthodoxy; aye, flinches not if this scorn wraps him in the flames of crackling fagots; he

turns not aside from the hemlock or the cross if they are in the way of the walk with God.

He who walks humbly with God intellectually finds that reverence that is uplifting; he turns aside from the way of the scoffer and the cynic, for he realizes that his finite mind drinks the infinite ocean of truth, and that there are more "in heaven or earth than our philosophies dream of." From the highest summit available to him he lifts his eyes into the illimitable blue and stretches his hands into boundless space, and, though his arms return to him apparently empty, he realizes that he is enfolded in the arms of that boundless One who eludes his embrace.

He who walks humbly with his God intellectually seizes here and there a vital principle, holds in his hands a few discovered truths, but he is reminded by the lapsing waves of the infinite sea that break about his feet that he is picking but a few pebbles upon the boundless beach. He who is contented in his narrow valley home, who has no desire to climb the high mountains that rim him round about, is not humble but ignorant; it is not humility but stupidity. So he who knows nothing of the grave intellectual hunger of this age, within whose soul there never arise sublime questionings, he who is content with his little bundle of inherited ideas and devoutly holds them in the name of religion, is not pious but stupid. The inquirer is never the scoffer, and the true thinker is never the scorner; he who walks intellectually with his God is too devout to dogmatize, too reverent to stake out the boundary lines of truth. He is too humble to sign the creed he does not understand, too reverential to close the door upon any question because he devoutly realizes that every closed door excludes more than it includes. You always shut out more truth than you shut in in your closed questions. The more ample cabinets of God are outside rather than inside of your man-made inclosures. When with unsandaled feet you walk with your God, when is the time and where is the place where the divine hand does not take hold of yours, and where the divine voice does not whisper in your ear? In the name of religion, humility demands that you devoutly follow this beckoning and that you keep the ear uncovered to receive this challenge.

The signs of humility then, thus interpreted, are attentiveness, teachableness, alertness of mind, hunger of intellect, a willingness to walk with God intellectually through all bibles, the creeds of all ages, through all sciences, through inward experiences and outward facts in search of truth.

Second. We must walk humbly with our God in the realm of feeling, follow Him whither He goes with our hearts, love as He loves all created things, work as He works in and through all things in Heaven, on earth or in hell. How loving is He who sends rain upon the "just and the unjust," whose law is with the birdling in its nest, with the babe at its mother's breast, in southern fields, amidst northern snows, with dusky slave and cultivated sage, from wigwam to palace, in meadow and in wood, under cathedral arch, in consecrated temple, at birth as at death, in joy as in sorrow, with Hindu sage as with Judean prophet, with Druidic bard as with Hebrew psalmist. He is the living God, and he who walks humbly with Him sends his love and sympathy through all these; in all times and places is the order of God's laws unbroken and the dignity of his universe preserved.

So the humble soul abhors exclusiveness as nature abhors a vacuum. He holds himself superior to all party names, above all sectarian watchwords; he who is a loyal member of the Brotherhood of Humility belongs to the church of the Divine Humanity, and he will blush for shame of those who profess the name religion while they miss this spirit of love for the lowly. Oh, how humbly does God work in the noisome swamp! In the pestilential marsh, rank with decay and miasma, God moves and causes beauty to bloom and fill the air with its fragrance;

in the garbage He works, and happy and triumphant life soars from it on painted wings; out of the mud He leads the grasses, and out of the dunghill the fragrant and spotless lily blooms; even so humbly does He walk in the fields of human life. He travels with the prodigal to his remotest wandering places, sustains his life while he is an alien; He heals the bruised face of the rowdy with the same tenderness that He restores the wing of the wounded dove. Humbly does the God of the universe walk in the dens of vice and the hells of debauchery; gives breath to him who curseth and maintains the rhythmic beat in the heart that is bitter with jealousy and rankling with hatred. So humble are the divine forces of the universe that for curses they give blessings. God meets violations with patience, gross vices He ameliorates with tears, softens the hard heart with remorse, and heals the wounds made by violent hands. In His hand the scalpel cuts but to save, and He mangles only that He may heal.

The religion of humility, thus interpreted, you see, makes sublime demands upon its devotees. It is not confessing that you are a miserable sinner but it is a walking with God into the haunts of vice and into the homes of misery. It is lending your hand to God that its touch may soothe the fevered brow of passion. Oh, how far we are from this religion of humility! When men and women will dare sanctify their hands with a contact with the soiled, when they will take hold of the off-scourings of society, as we call them, for the purpose of washing and healing such, what flowers will grow out of human dung-hills! What fragrance will bloom in alley ways! Roses will then take the place of briers, and apples supplant the thistles in the soul-fields of humanity.

Let us test our religion by this standard of humility and see how cheap are our confessions when we realize how we continue to ignore, refuse and hate those with whom God walks day by day. A dress out of fashion, a bonnet out of season, a mind unfurnished, a purse void of gold are oftentimes the causes which lead us to turn a cold shoulder toward a living soul, while God lives in them and with them day by day. Oh, woman! you who shoot the barbed darts of gossip at a fallen sister, who chill her with your cold glance of contempt, remember hereafter that your sin is one of impiety; you are guilty of atheism in its most blighting form.

You have refused to walk humbly with your God, oh, brother man, when you give a push to the brother who is already slipping on the spot where you and I scarcely stand erect. Know you are turning away from God; in abandoning any one, you abandon God. The old thought was—perhaps some still think it—that the saints had to be gathered together by themselves and the wicked to be abandoned to woe and anguish in another place. To imagine the saints happy in such a place is to think them happy where the Christs of God are not; for certainly Jesus and all of his kind and following, the highest children of God, they will be where the unfortunate are. The angels of mercy visit the fields farthest from bliss. When we make our beds in hell, as often we do, lo, God is there! And those who have reached this last requirement of religion are willing to walk with Him through the toils of woe.

Searching for still another hint as to the requirement of true humility I find it in the word itself. The root pertains to the earth, of the ground. I like to follow the suggestion and think that the holiness of humility is earth-planted, and the heaven it seeks is earth-rooted. This privilege, this garb and opportunity, is enough to the humble soul. We have had too much of the humility of the coward that bemoans the daylight and dreads the scrutiny of the sun; we need more of the humility of the oak that is willing, indeed, to find its cradle in the mud, that gladly sends its tiny fibers into the dirt, that modestly pushes its

mighty roots amid the rocks down into the hard subsoil of the field, but it does this that it may proudly lift its head toward heaven; it courts the sunshine and defies the storm.

So the true attitude of the humble soul is not prostration but erectness; it does not lie down in the dust, but it plants its feet there, and then stands and looks up. It is strong, not in that conceit that centers in itself, but in the conception of an infinite potency through every pore of its being. This is the "weakness in strength"; this is that divine humility,

"That stoop of the soul, which, in bending, upraises it too,
The submission of man's Nothing-Perfect to God's All-Complete
As with each new obeisance in spirit we climb to His feet."

Oh, there is a lift in this humility that is willing to stand on the ground and from there rise to heavenly heights.

"The bird that soars on highest wing
Builds on the ground her lowly nest;
And she that doth most sweetly sing
Sings in the shade where all things rest;
In lark and nightingale we see
What honor hath humility."

I like to think that another quality of humility is unconsciousness, the opposite of self-consciousness, the abandon of a healthy spirit, the precipitancy of the soul in its work. Emerson has observed that when a man has a felon on his thumb he is all thumb. He thinks "thumb," talks "thumb," feels little else than "thumb." It is the morbid condition of the thumb that brings it into this undue prominence. Thus it is with the soul when it is sickly. It demands a great deal more attention than it deserves. When one talks much about his soul, is anxious over it, cries about it, abases it and abuses it before the Lord, he misses the virtue of humility. He is diseased and morbid; for all its prostrations it is wickedly proud; it pushes its small self in the way of greater realities. It is willing, as Emerson says, to "take his bloated nothingness out of the paths of the divine circuit; to lie low in the Lord's power and learn that truth alone makes rich and great."

I like the humility in that good story of Thomas Clarkson, the grand old English emancipator. After spending a long life in great work for the down-trodden slave, he was approached one day by one of these "soul-saving" men and asked if he did not think it was time for him now to look for the safety of his own soul, to make his eternal happiness sure. "Soul? soul?" replied the great heart, "Why, good friend, I have been so busy for the last fifty years with this slavery question that I had forgotten all about having a soul!" This is holy humility. This is walking with God. This is the abandon of the heavenly life. He was already saved in the kingdom knowing the eternal life. He had realized in the West the dream of Eastern sages, had reached his Nirvana, the absorption into the Godhead. Through self-forgetfulness he had known what those Eastern sages in their idleness had panted for through the ages and found not.

Robert Browning in many of his poems glorifies this self-forgetfulness, and delights to find it in humble souls, those who are glad to do the work of God, independent of praise or blame, apparently unmindful that it is divine work at all. You remember the story of the Breton soldier, who, when the French fleet was caught in dangerous straits and its utter destruction by the English navy was imminent, stepped forward from the ranks and did what no admiral, captain or pilot could do—steered it through the shoals and rocks with which he was familiar and brought the whole fleet safe into the port of St. Malo; and when the admiral said to him,

"You've saved the king and his ships;
You must name your own reward.
* * * Demand whate'er you will
France remains your debtor still."

the honest heart of the Breton asked,

" 'For a good whole holiday,
Leave to go and see my wife, whom I call the Belle Aurore,
That he asked, and that he got,—nothing more.'"

Then there is the strong-limbed plowman, in his goat-skin suit, who, without helmet, spear or shield, fought all day at the battle of Marathon, swinging his death-dealing plowshare among the barbarian hordes, and when the

"Deed was done and battle won"

quietly disappeared, went home and forgot to leave his name behind him, but

"The great deed ne'er grows small."

And there was Pheidippides, the Athenian runner in the same battle, so glad to run with the news of the victory that when he reached the city he had just breath enough left to exclaim, "Athens is saved!" and then died. And there was that boy who, in the heat of the battle, galloped with his message to the proud Napoleon,

"Emperor, by God's grace
We have got you Ratisbon!"

and the "smiling boy fell dead" at his feet.

All these represent the humility of true religion. It is not self-abasement but self-abandon. It is not self-condemnation but self-forgetfulness. It is not the genuflection of the ritual, but the bounding strain of life in service. It is living. The humility of true religion is the obliviousness to shot and shell that characterizes the true soldier. It is that indifference to name or fame that belongs to the real hero. It was absorption to truth,—the seeking which caused Archimedes to be so busy with his angles while the walls of Syracuse were being battered down. The Roman soldier running a spear through his body while he was working out his mathematical problem,—this kept Socrates standing unmoved in one position for hours, exposed to the severest weather when a soldier, while his mind was grappling with the great problems of morals. The humility of religion, let me repeat in conclusion, is not the crawling to the God of the theological imagination, it is not prostration before a great white throne, but it is a standing up for the truth of God as you see it. It is an uncounting zeal for the right. "The deepest hunger of a faithful heart is faithfulness," says George Eliot.

This religion, that begins with a demand for justice, and sanctions and seals these with the rarest consecrations of love, ends with this humility which is an upward look out of self into the All, out of the finite into the Infinite, out of the transient into the Eternal. These are the triple strands in that silken cord we call religion that binds us to freedom of thought and earnestness of action. This religion is the living power that will renovate, elevate and sanctify the life of to-day. This is the religion for the maintenance of which these walls are built, for the propagation of which we are to work; and if this church contributes a single impulse in this direction in any life, it has not been built in vain and our work has not been useless.

Too long has Uriah Heep been a type of the *theological*, I will not say *religious* humility. Yet the tender heart and large humanity of Charles Dickens gives us in conclusion a truer type of the humility of religion. "Poor Jo," the ignorant waif who grew up, no one knew how, in the rickety quarter, Tom-All-Alone's; a soul that was barely given the gift of speech, but "he could go forrards to duty." He knew "nothink," but he "remembered them as wos good to him, and allays tried to move on," and when the final "moving on" came to him he knew not how to pray but was "willin' to say anythink as wos good and 'Father' seemed wery good."

Poor Jo! So low down in the social scale, so high up the religious ladder. Let him be to us this morning the humble prophet of the better life—the exemplar of that religion that is the requirement of the living God: "He

bath shewed thee, oh, man, what is good; and what doth the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God?"

THE HOME.

MARCH.

With a blare of martial trumpets,
 Heard in wind and whirling sleet,
 While the white foam flies like snow-flakes
 From his charger strong and fleet,
 Comes great Mars, the heavenly warrior,
 From the courts of summer sweet,
 And the cruel hosts of winter,
 Who have held the land in thrall,
 Turn their sullen faces northward
 When they hear that bugle call.

L. B.

TOMMY'S CONFESSION.

A TRUE STORY.

"Hurrah, here's a chance!" shouted Charley Parsons, as a crowd of noisy boys rushed out when school was dismissed at twelve o'clock, while he ran to catch a farmer's sleigh.

"Say, mister, give us a ride?" and without waiting for an answer a dozen boys, big and little, "hung on," and were carried homeward in high glee. A dozen boys—and Tommy was one; Tommy, whom the big boys called "Muzzer's darling," because he had not been sent to school until he was ten years old, for he was delicate and small of his age. Then, too, he was carefully dressed, though he did not wear nice new clothes; for, at the end of his first week at the public school, he had said to his mother, "I wish I could have a few patches; all the boys have them and I think I should get along better if I didn't wear very good clothes; and then if the boys pushed me down in the mud it wouldn't be any matter."

A hard time Tommy had at school, and if it had not been for good-natured Mike, his mother's washer-woman's boy, who was large and strong, and always took his part, I am afraid Tommy would have been kept at home still longer, which would have been a bad thing for him.

Yes, Tommy was hanging on, too, though every morning ever since the first snow came, when his mother bade him good-bye, she always said, "Tommy, do not hang on to any sleighs to-day." She thought it a dangerous practice as well as a very rude thing. All the long winter Tommy had minded what his mother said, and this pleasant day in March he would not have disobeyed her had he been by himself; but the other boys were running and he would be left to walk alone, and, before he knew it, he was riding—hanging on to a farmer's sleigh. He was sorry the next minute, but he could not jump off for fear of falling. He was getting nearer and nearer home, and what would his mother say if she should see him? But his mother did not see him and he did not fall in the mud nor tear his clothes, but he walked into the house the same as usual; yet he was not happy.

Tommy may tell the rest in his own words: "When I got home mamma never thought anything was wrong. She asked me if I knew my lessons, and I told her that I had them *very* well. Then I said, 'Mamma, how long before it is time to write the spelling lesson do you think I begin to study it? Not till teacher begins to pass around the books; and I never miss a word. Mamma looked pleased and she gave me a little bag for my marbles. And that made me think of telling her that teacher wanted everybody in our room to bring a pen-wiper the next day, and I asked her if she wouldn't make one for me and another for Mike, both

just alike, and she said she would make two pen-wipers of red flannel and black silk.

"Some way I remember everything that happened that day. It was Friday, and I never did like Fridays. I always do get into trouble on a Friday. I got a fish-hook into my finger on Friday, and I lost a new hat in the lake on Friday, and the new knife papa brought me from Philadelphia, somebody carried away on Friday, and never brought it back. Friday is an unlucky day for me, if it was a lucky day for Christopher Columbus, as teacher says.

"Well, I kept trying to think of some way of telling mamma what I had done, and I lay down on the lounge to study up some easy way to begin. And mamma asked me if I felt like the headache, and she gave me a glass of lemonade. I hoped she would sit down by me a little while, and she was just going to, but somebody called to see about a church sociable, or poor folks, or something like that, and stayed so long that dinner was late, and I had to go right back to school.

"When I came home again mamma had a dressmaker, and I couldn't see her alone one minute, because *she* was in mamma's room, and she kept talking all the time. How I hate dressmakers! Then, at bed-time, mamma was sewing, but papa went up stairs with me, and he told me to keep very still and go right to sleep; he wanted to go down stairs and read the paper. But I was just as wide awake as I could be, and by and by I got up for a drink, and then I looked out the window, and when I was going back to bed I knocked a chair over, and mamma came running up stairs to see what was the matter.

"And she said, 'Tommy, are you sick?' And she came and sat down by the side of my bed, and I took hold of her hand, and I began to take off her rings, and I put them on my fingers, and I said, 'Let us talk, mamma.' and she said, 'It is too late to talk; you ought to have been asleep an hour ago.'

"But I want to tell you something," and I was afraid to go on. Then I said, 'Mamma I laughed so to-day I almost fell over, to see George Smith fall flat in the mud. It was when we were coming home from school this noon. We boys were all hanging on to a farmer's sleigh.' And mamma said, 'What! *you*, Tommy? *You* hanging on to a sleigh? How could you? I would not have believed it possible.'

"Then I just threw my arms around her neck and kissed her, and I felt all right again; for she knew that I was sorry and would never do so again; and I knew that she would not scold me but would love me all the more because I had told her what I had done."

K. F. K.

IN A CLAIM SHANTY.

Only a house thirteen by nine,
 In the midst of the prairie wide,
 And the dropping veil of snow-mist fine
 Shuts out from me all beside.

Only a shanty, adobe-lined,
 And without is the prairie storm,
 Yet a *home* doth here its shelter find,
 And the little ones nestle warm.

While the snow with gauzy veil so fine
 And fleecy mantle of down
 With rev'rent fingers decks it a shrine,
 Where love wears its sacred crown.

And I the priestess? Ah, me! I would
 That the goodness and grace were mine,
 To be the priestess that I should,
 In a house thirteen by nine.

LIDA MINNIES BROWN.

UNITY.

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NOTES FROM THE FIELD.

Chicago.—At All Souls church last Sunday morning the congregation were requested to remain seated after the benediction. Dr. G. F. Shears, the chairman of the board of trustees, took the chair and requested the pastor, Rev. Jenkin Lloyd Jones, to vacate the room, as the congregation could consider their business more unconstrainedly without him. He then explained that the trustees were alarmed for Mr. Jones's health, and desired the sanction of the congregation to a vacation for him for two weeks. Judge Tuley seconded the suggestion warmly but insisted that Mr. Jones should have a rest of at least a month, emphasizing his opinion with a liberal subscription toward vacation expenses. Judge J. A. Jameson, Rev. E. I. Galvin, Mr. James P. Gardner and others spoke in the same strain; the vote for a month's vacation was carried unanimously, and \$270 was quickly raised to make the vacation worth having. Consequently Mr. Jones is for the next four weeks an exile, as he phrases it. If we knew what his address would be for these weeks we should not tell, for the hope of his friends is to make him rest from all the ordinary claims of correspondence as well as sermon writing, so that he can come back to UNITY and his church as good as new.

—The February meeting of the Women's Unitarian Association was held at the Third church. About one hundred ladies were present. When ample justice had been done the delightful lunch, which was served with hearty hospitality, the meeting was called to order by the president, Mrs. E. W. Conger. After the minutes of the previous meeting had been read and adopted, Miss Dupee reported three new names for the Ramabai Circle from the Church of the Messiah. Mrs. Woolley moved the appointment of a committee to select a name for the circle, which is to represent a scholarship, in the Ramabai school in Poona, India, when established. It was carried and Mrs. Marean, Mrs. Woolley and Mrs. Utter were appointed such a committee with power to act.

Mrs. Jones gave her usual interesting résumé of current religious news in which she spoke of the growing signs of unity among all religious bodies, and also of a certain restiveness in some quarters at the quiet, unconfessed invasion of liberal religious ideas into the folds of the straighter sects.

Mrs. E. W. Conger then gave an instructive paper on "Contact with Children as an Educating Influence," dwelling especially on the benificial effects of Kindergarten training on the minds of young women, developing their tastes and abilities, their power of observation, and by contact with child nature giving them new tenderness and reverence for the human soul. A general discussion followed, bringing out many ideas on the general subject of child nurture.

Dr. Mary Mixer led the discussion, and spoke very ably and sensibly of the need among young women of a better education for motherhood, and gave instances which she had known of young married ladies who were utterly un instructed upon the subject of maternity. Parlor lectures to young women in small classes were recommended.

Mrs. Wilkinson spoke of the need of educated nurses, of the many injuries that children suffered from the carelessness and ignorance of those to whom they are intrusted.

Miss Hilton referred to the special topic of the day, contact with children as an educating influence, and spoke of some interesting experiences of her own in the care of a child. Remarks were also made by Mrs. Jones, Mrs. Utter, Mrs. West, Mrs. Adams and others. The Association adjourned to meet at All Souls church, on the fourth Thursday in March, when Rev. Ida C. Hultin will be the speaker of the day.

LUCRETIA EFFINGER, *Secretary.*

Grand Rapids, Mich.—John R. Effinger, secretary of the Western Conference, spent several days last week in the commercial headquarters of western Michigan, looking up the interest of the first Unitarian Society of that city. After two days' visiting, the scattered flock was called together at 3 P. M., Sunday, February 26, in the Liberal Holland church. At the close of the service a business meeting was held and an earnest desire expressed by all who were present for the resumption of regular services. It was the unanimous sentiment that when "the right man" is found, the society will renew its life. Accordingly the secretary of the Board of Trustees was directed to correspond with several gentlemen with reference to engagements in the near future. The First Unitarian Society has a standing provocation to good works in the finely organized church of Rev. F. W. N. Hugenholz who stands a pillar of strength among his people. It was a spiritual refreshment to attend one of his services, though only here and there catching the meaning of a word.

Humboldt, Iowa.—One of the most interesting events of the season with the Unity Club of this place is reported to have been a Valentine sociable. One hundred hand-made valentines were contributed by the Art section; there were many novel and interesting designs. The Sentiment committee furnished the sentiments from Shakespeare. The valentines were then sold, netting over \$24. Last Saturday evening they held a Shakespeare entertainment. Scenes from the plays were given in costume and tributes from various poets were read. Shakespearean songs were sung in costume to tunes as old as the words.

England.—Rev. Dr. Dallinger has refused to obey the Archbishop of York's order for prayers to stay the ravages of smallpox in this city. He said: "It would be a mockery of God; let us act up to our knowledge, and as surely as smallpox came amongst us by physical laws broken, so surely will it depart by physical laws obeyed."

India.—A correspondent of the *London Inquirer* writing from this country confesses his humiliation in studying the statistics of crime in this so-called pagan land. The proportion of criminality runs thus: Europeans, 1 in 274; Mohammedans, 1 in 856; Hindoos, 1 in 1361; Buddhists, 1 in 3787.

Care for the Children

Children feel the debility of the changing seasons, even more than adults, and they become cross, peevish, and uncontrollable. The blood should be cleansed and the system invigorated by the use of Hood's Sarsaparilla.

"Last Spring my two children were vaccinated. Soon after, they broke all out with running sores, so dreadful I thought I should lose them. Hood's Sarsaparilla cured them completely; and they have been healthy ever since. I do feel that Hood's Sarsaparilla saved my children to me." MRS. C. L. THOMPSON, West Warren, Mass.

Purify the Blood

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UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister, Sunday, March 4, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, March 4, services at 10:45 A.M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, March 4, services at 11 A.M. In Mr. Jones absence Mr. J. M. Ware, of the congregation, will read one of Theodore Parker's sermons. Monday evening, Emerson section of the Unity Club. Browning section, Friday afternoon at 4 P.M. Bible Class, Friday, 7:30 P.M.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, March 4, services at 10:45 A.M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, March 5, at noon. Rev. Mr. Utter will lead.

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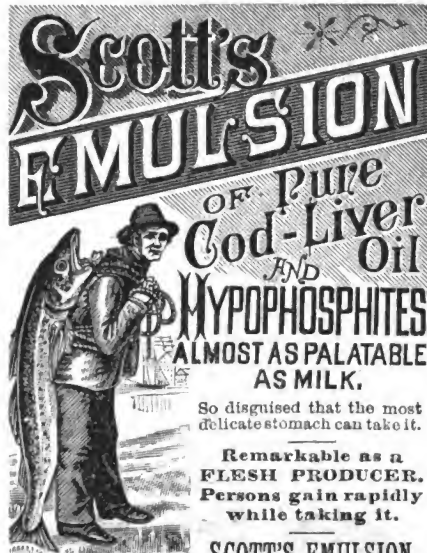
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CHICAGO, MARCH 10, 1888.

NUMBER 2.

CONTENTS.

EDITORIAL—

Notes: Liquor in Africa; Election of Dr. Patton; Muck Rake of the Daily Paper; the <i>Progressive Pulpit</i> ; Pivot of Public Opinion; Welcome for the Poor; Should Creeds Be Abolished? Good Citizenship; Morals and Natural Science; the True Gentleman; the Lord's Prayer in the Present Tense; Matthew Arnold's Devotion to the Church of England; Home Missionaries Wanted; Past Glory of Andover Theological Seminary; Death of Mr. Corcoran; the Frightened Candidate; Unity Short Tracts	23
Mr. Alcott—W. C. G.	24
The Man in All Men—F. L. H.	25

CONTRIBUTED—

The Forward Look—Belle L. Gorton	26
--	----

How to Write a Good Story Edward Everett Hale	26
A Scheme for the Advancement of Literary Ethics—A. W. B.	27

CORRESPONDENCE—

An American Salon—A. A. G.	28
"Hell-Fire Tortures for the Ignorant"—AGNOSTIC	28

THE STUDY TABLE—

"Pilgrims and Puritans"; "Out of Darkness into Light"	28
---	----

THE HOME—

Nursery Logic—G	29
What the Children Can Do	29
Oakland—MINNIE STEBBINS SAVAGE	29

NOTES FROM THE FIELD

ANNOUNCEMENTS	31
---------------------	----

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UNITY

FREEDOM, FELLOWSHIP, AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MARCH 10, 1888.

[NUMBER 2.]

EDITORIAL.

Professor Stewart, of Liberia, estimates that for every missionary who goes to Africa 70,000 gallons of liquor are sent to that country.

An exchange thinks that if the heathen were allowed to vote on the presidency of Princeton College Doctor Patton would have been defeated by a large vote. He was elected on the platform, "The heathen must perish."

THE *Northwestern Advocate* has a timely protest against the muck rake of the daily paper, and asks: "Can there not be competition in clean journalism? Why can not clean editors organize a syndicate to redeem the daily paper?"

WITH pleasure we note *The Progressive Pulpit* among our periodical treasures, and though only in its second number we are glad that it has already proved its right to be. We can not have too many of such earnest voices for truth.

ALL great works for good hang at last on the pivot of public opinion, and the laborious task of the reformer is, as it were, to manufacture public opinion. But how small a task that would be if each one of us would but live ourselves,—act what we think, instead of waiting to be roused by some thunderer of truth who "will be heard."

A good Scotch elder, in order to remove the reluctance of the poor to church-going, suggested that the congregations adopt some very plain and inexpensive uniform. We agree with *The Interior* that the best uniform any church can adopt is that of a "meek and quiet spirit,"—a heart in man that will appeal to the heart in his brother man, and say as plainly as in words, in spite of rags, "a man's a man for a' that."

CREEDS are uniforms, and if perchance the uniform does not exactly label the man—spiritual values being difficult to measure to a mathematical certainty—the Christian soldier is stigmatized a traitor. Since truth is a hill of infinite height but infinitesimal gradations, justice demands that we shall have a uniform for every new vantage-ground or make all uniforms meaningless. Would not greater truth entirely abolish the uniform?

THE vast number of immigrants crowding to our shores, being noted, with the parallel fact that with us majorities govern, many thoughtful people now look with apprehension toward the future. While convinced that the unit principle of government is the true one, they see that in a great populace, uneducated, ignorant of the duties of citizenship, lies incalculable danger. The good people of Boston are seeking for this a remedy, at least partial. We hope they have found it, and that many other communities may profit by their example. They have organized an association called "The Massachusetts Society for Promoting Good Citizenship" in order to "disseminate a knowledge of the principles of good citizenship, and to promote the observance of the duties imposed thereby;" and any one desiring to further this purpose may become a member of the society by signing its constitution, the annual dollar tax being assessed upon the directors only. The various standing committees will consider the matter of courses of reading and study in schools, in affairs relating to citizenship; provide for lectures; solicit pecuniary aid, etc. We have be-

fore us the draft of their constitution and by-laws, the work of a committee of five, consisting of Rev. H. Lambert, W. A. Mowry, E. C. Carrigan, E. D. Mead and C. F. Crehore. From it the work seems to promise finely, and we hope will meet with a well deserved success.

TRULY says *The Open Court*, "Our entire system of moral education needs, indeed, a thorough revision, and the success of urgent social and ethical reforms depends on the radical reconstruction of moral philosophy on a basis of natural science." The mere fact that different climatic conditions produce different race characteristics, that the mountain dweller is a different person from him of the plains,—these should point toward the bearing of natural science on moral force.

THUS does the "Easy Chair," of *Harper's Monthly*, for March, 1888, speak its good message in wise words: "The soul of the gentleman, what is it? Is it anything but kindly and thoughtful respect for others, helping the helpless, succoring the needy, befriending the friendless and forlorn, doing justice, requiring fair play and withstanding with every honorable means the bully of the church and caucus, of the drawing-room, the street, the college? Respect, young gentlemen, like charity, begins at home."

COULD we but repeat the Lord's Prayer in the present tense—"Hallowed is thy name, thy kingdom is come"—we should be very near to a great and glorious truth. The Father's name *is* hallowed in every heart; through every good deed or slightest noble instinct man feels an unconscious yearning for and reaching toward the godhead. His kingdom *is* here for hundreds of noble souls who are living in the spirit. If we could pray in the present tense we should believe more in the sanctity of the present.

WHEN a man like Matthew Arnold believes devoutly not only in retaining the Church of England, but also in keeping it an established church, we are inclined to ponder seriously upon the matter. That he believes it fosters the cultivated life among the clergy is scarcely a sufficient reason for its being, since it must correspondingly hamper a lay body of overwhelmingly large proportions. If Mr. Arnold could see the experiment tried without it, all conditions otherwise the same, we fancy he would find the evidence of facts heaped mountainously on the other side.

A CORRESPONDENT from Atlanta, Ill., is puzzled why Unitarianism, presenting a natural and rational religion, does not find more men who are willing to preach this glad tidings for their bread and butter or even less. He says the orthodox ranks are full of men of mediocre ability who nevertheless can present their religion in every town and do service in the way of prayer-meetings, funerals, weddings and even an occasional supply in the absence of the regular pastor. He adds, "there is not one man in a hundred hereabouts that knows that there is a good religion preached in the land that does not rest on miracles. The issue in their minds is between orthodox religion or no religion." He further says that there is plenty of good Unitarian literature, but it reaches mainly the Unitarian or his immediate neighbor. He calls for young men alive with zeal to make clear the new issue. This cry from the Illinois town is the cry from all over the West. Let the cry be heard. Some day it will be answered,—nay, every day it is being answered, and UNITY will do all it can to hasten the work.

THE *Independent* declares that the past glory of Andover Theological Seminary has departed, and believes that its waning prestige is due to the professors who have sought to "unsettle its foundations . . . and to set forth a hope not accepted by the churches." It is as though the plant should wail at sending forth new rootlets. True, the *Independent* would not adopt our conception of rootlets in religious parlance, though perhaps agreeing with us that change is the law of life. Heat is a mode of motion, and no force is lost either in a material or a spiritual sense, and this thought should not escape us in times of severe religious friction.

THE death of that noble old man, Mr. Corcoran, at Washington, removes from among us a splendid type of the man of deeds. His wealth would have given him repute among a certain class, but nothing to be compared with that affectionate remembrance in which he is now held. The gift of the Corcoran Art Gallery will cause him perhaps to be longer publicly remembered than any other of his benefactions, but the gratitude of the individual hearts he has lightened will ascend heavenward as a far sweeter incense: the quiet deeds of benevolence are still the purest mode of good, and brighten lives that might else have been impenetrable gloom.

IN a recent number of UNITY we referred briefly to the supposed danger to the churches from their Unity Clubs, with a word regarding the young minister who was frightened from our ranks on account of this Club work. The *Christian Register* of March 1 publishes in full the letter that so intimidated the candidate, and from it we quote the dangerous (?) phrases: "In most of our parishes they need a minister who can preach, and can also help a good deal in Sunday-school work, and in the organization and conduct of clubs for study. Are you somewhat familiar with Sunday-school and club work?" After reading the entire letter we are inclined to agree with Mr. Clute that, though the young man may have had ability and consecration, he was not over desirous of turning them to Unitarian service.

A FORTNIGHT ago two new "Unity Short Tracts" were announced, and now two more are ready. Here are the four:

No. 18. The Ministry of Sorrow. By Joseph May.

No. 19. Religion, not Theology: a chapter on Revivals. By John C. Learned.

No. 20. The Sunday Circle. By J. R. Effinger.

No. 21. Four Responsive Services, for use in Sunday Circles and Conferences. By J. R. Effinger.

The two last named may be of help to those who, "if they only knew how," would like to gather a few like-minded friends in some home-parlor for a Sunday service. There are many towns and villages in which the churches, good and earnest as they are, do not meet the need of those of liberal faith. These liberals are far too few to think of supporting a "church" in the usual sense. But the rest-day brings to some of them the wish, and at last, the felt need of spending an hour with others in the high places of thought and aspiration. They, too, want the freshening that comes of going to the quiet hill-tops of the spirit. They want the influence in their children's lives as well. And the "Sunday Circle" makes this possible. Tract No. 20 tells how to do it; and it contains a list of sermons—subject and author named—which can be easily secured for reading at such meetings. No. 21 contains four short responsive services and prayers, to help make the meetings worshipful. The services are named "Truth," "Righteousness," "Love," "God,"—the responses in the last being drawn almost entirely from Ralph Waldo Emerson, those in the others from the Bible. These "Short Tracts" are very cheap: sixty cents will bring a *hundred* of either of them.

If religion will be genuinely tolerant it will be true, for it will then have its eye on the great things of life, and non-essentials will fall without the range of its vision. It has been justly said "when we turn away from God, we do not see the Creator but only the creation. The selfhood then projects before us its immense shadow, in which innumerable illusions are engendered. These illusions in turn beget false interpretations of God, of man, of nature and of the whole problem of life from beginning to end. But when we turn our faces toward the Divine sun, the shadow of the selfhood with all its brood of phantasms falls away behind us, and we interpret things correctly; for we see them in the light of God." How seldom do we realize that we are our own darkness!

BEING neighbored in the cable cars on the one side by a tobacco-chewer and on the other by a man intoxicated, the Rev. C. H. Grannis, of St. Louis, says: "I felt wedged in between two national vices. . . . On the right I seemed to hear the rumbling of a million jaws . . . pressing out by muscular contraction the juice of the weed. On the other hand I saw the black genius of alcohol rise in mist till he seemed to fill the whole car." Aside from the whirlpool of calamities which these two vices leave in their wake, there is this intense loathing which they produce in the truly refined nature. Humanity, it is said, is more open to influence on the side of pride than elsewhere. It is time, then, that every man and woman of fine instincts voice in unmeasured terms hatred not only of the excessive use of tobacco and intoxicants, but also of the first whiff of the fine Havana or sip of the rare old wine.

MR. ALCOTT.

"Mr. Alcott has died. He was hardly more than a name to me," says a friend. A name and a kindly face and the sound of a flowing voice, is what he long has been even to most of those who knew him well. "Father Alcott," said our grey-haired people. Was he ever, ever young? Even in the morning of the "Transcendental era," he, too, as well as the century, was in the thirties. Dr. Hedge, Dr. Clarke, Miss Peabody, the last survivors of that morning troop, must have looked up to him as to their elder. But was he ever *old*? we might still better ask. The few great thoughts of which he was the ceaseless spokesman are those that have no age, belonging rather to eternity than time. He seemed as young as Plato. Had his prose been verse, he would count as one of the

"Olympian bards who sung
Divine ideas below,
Which always find us young
And always keep us so."

But not even by his prose will he be remembered. He was essentially the *spokesman* of the Transcendental philosophy, not its writer; and among the spokesmen not its orator, but its converser; and among conversers the soliloquist. He was the friend of Emerson; in some degree, and in an early day, perhaps his helper. He was the father of his daughter, Louisa Alcott, who fashioned her "Little Men" and "Little Women" on the children of the Alcott home. And in his old age he was the suggester of the "Concord School of Philosophy," which possibly may prove his best title to a place in the encyclopædias. Only a few years ago it used to be his joy to come as pilgrim for a month or two among our western towns, speaking in the synagogues of half a dozen sects, and welcome everywhere as "Father Alcott." An "Alcott conversation" was a somewhat memorable event; not so much perhaps for the things heard as for the thing seen,—the aged enthusiast for ideas, imperturbably serene. A beautiful new youth to him, wherever he has gone to claim it!

w. c. a.

THE MAN IN ALL MEN.

In Channing's "Note Book"—a little volume from the chance jottings and memoranda of the great preacher,—we found this: "Learn to view earthly distinctions as trifling. *See in every rank, MAN.*" A suggestive thought, and one fruitful of guidance in business, in politics, in society, in religion, in the whole conduct of life.

Suppose there were this clearer vision in society at large to-day. What would be its natural effect? Suppose the educated man saw in the ignorant and illiterate, the *Man*; would it not be a further proof of his culture, and its crown of grace? Suppose the wealth and fashion of the world saw in the poor and unfashionable, the *Man*, the *Woman*; would it not correct many false notions, save from all peacock pride and the undue emphasis of the mere externalities of life, and give us more of inherent dignity, of breadth and beauty,—more of real manhood and womanhood? Suppose the merchant and manufacturer saw in every employé,—yes, the one way down in the crudest form of labor, requiring only muscle and no brain,—the *Man*, would it not tend to beget a mutual consideration that would do much in each individual instance to solve the vexed question of capital and labor? Not for other corporations and firms, except indirectly and by example; but for that one business house we think it would. It was said of one of the largest labor strikes in Cleveland a few years ago, that it would not have occurred if the father, the originator and head of the business, had lived to deal with the workmen instead of the sons. It is told of the first king of Hungary that he kept his country shoes always by him, to remind him whence he had been raised to a throne. It would be well if our modern industrial and commercial kings imitated his example. The New York millionaire would never have said in his money-born contempt,—“the people,—damn the people!”—if he had borne in mind that he had been one of them and was not yet outside. And no matter how many times a millionaire by the reckoning of the market, in such a remark a man appears by the finer test hardly once a man.

We speak of “moral” and “religious” truth, running our adjective fences over its broad fields. But all truth bears on human life and conduct. The multiplication table is a help to honest dealing. In the larger interpretation of religion and its requirements to-day all social and economic questions are appearing to be also religious questions, because they have to do with human welfare and help to shape the characters of men. Much more religious questions are they than the interpretation of a text in Genesis, or the supposed length of an angel's wing. And because these are moral and religious questions, they can not be solved apart from the individual sense of right and the love of seeing it done, and yet more, of doing it. Legislation can not compel any man to be, *from his heart*, just; to love, *from his heart*, what is right. There has got to be individual action, from the quickened individual heart and will; and this individual choice must leaven the social loaf. There is no legislative contrivance, though much sought after, that can establish justice and mutual respect and good-will, in such way as shall let people all the while go on being unjust without respect for others, careless of others' good. In that finer aspect of every public question,—that is, its moral aspect,—we are thrown back upon the individual; because every moral problem is, *ipso facto*, an individual problem, becomes to each man and woman *their* problem, appeals to the individual conscience and vision to incorporate it in the individual life. Here begins the leaven. Here it has always begun and hence it has spread. Our hope is not first in legislation, and then in lifting the broad level of society to the enacted laws. That hope lies rather in the higher individual action here and there, in each man and woman throwing themselves upon their finer sense of justice, of brother-

hood, bringing their action into accord therewith in a noble faith, whether others are seeming to them to do this or not,—not waiting for others, not gauging their duty by the measure of others' faithfulness or want of faithfulness,—and thus setting in motion the leaven that shall work through the community, and in time crowd up the character of its laws. All gain of brotherhood, of sympathy and good-will among men, has come in this way. The problem is each man's, each woman's, in the personal life, before it is theirs collectively whom we send to the general court or to Congress to try their hand at making laws.

Suppose that in the workshop and the mill, in the contact of the street and of the market, in these daily and hourly touches of life upon life, in business affairs, in social intercourse, in employing and in being employed, in the interchange of service, in all this mutual relationship of human life,—for none stands alone, or is complete in himself in respect of the simplest things of his life, let alone the greater things,—suppose that each saw in the other the *Man*, recognized it, honored it, would not this lift the whole standard of human conduct? Mindful of this, will one, also *Human*, be willingly selfish, unjust, indifferent towards the *Human* in this man, in that woman? Will one eat his feast, careless if they hunger,—sit in luxury, careless whether they have even comfort,—make more and more wealth out of their honest service, careless whether it yields them an inch of margin beyond the bare necessities of existence? Would people so often wrap the ecclesiastical robes of their supposed “election” about them, would they draw close the folds of their business success and prosperity, would they gather up the mantle of their “social positions,” their “culture” and superior “refinement,”—from what they let seem to them the dead level and commonplace of society, the less fortunate phases of this mingled, throbbing human life about them? Who can think it? For they would see that it is not John and Peter and Mary and Bridget that, so living and doing, they wrong and condemn, but the *Human*,—the *Man*, the *Woman*, in them; that essential nature in which their own selfhood has its root, and which in the last analysis is the ground of their highest faith and their highest hope.

The higher life is not lived from set and multiplied rules, prescribing each act at this turn or that. It is lived from the spirit, from principles, few and simple. And of these a fundamental one is this recognition of the *Man*, in every rank. It puts beneath our often formal politeness, and our sometimes heedless impoliteness, the real courtesy of the heart. It changes condescension and patronage into fellowship. It will make much of our benevolence and charity seem no longer to us benevolence and charity, but simply justice; what we *owe*, not what we gratuitously *give*. It will set our lives in more real relations, with the struggling, rejoicing, sorrowing life about them. In his story of “Wilhelm Meister” Goethe speaks of the “three reverences.” The first is reverence for that which is above us. The second is reverence for that which is upon the same plane with us. The third is reverence for what is below us. And this last reverence, though he says traces of it have always been in the world, he finds set forth and emphasized in Christianity. But this Christianity,—the religion of Jesus, but not always of the churches that have shouted and still shout his name,—is yet in the minority even in the best phases of Christendom. As its day moves towards high noon, it will clear men's vision, it will light up the lowly places of life as well as its heights, it will guide us inward to our better selves, and it will make visible to us in every face the image of *MAN*.

F. L. H.

“If any one speaks evil of you, let your life be so that none will believe him,”

CONTRIBUTED.

THE FORWARD LOOK.

Our soul, with forward look abroad we send thee
 To faintly chant the litany
 Divine, supernal,
 Of learning infinite and good eternal!
 Speed thou in circling flight from sphere to sphere,
 Winging thy way to the
 Sublime Idea,
 The all-embracing Unity of human prayer.
 Thou tiny chrysalid, immortal symbol!
 Glad lark that wafts thy earth-born freight
 Toward heaven's gate,
 Teach us a larger science, nobler mood
 Linked by enduring bonds of unity
 In the Eternal Good.
 Oh may it be
 Large love of truth, best 'mong the mighty brood
 From Reason sprung, shall spur the human heart
 To thought that makes it part
 Of deity.
 Give it the eagle's flight, on Alps, sun-crowned,
 To fling glad freedom's note the world around,
 And, singing, soar up through
 The illimitable blue,
 Beyond the stars and toward the Infinite.
 But ah, for sterling hearts there's no strong flight,
 Without the great, the precious freight,
 Of weaker ones,
 Whose yearning vision seeks the dizzy height,
 The while they drag their steps in wanderings weary
 And sing, in accents dreary,
 Sad, solemn dirge,
 With eyes tear-wet, and pale lips quivering.
 Oh, brother, speed the "wandered children" home,
 No more to roam. The help thou giv'st
 To aid distress
 Returns to thee with double blessedness.
 Poor erring human kind the true seeks still,
 Though curtained by dark passion's veil
 From the pure beam
 Or Virtue's face, transfigured in its glory.
 Not selfish but *real* joy we must be seeking.
 How wide soe'er we fall astray
 Through love's dear bond,
 Our souls yet feel the ties of unity
 With those in other folds, or cold without;
 A tender Father planted in
 Each human breast
 Links forged from human sympathy the world about.
 Not rest from pain, not temporal gifts bespeak
 But contemplation of true being,
 Great hearts full fed!
 The larger justice fraught with love, we seek,
 All faculties evolved in just proportion
 To health of soul, that speaks
 The clearer vision,
 The pure, electric air of mountain lands, and vast horizon.
 Sweet virtue, wait upon our heavier mood
 As on our days of peace and joy!
 The candle, thou,
 That lights with cheering ray a darkling world.
 As rifted sunlight gilds the rugged way,
 And midnight canon's dark crevasse,
 Oh pierce the gloom
 Of all mankind, and guide us to the light of day.

Great heart of the Oversoul! do us inspire
 The noble task more nobly to embrace;
 As little children
 Still with it to grow and stretch to stature higher.
 Together drawing upward may we feel
 A tenderer sympathy
 With all mankind,
 In love not less with things of now and here
 But more with truth and goodness everywhere.
 Man's life is, as we will, a troubled dream
 Or else a fleeting glorious vision of
 The great Beyond
 Vouchsafed the soul through truth's divine persuasions.
 Then to the universal let us see
 With larger mind and motive!
 Oh set us free
 In thought to live, in man to trust, in God to be.

BELLE L. GORTON.

HOW TO WRITE A GOOD STORY.

We are permitted to give the substance of a very interesting private communication written by Edward Everett Hale to one of our busy and effective Club workers in the West. It gives an account of the genesis, so to speak, of the story that competes with "A Man Without a Country" for the honor of being, not only the best of the many good things Mr. Hale has written, but one of the very best short stories found in the English language. Mr. Hale says:

Let me tell you, then, how I wrote the story, "In His Name." It was first a short sermon to children, for Christmas, of perhaps thirteen hundred words,—what would make two pages of the present edition. I said to myself, What is a good illustration of concrete Christianity which will interest people? The answer was, that the work of a physician, riding about, day and night, for the relief of patients, is a pure piece of practical Christianity. It is so historically, it is so in effect. No such thing is done except in Christian lands. No such thing was ever done before Jesus Christ was born. I said, this shall be the illustration of my sermon. Then I said, they will not care anything about so commonplace and everyday a matter as that. That is to say, I am not an artist skillful enough to make them care for it. So I distinctly chose the Middle Ages as a picturesque time, and the history of the Waldenses as a picturesque framework for what I wanted to do. I took an encyclopedia, and read the article Waldenses, that I might be accurate about the chronology and accompanying circumstances. With this little preparation, I wrote the first sketch of the story. It interested me and I thought it had capacities for something better. I was going to Europe, and I took pains to go over the journey from Mont Blanc to Lyons, as carefully as I could. I then found an old book-shop in Lyons, where I bought every pamphlet belonging to the same period of local history, no matter what its subject was. I brought all these home with me, and shut myself up in a country house, without another book except the Bible and a copy of Horace, I think.

I then read the local history of Lyons, for the whole of that century, as carefully as I could. Please observe that I did this simply that the local color of my story might be vivid, and that the details might be correct. For instance, I would not name a church tower as having a bell in it which rang on the morning of that Christmas, unless there were such a tower with a bell in it at that time.

I had all the characters, or all the prominent characters, for my story. I had made them up. But I had determined that John of Lugio, who is an historical character, should be the central figure of the whole, and I therefore learned what I could about him. If you will read the story, you will find it all turns on a case of poisoning and the remedies for poisoning. In order that I might manage this rightly, I studied the whole subject of poisoning, in the best French

authorities; I also studied, as far as was needed, which is not far, the history of the birth of modern chemistry, which was coming on at that time.

Then I was ready to go to work. I was under a very severe requisition. The book was to be of a certain length,—no longer and no shorter. I laid, as heads of chapters, the important subdivisions of the story, as it lay in my mind. Then I said to myself, Which of these chapters do I want to have the reader most interested in? Having determined which were the most important, and which, on the other hand, were, though necessary, the least interesting, I gave the most space to the most important, and the least space to the least, on a little schedule which I drew up; as, eleven pages for one, nineteen pages for another, and so on. This was done that the book might not be top-heavy, as a great many books are. The author is apt to write at most length when he is in best spirit, or is most interested at the moment. On the other hand, you see, I was to give the most detail where I wanted to have the reader most interested.

The book was now at a stage when Mrs. Hale says I say a book is substantially finished,—namely, when the first word is not yet written. But observe, I was ready to write it; I was ready to write it at a heat, in good spirits, without stopping to hunt up some obnoxious detail. I knew, for instance, the names of all the Williams who were canons of the cathedral of Lyons at that time. I could make my people talk about them as freely as you would talk now of Mayor Harrison, or of the anarchists. I simply had to write. And, in not many days the book was done.

I should like to say to you, or to any other young persons, that you must never wait for what people call the mood, but do your duty when you have to do it. In this case, I had to finish a book of ninety-six pages in a certain number of weeks. I put down ninety-six as the dividend, and took for a divisor the number of days I had, and the quotient showed the number of pages that I was to write on each of those days. With very little deviation from this requisition I wrote them. I say with very little deviation. There was one very considerable deviation. After the book was planned, the publishers altered its size, and I was directed to furnish enough additional copy to enlarge it quite materially. This was after the book had been sent to London for the English edition. The English edition, therefore, to this day, has never had the pages of the encounter with the troubadour, which, if you will look at the book, you will find takes quite a prominent part in the middle of it. It can, however, be left out without any injury to the regular flow of the story.

EDWARD EVERETT HALE.

A SCHEME FOR THE ADVANCEMENT OF LITERARY ETHICS.

That literary ethics exist as yet in a crude form is of little consequence in comparison with the fact that they do exist. The evolution being thereby assured, we may live to see the day when a moral code in literature shall be as vital in its influence as ethics, political or social.

The science, beginning in the recognition of plagiarism as crime (as possibly the broader science of human duty evolved from the instinct of the savage to club his fellow-man for unlawful appropriation of roots and shell-fish)—is carried a step forward by Ben Jonson's inveighment against "good rhymists, but no poets," and his further suggestion that: "Donne for not keeping of accent deserved to be hanged." A further advance progress is to be seen to-day in the facts that even the budding novelist, poet, or essayist comprehends that an editor who declines with thanks his imperfect work may be actuated by something more than personal antagonism or jealousy of a rising talent likely to outrank his own if not promptly suppressed; and that here and there is found a critic who recognizes what

Hawthorne has called "the sanctity in a book," and whose review cannot be challenged as either partial or perfunctory.

But I submit to discussion the question, whether (in view of the prevalence of the Cadmæan madness among the youth of the land), the time has not arrived for the codification of a literary decalogue, which, though possibly too late to benefit confirmed sinners, would be of benefit to the rising generation of writers.

Naturally the first law in the contemplated code would read: "Thou shalt not steal," and the second, which is like unto it: "Thou shalt not covet (otherwise, copy) thy neighbor's work: neither his thought, nor his plot, nor his style (protected by an ethical copyright), nor his treasure-trove of legend or quotation." But it is unfair to ask one brain to fill out the details of this mammoth scheme. A prize should be offered for the formulation of a satisfactory decalogue of letters; age, sex, color, or previous condition of servitude (as editor, contributor or publisher) to debar none from competing therefor. Think of the effect of a circular, sown broadcast through the land, of which this might be the rude draught:

A Prize of one Complete Writer's Outfit, consisting of:

- 1 ream of paper,
- 1 box steel pens (broad nib),
- 1 jar black ink,
- 1 package envelopes,
- 1 sheet two-cent stamps,

is hereby offered for the compilation of a satisfactory Decalogue of Letters.

N.B. In case the successful competitor has a weakness for rhyme, we will add to the above:

- 1 copy of *The Rhymester*,
- 1 small *Classical Dictionary*.

Modesty forbids expatiation at length upon the benefit to literature certain to arise from such a circular—which for humanitarian reasons the writer has forborne to copyright; but to the mind's eye the scheme unfolds brilliant vistas.

Minor codes would spring up, too, in time: one for the poet, say; another for the editor, another for the critic. Fancy the average indolent reviewer brought up to concert pitch by contemplation of such a law as this: "Thou shalt not review any volume without careful (nay, prayerful) perusal of the same: in case of verse, without a second reading, and an effort to compass the bard's—possible—meaning."

Think of the infinite benefit to the relisher of versing, whose eye in a fine frenzy rolling should be arrested by such a minor code, neatly framed and hung above his desk:

I. Thou shalt write a legible hand, or use a type-writer.

II. Thou shalt commit no sin against meter.

III. Thou shalt discard trite sayings and stock figures.

IV. Thou shalt commit to the flames, rather than to print, any sentence or line which does not thoroughly satisfy thine artistic conscience.

And so on through the entire ten. Would not this lead speedily to a quenching, or snuffing out of the rush-lights of rhyme?—to a *survival of the fittest* in poetry?—to a lessening of the strain on the editorial nerves and—Hum!—As to the code to be printed and framed for the editorial sanctum, would it not run somewhat in this style:

I. Thou shalt not edit an article to the curtailment of more than one-third of its length, nor alter text or title without consultation with the writer.

X. Thou shalt visit typographical errors upon the head of the printer; yea, thou shalt *behead him promptly*, and send the *caput* as a slight mark of apologetic sympathy to the frenzied author per express.

Ah-h! Having in the last remark inadvertently betrayed where the shoe pinches, and carried the theme from the pure ether of the abstract to the nether-world of the personal it is quite time to make an end.

A. W. B.

CORRESPONDENCE.

EDITOR OF UNITY: At the meeting of the Fortnightly in this city recently, in a discussion that followed a fine essay on a German salon, there were numerous reasons advanced why there had never been a salon in America similar to those of Paris and Berlin. It seemed to be a matter of regret, and the blame was laid on American ladies, and the so-called immaturity of American culture.

Would the salon be attuned to the spirit of the times and American ideas? As De Tocqueville says, the question now is, "What will be the greatest help to the many," not the few; all effort tends toward equalization, not exalting those already great, but raising those who need the help of the great; the most learned, the loftiest-minded giving freely of their treasures, that the least learned may have wisdom too. This we see illustrated in American clubs for study.

The salon is a small intellectual court; it must necessarily be exclusive (the "lions" would go mad if the number of idolaters was unlimited), while the club is diffusive in its spirit, educational.

Moreover, Americans are not generally hero-worshippers. This winter we had in the Dante school some of the foremost thinkers of the day, who would rank high beside the most famous German philosophers. They gave us of their best. Their thought, abstract and profound, was readily absorbed; it is being discussed in a dozen clubs over this city. The kindergartner claims she can incorporate it into her educational work; the wife gives it second hand to her busy husband; and in more than one evening gathering there have been most earnest and far-reaching discussions of the abstruse questions brought up at that time. Certainly the thought they gave is appreciated. But who hears of the personality of the men themselves?

That there are assemblies of distinguished people in this country, every one knows, where the conversation is brilliant and inspiring; but the meeting is incidental,—they are not for the purpose of paying homage to genius.

If Mme. Hertz lived in Chicago she would probably be a very helpful member of one of the clubs; we would all be the richer for having her with us; but it is quite possible she might not be famous at all.

A. A. G.

EDITOR OF UNITY: Would your friend who still pays his money for the support of a church that still deals in hell-fire tortures for the benefit of the ignorant and the depraved teach an unruly child that the dogs will bite him if he does wrong, and would he spend his money for the purchase of dogs to keep up the illusion? The ignorant and the depraved have reason enough, in a greater or less degree, to enable them to see that dogs don't bite to make one good; also sufficient to show them that a consequence results from every act, good or bad. Truth is of more importance than error, even should an immediate benefit arise from the teaching of error; but the supremacy of truth can never be established if the world persists in embracing error, vainly expecting a greater benefit to result.

Fraternally yours,

AGNOSTIC.

SANTA BARBARA, February 10, 1888.

THE STUDY TABLE.

Pilgrims and Puritans: The Story of the Planting of Plymouth and Boston. By Nina Moore. Boston: Ginn & Co., 1888.

It is but a little book of two hundred pages, and it is one of the old, old stories, but it is almost ideally told for a child's ear or eye. It is ideal work, because the journals of Bradford and Winslow and Winthrop are so largely quoted, giving the Robinson Crusoe quality of those old chronicles; because out of these chronicles just the pith of the stories is separated, and this is set in a clear narrative whose short and picture-like words are again what children crave; and ideal once more, because the work has been so

carefully and truthfully done, as with the conscience of an historian rather than that of a story-writer. The admirable notes and maps—for the book is meant for the school-room as well as for the home—reveal the same earnest and successful painstaking. The pictures might be better. The writer who can make this book should make more like it, until it takes a box to hold the series of which "Pilgrims and Puritans" would be only volume I. We give the table of contents:

Separatists and Puritans in England.

1. James and the Separatists.
2. Charles and the Puritans.

The Pokanoket and Massachusetts Indians.

The Pilgrims.

1. The Flight from England.
2. The Voyage to America.
3. The Discoveries.
4. The First Encounter.
5. Plymouth.
6. Samoset, Squanto, and Massasoit.
7. Adventures of the First Summer.
8. Feasting and Famine.
9. Massasoit's Illness.
10. Victory.

Boston in England.

William Blackstone (the first white settler in the New England Boston).

John Winthrop.

W. C. G.

Out of Darkness into Light: Passages from the Journal of a Bereaved Mother. By Mildred Mifflin. Printed at the office of "Our Best Words," Shelbyville, Ill.

A mother's "In Memoriam" of her little girl. It is a true history. Her first-born child had suddenly died, and the thought came to commit to her journal the actual chronicle of her grief, even as in the bright days she had written down her mother's joys. And so the record grew from those first weeks that yield the chapter "In the Depths," through days of "Looking toward the Light," and through the question, "Do we live again?" and the gathering conviction that "We do not die: death is but a change in the condition of our being,"—grew to bright thoughts of "Heaven and what it holds for us," and at last into the peace-chapter at the end when the mother, looking back and looking inwards, can write, from own experience, of "the Mission of Sorrow; the Loving Purpose of God in Affliction." Our quoted words name the six parts of the little book. It is tenderly and deeply written. It speaks for many aching hearts, and will speak, we think, to many hearts, if the shy Shelbyville publication can find its way out into the world. The book is strewn with helpful passages quoted largely from the elder writers of the liberal faith. So many of our household names are on the pages that the book seems like a handful of letters from old friends. The writer must know well the writers of our little circle to quote not only Dewey, Hedge and Hale and Miss Cobbe, but such names as Ellis, Dall, Follen, Bixby, George Merriam and Page Hopps, the Englishman. Much is given from sermons, much from poems; but in this journal form it touches more than sermons or "collections," in that the reader takes all from a real mother mourning for a real child, and telling the very history of her grief and of her gradual comfort. It is a book to give a friend a month after the sorrow has fallen; a book for ministers to keep at hand to lend. We make room for one noble passage: "I often think of Aubrey De Vere's ideal of what grief should be, and wonder if mine can ever attain to any likeness thereto. But if it ever does, I am sure it must first cease to be selfish.

'Grief should be

Like joy,—majestic, equable, sedate,

Confirming, cleansing, raising, making free;

Strong to consume small troubles, to command

Great thoughts, grave thoughts, thoughts lasting to the end.' "

W. C. G.

THE HOME.

NURSERY LOGIC.

There in the nursery stood the case,
 Old and battered and brown with age,—
 Dear Aunt Ann's with the saintly face;
 One of our cuddlers, in knock-about rage,
 Chanced on a spring, and a drawer flew wide,
 And lo! a ring, plain gold, inside.

Wee Aunt Ann with the mystic smile,
That was the secret thy eyes held fast?
 Shut in their smile in the long-ago while
 When wooers came,—and the wooers passed
 Because, in the nights, a drawer flew wide,
 And there was a ring, plain gold, inside?

Nobody guessed from then till now,
 Little maid-aunt, thy secret sweet!
 Nobody *shall*, but he and thou.
 Both of you long where old loves meet!
 But he—does he know that thy drawer flew wide
 To show his plain gold ring inside?

So we agreed, the children and I,
 Dropping again the ring in its place,
 Never to spy what lives so shy
 There in the heart of the old brown case.
 But the children say,—“Should a drawer come wide,
 There's a dear little uncle and aunt, inside!”

“Who?” is his name. O, *they* know well,—
 Have christened him, wedded him now for true;
 But that is her secret, and they won't tell;
 So it's just “Aunt Ann and Uncle—*Who?*”
 And—bless their logic!—they hear, inside,
 Their little dream-cousins laugh and hide.

Cousins real to the poets small
 Brooding the dream, as they themselves;
 Christened and characterized, each and all,
 Discrete, insular, untwinned elves!—
 “Poets”—or prophets? Should heaven ope wide,
 Whose are those children at Aunt Ann's side?

WHAT THE CHILDREN CAN DO.

Good examples, like that set by our little friends of Woodstown, N. J., are so commendable and inspiring that we want to give our young friends a peep into their work. So we print this short extract for you to read, hoping that some of you may go and do likewise:

An Appeal from the First Division of the Children's Crusade of Woodstown, N. J.:

DEAR FRIENDS:—Have you heard of Pundita Ramabai, a Brahmin widow, who came from India about three years ago, her aim being to raise funds to establish schools in her native country for the education of the children and child-widows there, who are very ignorant, being deprived of all the liberties with which we are blessed?

We have formed a division, and are attempting to aid Ramabai in her noble work by collecting sums of money, and by the sale of a book which she has written, entitled “The High Caste Hindu Woman.”

The sacred trust of aiding Ramabai has been given to us by an invalid friend residing near Woodstown. We feel it our duty not only to her, but to the children of India, to push this cause as far as possible.

We appeal to you to lend your aid and influence to help us in this work, so that before another generation passes the children of India will be enjoying some of the advantages which God designed for them.

Won't you help us?

Signed:

President, MISS LIZZIE FOGG,
 Secretary, MISS SUSIE COLE,
 Treasurer, MISS LILLIE AUSTIN.

Perhaps you could organize little clubs like this, yourselves and friends, and do a great deal of good. Perhaps, too, your mammas and papas would help you to find some of the interesting stories in the book written by Ramabai, called “High Caste Women of India.” It tells of the way they live, and what troubles the children have. Some of these stories could be selected for reading aloud at meetings. Mothers and fathers, who look tenderly and hopefully on the good work of their children, will be glad to help them in this. Try it, and report to us what success you meet with, so that we may tell the good story to others interested.

OAKLAND.

Yes, it is an old homestead settled peacefully down among the hills, and grown to generous proportions now. There are great oak trees about it, and gentle slopes, and level meadows and fields. Just at present the ground through all the country roundabout is covered with billowy drifts and waste stretches of snow. But what do you suppose eight rosy, rugged, rough-and-tumble little country children care for that? Can't they build snow forts, slide down hill and play fox and geese to their hearts' content? Eight of them! Isn't it grand to have so many all in one family—and where there's such a big house, too? If you could see Mrs. Franklin stand at the door and watch them for a moment as they start bravely off for school, you would know there was *one* in the world who thought so, at any rate. But such a time as she has getting everybody ready before half past eight in the morning! It is all very well to talk about teaching them orderly habits—and the habits are most valuable—but where children come to the front in such numbers, theories go to the wall. The dinner pails get filled, the faces washed, the tangled locks combed out, the lessons learned, the mittens found, the cloaks, scarfs and hoods buttoned and tied in the midst of a general hubbub, and not always according to Mrs. Franklin's most approved method. When the noisy set is fairly gone, however, and quiet reigns in the household, Mrs. Franklin, going about her work, thinks how short a time it seems since Baby Pearl passed up her chicken-bone and gravely asked papa to “please put some more meat on it;” how short a time, too, since little Paul, talking to his wee sister, told her wisely that the shells of the peanuts were their “over-coats;” and how short a time even since Will, the oldest of them all, rushed into the house full of tears and broken exclamations about the “big schicken” out there, when a strutting turkey gobble had frightened him. Now Will was fourteen and Baby Pearl five—and Mrs. Franklin had forgotten about the mittens and books which were out of place an hour before.

Someway Pearl and her childish speeches seemed to linger in the woman's mind on this particular morning. She remembered one washing day, when the early summer sunshine made Oakland very beautiful, little Pearl had run into the kitchen to tell her of a newly-discovered bird's nest.

“But you did not touch it?” Mrs. Franklin had questioned anxiously. And something, perhaps the child's sweet seriousness, fixed her reply in the mother's memory:

“O, no. I just made b'lieve to the bird I didn't see it at all!”

These are such little things! But they help the world along wonderfully. Notice the words that fall from your own baby brother's lips, all innocently and unconsciously, and see how the care lifts from papa's brow, and the weary expression fades from mamma's face as he prattles on. In this way you will get acquainted with the little fellow, and recognize him by and by as a very bright sunbeam in the home.

And now if you would like to hear anything more about the children at Oakland, turn every week to “The Home” in UNITY, and I presume you will meet them again by and by.

MINNIE STEBBINS SAVAGE.

UNITY.

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NOTES FROM THE FIELD.

Chicago.—The 16th chapter of Luke was the lesson before the Monday noon meeting led by Mr. Blake. The rule for interpreting a parable is that it means just one thing and it should not be allegorized. All except what makes for the one lesson the parable was meant to teach, belongs simply to the story, and no special meanings should be sought in these accessory particulars. If this parable of the unjust story is treated in this rational manner, it presents no great difficulties. This steward did nothing which he was not legally empowered to do; he provided for his future without making himself liable criminally. His lord commended him for his prudence; commended the prudence, not the man. The general teaching of the parable was paraphrased as follows: You who have this mammon of unrighteousness, money, distribute it to the poor and so make with it friends that will receive you into the everlasting habitations when the money fails, and you fail when the day of the worthlessness of all worldly things shall come. This idea that the rich man could hardly enter the Kingdom of heaven, is one that we find made specially emphatic in Luke. Poverty was by some early Christians (see James v) made nearly akin to virtue, and if one was rich the only thing for him to do to fit himself for the Kingdom, was to distribute to the poor. The second parable also means one thing and no more, namely, that if in this life one is rich and happy, he will not have good things in the life to come, but that if one is poor and wretched, in the next life he will be in joy.

Humboldt, Iowa.—Rev. O. Clute spent a day here this week to place with the secretary of the Humboldt College committee his report and resignation as chairman of that committee, and to say a hurried good-bye on his way to Southern California, which by his own request, is the field of his future labors for the American Unitarian Association. To one who, like the writer, was first led into the broad, character-building light of liberal religion by his teaching, it came hard to say the parting word, realizing that it meant, not only a separation personally, by two thousand miles of mountains and plains, but a loss to the state of an eminently talented, earnest, devoted minister and missionary. We rejoice, however, that the loss to us is to our friends on the Pacific slope, a gain. a. s. e.

Sioux City, Iowa.—Mary A. Leavitt, aged 51 years, died January 31, 1888, at the home of her children, Mr. and Mrs. Fuller, in Sioux City, Iowa. Mrs. Leavitt came to Southern Dakota when it was a wilderness. The first year she opened a school in her own home for the few children who came miles over the prairie. From that time she has been constantly working for the higher interests of this new country. Soon after her coming, a rude hall was put up in her neighborhood, to be used for public meetings. Here Sunday services were held by ministers of differing faiths,—each neighbor taking his turn in securing a speaker,—and lyceums for discussions and social gatherings made this their home.

In all the educational interests of her county she has been an inspiration. In the time of the grasshopper plague, she went out to secure aid for the suffering farmers. Everywhere her brave, earnest sympathy has been felt. When the story is written of the noble women who have given their lives in the settlement of this new country, as truly as the soldiers on the battlefield, her name will stand in shining letters. Those who knew her last year in Chicago, where she had charge of Unity Industrial School, will not need my testimony to her faithful, enthusiastic service for others.

From Sioux City, where she spent the last months, comes this message: "From the desolate home, where husband and children will miss her cheerful spirit; from the kindergarten where the little ones will vainly wait for 'Grandma Kindergarten' to come and help them; from the earnest men and women who were her co-workers,—from all here come the words: 'How can we let her go when we need her so much!'" While the hearts that have leaned on her, find it hard to go on without her, yet there have been few selfish tears shed over her grave.

"So many worlds, so much to do,
So little done, such things to be,
How know I what has need of thee,
For thou wert strong as thou wert true."

E. T. W.

The True Church.—This was the title of a sermon recently preached by the Rev. Thos. E. Green, an Episcopalian minister of the West Division of Chicago, presumably shutting out all other sects from a right to that appellation. In response to this and some circulars to a similar effect, the Rev. Charles Conklin, pastor of the Church of the Redeemer (West Side Universalist) preached last Sunday, showing how, according to our religious Constitution, the Bible, Universalism fulfilled the requirements of the true church. In forming the early church Jesus' command was simply, "Follow me." He found Matthew taking money at the receipt of customs and said to him "Follow me," and similarly with the other disciples. It was the life—the purity, tenderness, charity, love—of Jesus that they were to imitate, and so follow him. With each new accession to the early church new forms and ceremonies were engrafted upon it, until at last church councils were convened amid much wrangling and dispute to settle upon what was truth, true doctrine for the people. Thus did they drift away from the sweet simplicity of the elder church. So that to-day we must go back to Jesus and his life for the test of the True Church,—and certainly Universalism was inculcating principles of justice, mercy, love,—the Christ-like virtues; was endeavoring, as Jesus taught, to "follow him," and in so far, was a part of the True Church—one branch, among many, of the great religious tree.

Sioux Falls, Dakota.—On February 26, the Unitarians moved into the new church which is to be dedicated in a few weeks. The minister, Miss C. J. Bartlett, is planning to have a meeting of the Minnesota Conference in connection with her church dedication.

Cleveland, Ohio.—The strange backward movement of Adelbert College, of this place, in excluding some of its best students merely because they are women, has no parallel, certainly not among those conservative institutions as yet unconvinced of the feasibility of co-education. In a late sermon on the "Sphere of Woman," by Dr. F. L. Hosmer, the following reference is made to the action of Adelbert's trustees. "I can not but think that their action has been unwise and will prove injurious to the college in the future. There are some things of even more value to a college than prospective conditional endowments. . . . Moreover, whether justly or not, that action will be interpreted by the larger public as a backward step on the part of the institution." Mr. Hosmer has taken the most natural and sensible view of this matter, and that he is correct in his judgment, time will without doubt fully prove.

Certificate of Fellowship.—This is to certify that Rev. William R. Dobbyn of Minneapolis, Minn., lately connected with the Universalist denomination, has applied for fellowship as a Unitarian minister, and that we, having examined his credentials, recommend him to the fellowship and confidence of our ministers and churches.

{ JOHN R. EFFINGER,
J. T. SUNDERLAND,
J. C. LEARNED,

Western Unitarian Committee of Fellowship.
February 6, 1888.

Beatrice, Nebraska.—The Unitarian Society which for some time was without regular services, has now for several months been favored with the ministrations of Mary L. Leggett. Miss Leggett brings to her work ability, genuine enthusiasm and deep consecration of purpose, which must triumph over difficulties and build up the waste places of the Beatrice society.

Philadelphia.—The First church has recently lost two of its prominent members—George W. Tryon, Jr., and B. H. Bartol—both of whom were locally well known in public works, and are evidently destined to be honestly remembered by those with whom they came into personal contact.

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

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"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." MRS. E. F. ANNABLE, New Haven, Conn.

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100 Doses One Dollar.

Dr. W. H. Ryder.—We are pained and surprised to learn, as we go to press, of the sudden death of the Rev. Dr. William Henry Ryder, for the past quarter of a century identified with the religious development, the educational interests, and philanthropic work of Chicago. Up to within a week Dr. Ryder—who, though his hair was thickly sprinkled with gray, was not an old man—might have been seen upon the streets of Chicago apparently in rugged health. But on Wednesday last he was confined to the house with an attack of laryngitis, which developed into pneumonia, and after occasioning him much suffering, ended in death at 2:25 P.M. on Wednesday, March 7. Of one so well known, both east and west, among those of liberal faith, it is hardly necessary to say much in detail. Dr. Ryder was born in Provincetown, Mass., July 13, 1822, and spent his earlier professional years in the east, preaching his first sermon at Manchester, N. H. Later he was located at Concord, then at Nashua, N. H., and after a trip, extending over eighteen months, through Europe and Palestine, was located at Roxbury, Mass., for ten years. In 1860 he began his long and successful pastorate in Chicago, in St. Paul's Universalist church, where he won the deep love and esteem of his people, as well as a wide reputation as an able minister. During the Rebellion Dr. Ryder was a stalwart supporter of the Union, which he upheld with no uncertain voice. He was sent to Richmond as a delegate from Chicago to aid the Sanitary Fair, and while there brought to light the famous letter used by the government in the assassination trial. We can not even mention the many noble enterprises with which he was identified. Suffice it to say that he has interested himself in many of Chicago's noble institutions for helpfulness, to which, through the wealth he had accumulated, he was also enabled to give material aid. Upon resigning his pastorate at St. Paul's church in April, 1882, he was unanimously invited to accept the position of pastor emeritus, but declined the honor, fearing to place embarrassments in the way of future incumbents. As a suitable memorial a life-size medallion bust was inserted into the walls of the church to the right of the pulpit. Soon after his removal from the east, Harvard University conferred upon him the honorary degree of Master of Arts, and Lombard University added that of Doctor of Divinity. Dr. Ryder leaves only a wife and one married daughter to mourn his loss in his immediate family circle; but he leaves behind him a constituency of enthusiastic and devoted friends, who, drawn to him by his noble qualities both of heart and head, will feel his loss one exceedingly difficult to fill. He was, all in all, one whom many loved, all respected, and one in whom even those of differing faith found much to commend.

Rock Rapids, Iowa.—Rev. A. A. Roberts, of Dakota, preached on Sunday, March 4. He is to remain several weeks.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, March 11, services at 11 A.M. Study section of the Fraternity, March 17; subject, Charles Egbert Craddock. March 11, 7:30 P.M., Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister, Sunday, March 11, services at 10:45 A.M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, March 11, services at 10:45 A.M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, March 11, services at 11 A.M. In Mr. Jones' absence a member of the congregation will conduct the services and read an original paper upon missionary work. Monday evening, "Novel" section of the Unity Club. Tuesday evening, Executive meeting at 8 P.M. Bible Class, Friday, 7:30 P.M.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, March 11, services at 10:45 A.M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, March 12, at noon. Rev. Mr. Utter will lead.

UNITYS RECEIVED. The needed copies of UNITY have been received, and we return thanks to those who sent them.

HONESTY, INDUSTRY AND COURAGE.

A SKETCH FOR BOYS AND MOTHERS.

From the Youth's Companion, March 1st.

In this free country of ours there is no royal road to prosperity. The road is open to all; to the poor boy in the country as well as to the son of wealthy parents, possessing all the so-called advantages which the city affords, and it often happens that the former outstrips the latter in the race. The key to success lies in three things: Honesty, Industry and Courage. Honesty in all things is the very essence of the right, and commands the respect and confidence of all. Industry is the constant use of the faculties which God has given to every one; and Courage is what makes men self-reliant and bold to act upon their own judgment, promptly and to good purpose.

In a little farming town in Vermont lived a lad of fifteen years with his parents. Word came from an older brother that a place had been offered him in the drug store of Samuel Kidder, in Lowell, Mass. Mr. Kidder was the soul of integrity and honor, a thorough man of business, who carried his Christianity into his dealings with customers. It was with heavy hearts that the father and mother consented to let their boy go, but they knew it was for his good, and they prayed that the lessons which they had sought to teach him, and the thought of his home, would be ever present guards to defend him against the temptations of the great world. And so, with a parting injunction to have Honesty, Industry and Courage for his rules of life, they bravely spoke the parting words, and sent him with their love and their blessing to his new home.

It is needless to tell all that happened to the boy. Homesickness came to him, and often when at his work the tears would come when he thought of his home and of his mother. But with them came her injunction to be brave, and so the little fellow kept at his work, determined to have Honesty, Industry and Courage, confident that with these,—for had not his father told him so?—he could not fail to win.

And he did.

Go to Lowell to-day, and they will show you a brick building 250 feet long and four stories high, devoted to an industry which this boy, single and alone, has created. They will show you that it is filled with men and women who have pleasant, honorable, and profitable employment because this boy was Honest, Industrious and Brave. They will show you huge tanks in which a remedy of world-wide fame is prepared, to be put into millions of bottles and sent all over the country. And they will tell you, this boy's friends and

neighbors, that it is because he has been Honest in dealing with the public, never misrepresenting or misleading them by his advertisements; that what he offers is readily sold, and what his advertisements say is believed; that it is because he has been Industrious, and has wasted neither time, money nor opportunity that his means have steadily increased; and that it is because he has had the Courage to believe in the merits of his remedy, and in the willingness of the public to buy a thing really good, that his business has attained its present proportions. Here is a lesson for boys—yes, and for mothers; for there is not a mother in the land to-day before whose son the opportunity does not lie to be as successful and prosperous, and to do as much good to his fellowmen as Chas. I. Hood, of Lowell, a man whose name is a household word wherever Sarsaparilla is used, but of whom the world has known but little.

"Honesty, Industry, Courage."

This has been his motto ever since he left his home in Vermont, and it is his rule of life to-day. His Honesty no man ever questioned; his Industry is proved by the fact that he is the hardest-worked man in his establishment; and as for his Courage, no one will question that who knows the absolute coolness with which he expends hundreds of thousands of dollars a year in advertising, because he knows that Hood's Sarsaparilla will do all that he claims for it, and that the public only needs to be told of its virtues to lead them to buy it.

More about this man and the extensive business he has built up may be learned from a very elegant book, entitled "Hood's Sarsaparilla Laboratory Illustrated," just published. It is printed on the finest plate paper, contains 14 full-page wood engravings, has a handsome cover printed in blue and gold, and will be sent on receipt of a 2-cent stamp by C. I. Hood & Co., Lowell, Mass.

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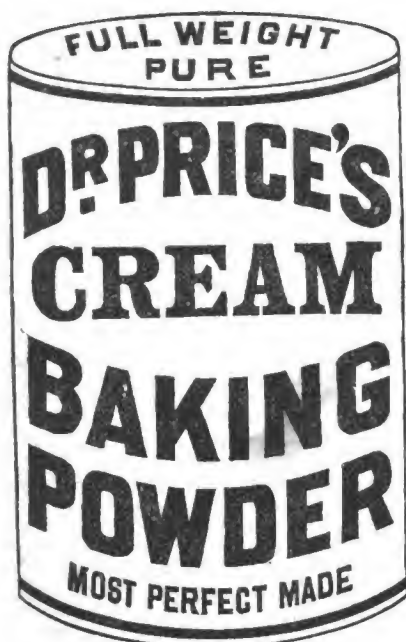
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VOLUME XXI.]

CHICAGO, MARCH 17, 1888.

NUMBER 3.

CONTENTS.

EDITORIAL—

Notes: Thought and Life; Effect of Self-control; Growth through Activity; Fruit of the Higher Christianity; the *Unity Pulpit*; True Worship; Good Words for UNITY; Evolution of Spirit; Dictation in Bequests; the Colored Brethren Ostracized; Presbyterianism in Glasgow; Doubt and Faith; a Peep into James Martineau's Study; Territorial Divinities; a Poor Woman's Simple Testimony; Newspapers and Religion; the Late Emperor William; Henry Bergh's Work; the Bon Marche..... 35

The North American Indian.—L..... 36

The Perfect Church.—J. V. B..... 37

CONTRIBUTED AND SELECTED—

Through the Gate.—KATHERINE McDOWELL RICE 38

Beyond the Gate.—EDWARD B. PAYNE..... 38
A Study from Browning.—C. P. W..... 38
A Word About Theodore Parker.—CHARLES K. WHIPPLE.... 39
Love in Service.—J. V. B..... 39
Mr. Grumbine's Pamphlet..... 39
Of the Relation of Material Phenomena of Nature to the Spiritual Impression Produced.—C. T. STOCKWELL..... 40

UNITY CHURCH-DOOR PULPIT—

The Higher Uses of Religion.—REED STUART..... 41

THE HOME—

Miss Alcott 44

Three Stories.—A. M. G..... 44

NOTES FROM THE FIELD..... 46

ANNOUNCEMENTS..... 47

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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MARCH 24, 1888.

[NUMBER 4.]

EDITORIAL.

In a healthy nature the moral faculties live and grow without taking thought of them, just as the heart beats and the lungs breathe. Some of the most unselfish lives are restless through lack of a wise patience with themselves.

THE announcement that the meeting of the National Conference will be postponed until the autumn of 1889, and the assembly be then convened in Philadelphia, comes to us in the west as a very wise measure, the place of meeting being much more central, and the postponement specially advisable on account of the presidential election.

We understand that an early number of the *North American Review* will contain an article from Mr. Gladstone on the religious opinions of Col. Robt. G. Ingersoll. It is usually dangerous to set down beforehand metes for a great mind, but we shall expect from "the grand old man" a not less just than suggestive article.

In the March 15th *Register* we note some very stirring words on Unity clubs from Edwin D. Mead, and from one who signs himself Agnostic. To those of our readers who are interested in the earnest article on Unity clubs which we print in *UNITY* in another column, we recommend these words in the *Register* as fairly bristling with conviction.

In the early days of Raphael and Michael Angelo, religion and the fine arts were an inspiration to each other; each would have missed the other's impulse. The Chicago Art Institute holds its first annual exhibition at the new galleries from May 28th to June 30th. What will it have to illustrate the purer, holier side of life? Will the living canvas yield nobler aspirations to the soul?

FROM the *Nation* we quote the following tender tribute to Mr. Alcott: "There lives no man who ever found in Mr. Alcott an enemy; there exists no man who ever went to him for counsel and found him unsympathetic or impatient; while there are many men who, at the forming period of their intellectual existence, have derived from him a life-long impetus toward noble aims."

THE Rev. Hugh O. Pentecost justly replies, in answer to the question, "Is life worth living?" that it is, and that what makes it worth living is virtue and goodness sought for their own sakes. The self-centered is the miserable being, and only he who labors joyfully for others, or for some noble enthusiasm, knows what the rarest flavor of life is. Humanity never bestows its tenderest praise on selfish success, and the whiner deservedly receives the world's cold shoulder.

THE Earl of Shaftesbury, whose recent death brings up his life fresh to memory, was a unique type of benevolence. In the hospitals for the insane, in the ragged school of London, in great public celebrations, in the House of Commons, he was always the helper and the advocate of the poor. He stimulated habits of thrift and neatness among the lower classes, taught them tenderness to dumb brutes, and made them feel his personal identification with their lives. It is said that he even joined the costermongers' society, bought a donkey and barrow on which he had emblazoned the Shaftesbury "arms," and then lent them to his poor associates, reminding them that if they should write him they must not fail to add to his name "coster;" and when a

thousand of them presented him with a donkey, he put his arm over the animal's neck, saying that he wished to be as patient and faithful as this poor dumb beast. The appropriate motto of his family was "Love—Serve," and that he himself fulfilled it is shown by the Duke of Argyle, who said: "The social reforms of the last century have been mainly due to the influence, character and perseverance of one man—Lord Shaftesbury." Such praise from so thoughtful a man, falls like a benediction over the new-made grave of the great philanthropist.

THE New Century Club of St. Paul starts out bravely. In her introductory word its president says: "The progress and ability of every organization depends upon the individuals belonging to it." These must be live women. Organized as a club only last summer, they have already inaugurated an effort to have women on the State Board of Charities and Corrections. Their Philanthropy and Reform committee has started a Business Women's Club, and hope to join to it a Protective Agency and evening classes and lectures. May all success attend their efforts!

It is a strange phenomenon, that characteristic of men of genius as of ordinary mortals, of having contradictory bents in youth and in mature years. Illustrative of this fact Thomas W. Higginson, in a recent lecture, narrated the following: "A gentleman said to Professor Agassiz, 'What does your son care for most—biology?' 'No; mathematics.' 'Very curious that should come up in his blood.' 'Not at all,' said Professor Agassiz, 'at his age I cared only for mathematics; my taste for biology developed later in life.'" This makes the education of the child a great problem to the thoughtful parent.

EVERY collection of good books helps toward the elevation of humanity, and the Newberry library of Chicago promises to be one of the very best of its kind. Mr. Poole, though so well fitted for his undertaking, probably finds himself somewhat handicapped because so large a proportion of the munificent bequest is unproductive real estate, but ultimately we do not doubt that he will make of it an ideal reference library. While the Chicago Public Library is excellent for its purposes, it does not fully meet the needs of the scholar. Certainly for noble influences good books follow close upon the heels of good men, and we have every hope for this excellent work.

THE Rev. Joseph Cook in his tribute to Mr. Alcott, published in the *Boston Post*, stated that "to Mr. Alcott more than to anybody else must be attributed the change of front of the Concord School of Thought from an almost pantheistic point to unflinchingly atheistic." The gauntlet thus unconsciously thrown down, Mr. Edwin D. Mead promptly takes up, declaring that there "was never any 'change of front' in the Concord School," and that Mr. Alcott never had more to say about pantheism and theism in late than in early years." Dr. Harris, strongly identified with the movement from its inception, was "always a pronounced theist," says Mr. Mead, and "an 'almost pantheistic point' . . . was never represented by the Concord School. The pantheistic movement, or, rather, the great conception of the cosmos as dynamic and vital, instinct with the divine life, . . . was present and powerful in the thought of Emerson," who gave "only two lectures in the school altogether." It seems to us, as Mr. Mead says, that if there ever was a change in the attitude of the school it

became more radical. As is intimated by the critic, Mr. Cook may have meant by the "Concord School of Thought" the transcendental movement, or by the "Literary School of New England" its poets and writers generally, but of these classes of people, Mr. Mead justly says, "as little as they were 'pantheists' at the beginning so little were they 'evangelical' at the end." The distinctive *littérateurs* of New England have, indeed, ever been regular and efficient workers, as Channing and Parker, for the "cause of the new, and larger, and better faith."

THE International Conference of women to be held in Washington from March 25 to April 1 has mapped out an excellent programme for its fourteen sessions, morning and evening. The various lines of thought will be embraced under Education, Philanthropies, Temperance, Professions, Organization, Legal Conditions, Moral Education, Political Conditions, Pioneers' Conference, and Political Conditions (continued), while Sunday afternoon will be devoted to a Religious Symposium, and the evening session to the close of the Council, Elizabeth Cady Stanton delivering the parting address. This will doubtless be, as it has been termed, the "woman's jubilee."

THE *American* predicts the results of the Andover trouble as follows: "Every young man who goes to Andover knows that there will be a necessity for his running the gauntlet whenever he appears before a council for license or ordination. He will have a much easier time if his certificates of study date from Bangor, Chicago, or even Yale, while his examiners will be just a little afraid of him if the letters are from Hartford. So the evidence of an aggressive policy on the part of the enemies of the New Orthodoxy drives the less bold spirits away from Andover; while those who go thither probably will make up in quality for the comparative smallness of their number." This is in the line of our optimistic view of last week.

In the *Northwestern Christian Advocate* we find this splendid plea for religion: "Religion is and ought by right to be the gladdest thing in all the earth. Under her wings every excellence should find shelter. Her full mission is to provide for every issue of man's life; not to sever all romance from its existence; not to keep him always grave, nor toiling in the harvest-field; not to send him through this world as though he were a fish out of water, or a spy in an enemy's land, but to make him realize that he is an inhabitant, and that his sympathies are here with his fellows, and not elsewhere. Unless these tastes, which heaven honestly bequeathed, are met he will grow morose and dissatisfied, and feel that he is out of his element."

THE church has had some terrible sins laid at its door of late by those who should know its virtues as its failings. But here follows an unshaken testimony on the other side, from the pages of the *New Princeton Review*: "The church never was so intelligent, so benevolent, and so consecrated as it is to-day. It is readily admitted that greater prominence is given in our day to certain evils in society than was formerly the case. But this is not because the evils are greater than ever before; it is rather because the desire to remove them is greater than ever before. The shadows are deeper because the light is brighter. No quarter of a century in the world's history is so marked with great moral conflicts and conquests as is the third quarter of this century. We do not hesitate to say that it has no parallel in any period before or since the Christian era. We have seen during this generation many millions of serfs emancipated in Russia; we have seen the temporal power of the Pope destroyed, and Victor Emanuel in triumph entering Rome as King of United Italy; we have seen the greatest civil war of the world waged on our own soil, and ending in the triumph of liberty and the establishment of the Republic on enduring foundations." Then follows a long and

forceful argument showing the generous contributions of the church toward this end, which we commend to our readers.

We gratefully respond to the *Register's* cordial handshake from across the continent, feeling kindly words never so gracious as when from the esteemed and beloved friend. And we gladly pass on the greeting to our readers, as their due, having continually inspired us in our work. Here is the message in part: "In these ten years UNITY has done noble work in spreading the cardinal ideas of Unitarianism, its glowing belief in God, its reverence for man, its freedom and joy in the pursuit of truth, and its hope in immortality. To so well merit the praise which George William Curtis bestows upon it must atone for the hardship of much discouraging labor and unrequited sacrifice." This message of the *Register's* from its watch-tower of sixty-seven full years comes to us with infinite encouragement.

ANOTHER venerable Father in our Israel will be seen among us no more. The Rev. Cazneau Palfrey died at his home in Cambridge, Mass., March 12, 1888. Doctor Palfrey has been one among the prominent Unitarian ministers for more than fifty years. A graduate of Boston Latin school, Harvard college, and Harvard Divinity school, he was ordained in 1830, and at various times was settled at Groton, Mass., Barnstable, Washington City, and Belfast, Me., remaining at the latter place more than twenty-five years. He was a little more than eighty-two years old at the time of his death, which took place during the great storm that blockaded the whole of New England last week. The funeral was private, but a few of his old friends gathered with the family to speak the last words of love, hope and good cheer before the body was carried to Charleston, N. H., where he was married just fifty years ago this summer. The funeral was attended by Rev. E. H. Hall, and Doctor Hedge, who was present, also spoke a few words.

THE other day we spoke of the wide circulation which certain "friends of those who would live in the Spirit" were giving to the little book called "Daily Strength." "One person is in the fifth hundred of her distribution of the book, and another has ordered a round thousand copies for some friendly mission." "The physician who, I wrote you, had distributed twenty-three copies, has now sent in an order for ten more at the new price." The book is a dollar book; the "new price" referred to is only *sixty-five cents, postage free*. Whoever wishes a copy at this price should write to *Mrs. M. H. LeRow, 673 Western avenue, Lynn., Mass.* If you do not want it just now, you had better cut out this address. What book better for a mother to send to an absent son? Or, among the scattered members of our American families—the old folks in the east, the children here and there throughout the west—what would better give the sense of a household greeting all round every morning, as each one reads the given page, knowing that all the other faces, faithful to the tryst, are reading those same words that day? Or what book better for an Easter gift?

THE GROWTH OF LEGEND.

It would be difficult to find anywhere a finer illustration of the growth of legend, than in our own Bible, in the books of Joshua and Judges. The former book, narrating the conquest of Canaan, repeatedly says of city after city, that Joshua burned it with fire, and "utterly destroyed all the souls that were therein, he left none remaining;"—and says in summing up, that he "smote all the land," and "utterly destroyed all that breathed, as the God of Israel commanded." But the book of Judges, which is supposed to contain much earlier accounts, shows that the real facts were far more honorable to both Israel and its God, and that the Canaanites were not much slain by Joshua or by anyone else. It informs us that the whole country, after Joshua's death, was still full of Canaanites;—and that Hebron and Debir,

and several of these cities specified by name which he had so utterly destroyed with every inhabitant, were still unharmed and held by their old inhabitants until long after he died. It shows even that famous Jabin, King of Hazor—whom Joshua had slain, and whose chariots and city and people he had completely destroyed,—still alive and in the field with all these chariots and people, and having to be slain over again by Deborah and Barak.

These earlier accounts in Judges are doubtless the more correct. As is there shown, the land was invaded by different tribes at different times,—first by the tribe of Judah, in the south, and afterward by that of Joseph, in the north. It was long before the various tribes acted with much concert;—and Deborah's song upbraids several of them for staying away from that chief battle, and even omits the mention of some in its enumeration. Little by little the land was won,—and even when won, most of its inhabitants were left to mingle with the conquerors.

But in later times, legend in its usual way ascribed all the work to one man. Just as Cretan civilization came to be summed up as the work of Minos,—so this movement of many generations came to be told as the work of Joshua,—although he seems from the book of Judges to have had little if anything to do with it. Then in the growing hostility of the heathen, he came to be represented as having slain all the Canaanites. Finally legend added some of those wonders of which it has always been so lavish;—and Joshua was made to have stopped the Jordan and blown down the walls of Jericho. With even more audacity than legend usually attains, he was said to have stopped the sun "for about a whole day." But if we may trust the book of Judges, Joshua was not even present in that contest with the king of Hebron, and instead of stopping the sun was lying quietly in his grave on Mount Ephraim, on the north side of the hill of Gaash. And there he continued to lie, while the Israelites conquered the land, sometimes warring with and sometimes wedding with those Canaanites whom he is commonly supposed to have utterly exterminated at the order of his God.

The facts are not only interesting as an illustration of the rise of legend, but honorable to both Joshua and Jehovah. Some would doubtless call such treatment of the story profane. But they should remember that it is all taken from the Bible. Besides, if there is any profanity it would seem to be on the side of those who charge God with the acts ascribed to Him in the book of Joshua. Rather it is a religious act to deny them, and to show that the story of Joshua's murders, by the order of the Lord, is a mere legend, with only the thinnest film of fact behind it, and that the real conquest of Canaan was a much humaner and holier work than we have been wont to hear.

H. M. S.

ETHICS IN THE PUBLIC SCHOOLS.

Some of the public schools are beginning to use courses of short ethical lessons as one of the regular studies. A manual training school in Toledo has introduced the first of the Unity lessons, entitled "Corner Stones of Character," by Mrs. Kate Gannett Wells. With what results the following quotation from the *Toledo Blade* will show: "In the room of the ethics class more than a score of girls were deeply interested in the subject of 'Justice as an Essential of Duty.' There was nothing of the listlessness, nothing of the idle dreaming, nothing of the 'don't care' expression so common in many school rooms. Instead, the bright eyes watching every movement of the teacher, the earnestness which marked the entire demeanor of the pupils, the perfect deportment which characterized their conduct in the class room, demonstrated the fact that morals can be successfully taught in the public schools. A similar class of boys was equally interested in the abstract subjects of 'duty,' 'right,' 'wrong,' 'conscience,' and 'truth.' The

class was originally organized for the manual pupils, but so deep was the interest taken that young ladies from the High school begged to be permitted to join the class. The request was granted upon the condition that they maintained a good standing in their regular studies. For these recitations no special preparation is required, the object being to compel the pupil to 'think' and to 'discriminate,' rather than to 'memorize.' The recitations are equally novel. They assume the form largely of informal talks, in which the students participate with great interest. So animated did the discussion at the last session of the class become over the question of justice; justice in the judgment of others; our inability to comprehend the motives of others; the injustice of fault-finding and ill-natured criticism, that the discussion was continued one week, owing to a lack of time. Many new and original ideas are evolved, sometimes crude, but still original and true to nature, and this new departure of the manual training school is already an assured fact."

Of these same ethical studies, the *Chicago Evening Journal* judges as follows: "Nothing better than the three pamphlets, entitled severally 'Corner Stones of Character,' 'Home Life,' and 'School Life,' have appeared in cheap and easy form for distribution in a long time. Charles H. Kerr & Co., the well-known Chicago publishers, are responsible for these leaflets, which, if introduced in our public schools as a species of morality primers, would be of more value than many libraries of German text-books, or tons of treatises on manual training. These excellent leaflets contain precious precepts of brave, honest and faithful living, which should commend them to the attention of conscientious instructors everywhere. In the order above mentioned, they were written by Kate Gannett Wells, Mrs. Susan I. Lesley, and Mrs. Elizabeth L. Head, and Mrs. F. B. Ames."

As the regular use of such lessons increases in the public schools, it will be found that an actual advance in the general intelligence of the scholars will be manifest, and their grasp of the prescribed school studies will be facilitated and strengthened. It is too often considered that intelligence signifies a capacity for book knowledge only. It is a great mistake. To know, to respect, and to be able to apply the laws which govern trade, which relate to the planet on which we live, etc., is to have valuable intelligence, but it is only a part of the whole. One must know, respect, and be able to apply the laws which govern his own soul, and the spiritual relations which exist between himself and his fellow-beings, if he would be a whole man. If the character of a teacher is such as to command the respect of his pupils, their minds can much more readily grasp the usual school studies. There is a sense of freedom and clearness in the atmosphere of his presence which liberates the mental faculties for action. Reverse the case, and the mental suppression will result in disorderly and unseemly conduct. But the character of the teacher should not be expected to do it all. The scholars themselves should be taught to understand and value high character, and this they can not do unless they study to know something of the qualities which make it, and the cost of attaining to it. We quote from the Annual Report of the Toledo Public Schools:

"It is thought by some that moral instruction should be let alone in the schools, because there is no agreement as to what constitutes morality; that therefore the teacher's responsibility ends when the proper amount of instruction has been given in the branches prescribed by the state. But, however men may differ as to religious creed, and however they may contend over the definition of morality and the law of duty, I think there can be little difference of opinion as to what may be called moral feeling and virtuous action. There is a great body of thoughts, feelings, actions, and opinions which all right-minded men and women have agreed to call noble, just, pure and upright. It is the cul-

tivation of these thoughts and feelings and the doing of these actions which furnishes the most practical training in morals. Speculation, definition, and discussion of the philosophy of morals may make men wise, but does not make them virtuous. But boys and girls who have been taught correct habits, whose minds and hearts have been imbued with the old fundamental virtues, from the time when they were first capable of apprehending any truth, acquire the habit of virtuous action, and it becomes a strong moral instinct, a controlling impulse governing the life. It is such instruction in morals as this, that all teachers may give. 'But how is this to be done?' may be asked. This work will differ in different hands. The object to be gained is simple enough, to so cultivate the moral sense as to keep and guide pupils in the path of rectitude and honor."

A few suggestions follow as to the method of accomplishing this end, and the study of history is recommended as a valuable means toward the same. "When other conditions are right, the study of history may be utilized in moral culture. There is no study in the common school course which may be made so useful in fashioning the good citizen and shaping his moral life, as history. For this purpose the history class is better than mental or moral philosophy classes. Our own history is full of events and characters which illustrate and enforce most impressively moral truths. Our history began with a struggle for the emancipation of conscience. The sacredness of human freedom and the enthronement of truth and justice are the principles that have been fought for, on the field of battle, at the bar, in the capitol of the nation and wherever human sympathies have been warm and human hearts have been brave and true. History needs no label at its close to point its moral; the youth who reads will feel its lesson and find it profound and impressive, with the old refrain of the poet ringing through it all, 'Ever the right comes uppermost, and ever is justice done.' He begins to realize as never before that there is in the world a potent and invisible power which works for righteousness. As the school boy turns the pages of history he must view the good and the great, the mean and the selfish. It is instinctive to imitate what he admires, and condemn and shun what he despises. He will learn to scorn the rancorous hate and hideous treachery of a Benedict Arnold, and the scheming heart and odious vices of an Aaron Burr. He will learn to love and emulate the sterling virtues, the sturdy manliness, the invincible honesty, the homely wisdom and the broad humanity of an Abraham Lincoln. Nearly a thousand pupils are at work every day in our schools upon this important study, and it must have the most beneficial effect upon their patriotism and upon their morals."

CONTRIBUTED.

VENUS OF MILO.

The use of those lost arms, you ask?
You'd con the hard, bewildering task;
Wise cunning guessers of all climes
Have set themselves betimes?

I doubt the answer that you seek
Will please; be sure 'twas for no weak,
Fond, foolish woman's use alone,
Those arms of whitest stone

Were made: not just to hold the prize
Of beauty ever in men's eyes,
And boast ignoble triumph won,
Though no great action done;

Only by perfect width of brow,
And curve of Grecian lip below.
My sister of the Medicean name,
Contented, rests her fame

On things like these. Nor yet to press
With Mary's rapturous tenderness,
The child from her own being sprung.
The world has wisely sung

Her praise; I praise, her with the rest,
Grant her all womanly and best;
Yet God may keep some use in mind
For us of another kind.

For I was human born before
That other knowledge pressed me sore,
I must be woman, too. Great Jove,
Who highest, sits above,

I claimed for sire, daughter also
Of wide, free, generous earth below;
Not of the brief inconstant wave
My sister being gave.

I had a brain as well as heart,
And meant to bear instructed part
In all the hopes and schemes of man
That work perfection's plan.

My namesake sought but to enslave
Mankind, where I dared hope to save.
Each base-born greed and appetite,
That inwardly doth bite,

I would destroy; walk in the van
Of that progressive march of man,
Which leads forever to the goal
Of the developed soul.

I needed both my arms; whose fate
And use to learn you patient wait.
Guess then, how one reached, proud and high,
To clasp from out the sky

The parent-hand, held down to guide;
The while the other led at side,
In leash of love's submissiveness,
A spotted leopardess.

CELIA PARKER WOOLLEY.

"THE ANCIENT JUNTO."

"In the autumn of the preceding year (1727) I had formed most of my ingenious acquaintances into a club of mutual improvement, which we called the JUNTO; we met on Friday evenings."—*B. Franklin.*

A last century's literary society of nearly forty years' standing is thus introduced in the autobiography of its founder. A few particulars follow. The number of members at any one time was limited to twelve, each of whom was required to produce and read an essay once in three months. The "debates were to be under the direction of a president and to be conducted in the sincere spirit of inquiry after truth without fondness for dispute or desire of victory; and to prevent warmth, all expressions of positiveness in opinions, or direct contradiction, were after some time made contraband, and prohibited under small pecuniary penalties."

The club is said to have been "the best school of philosophy, morality and politics that then existed in the province." So far from the proceedings being made public, it was the design, in order to prevent the application of improper persons for admission, that the very existence of the society should be kept a secret. Instead of enlarging the Junto, as was at one time proposed, a method of branching out was adopted. Individual members agreed, as far as practicable, each to found a similar club entirely independent of this. The Band, the Union, and three or four others were thus formed, all of which doubtless became

centers of useful influence. No records of the Junto have been preserved. Little has been published that can throw light on its proceedings. It is known to have been largely instrumental in establishing the Philadelphia Public Library and the American Philosophical Society, furnishing six out of the nine original members of the latter. It gave a helping hand to many good works, not a few of which were of its own projection. Membership in the Junto was conditioned on a remarkable confession of faith,—or rather, profession of love,—and covenant to seek and to communicate truth, in papers left by Franklin thus stated:

"Any person to be qualified—to stand up, lay his hand on his breast and be asked these questions, viz.:

"1st. Have you any particular disrespect to any present member?

"Answer: I have not.

"2d. Do you sincerely declare that you love mankind in general, of what profession or religion soever?

"Answer: I do.

"3d. Do you think any person ought to be harmed in his body, name or goods, for mere speculative opinions, or his external way of worship?

"Answer: No.

"4th. Do you love truth for truth's sake, and will you endeavor impartially to find and receive it yourself, and communicate it to others?

"Answer: Yes."

To what Unity Club or church of to-day will occur the happy thought of printing these questions on its membership cards, or hanging them on the walls of its club room? To remind the members of their duties to the Junto, and of services possible to be rendered to society, a set of queries of a general nature was drawn up for daily reading. Among the questions discussed at different meetings were the following:

"Is self-interest the rudder that steers mankind?

"Is the emission of paper money safe?

"How may smoky chimneys be best cured?

"Is it consistent with the principles of liberty in a free government to punish a man as a libeller when he speaks the truth?"

As the members advanced in years the Junto evidently became more of a social club and less of a debating society. When Franklin was abroad, in his letters to Hugh Roberts he frequently speaks of it as "the good old club," and urges his friend to continue to meet with it. In May, 1785, the latter writes that he sometimes visits "the worthy remains of the ancient Junto," while he deplores the "political, polemical divisions" that have in some measure lessened the former harmony. Franklin replies in the same strain as before, concluding with these tender words: "We loved and still love one another. We are grown gray together, and yet it is too early to part. Let us sit till the evening of life is spent. The last hours are always the most joyous. When we can stay no longer, it is time enough then to bid each other good-night, separate and go quietly to bed."

Who shall say it were not well to keep green the memory of the "Ancient Junto"?

MARY H. GRAVES.

THE UNITY CLUB.

We take pleasure in publishing this list of Unity Clubs, organized in the following places, that have joined the National Bureau:

East Boston, Mass.; Fall River, Mass.; Warren St. Chapel, Boston, Mass.; Somerville, Mass.; West Roxbury, Mass.; Oakland, Cal. (Starr King Fraternity); Uxbridge, Mass.; Peabody, Mass.; Westboro, Mass.; Greeley, Col.; Providence, R.I. (Westminster Club); Newport, R.I. (Channing Club); Concord, N. H.; Sioux City, Iowa;

Barre, Mass.; Plymouth, Mass.; Portsmouth, N. H.; St. Paul, Minn.; St. Louis, Mo.; Winchester, Mass. (Goodwill Club); Dorchester, Mass. (First Parish); Walla Walla Wash. T.; Stow, Mass.; Hinsdale, Ill.

Certainly in union there is strength, and while we are glad of the interest this good list shows, we shall hope and expect to see it largely augmented. We believe there is no reason why this organization should not be made a powerful new bond of union among Unitarians everywhere.

THE UNITY CLUB AND THE CHURCH.

A REPLY TO CRITICS.

The *Christian Register* has had several clever articles of late on the Unity Club movement which some of the writers seem to regard as a dangerous element in church life. It is a little singular, however, that the persons so greatly alarmed at this outburst of intellectual life in the church have had no experience in Unity Club work, and know nothing correctly of its spirit or purpose. The "boomerang" has missed its mark. I have been in correspondence for more than a year with all the important Unity Clubs of our country, and speak from knowledge and experience when I say that some of the clubs do not fulfill their true mission, but generally the Unity Club has proved to be a life kindler, a thought quickener, and a moral stimulus wherever properly managed. In the first place, as I understand it, the Unity Club is not to be made a direct means of bringing into the church new members. It is no sectarian proselytizer. That many young people of other churches who join the Unity Club do eventually find themselves in sympathy with Unitarian thought may be a matter of satisfaction to the church receiving them, but no self-respecting Unity Club can throw out any bait as a motive to catch the unwary. Nor is the object of the Unity Club to do the religious work of the church itself. It does not propose to supersede the church, or to drain it of its religious spirit. But, rightly managed, it may do much to strengthen the church on its intellectual side; also in social and philanthropic ways.

The Unity Club stands for at least these three things,—the intellectual, social and philanthropic sides of church endeavor. It is the church, or a portion of it, organized for certain definite purposes outside of, or sometimes in connection with, the religious work of the church. Generally, the work done by the Unity Club is not done if no Unity Club, or similar organization, exists in the church. The young people should have some bond of union and some vital connection with the work of the society; and when that work is intellectual culture, or philanthropy, or helpfulness of any kind, the whole church feels the beating of this quickening force.

Then, again, it is said there are already too many organizations, but, as a matter of fact, the live churches are always those that have many sub-organizations. Intellectual study is no hindrance to works of benevolence or of material and financial concern to the church. The last Unity Club organized, only a few weeks since, was in the old Dorchester church (Mr. Eliot, pastor), where the National Temperance society had its birth; there we find also a flourishing auxiliary conference, ladies' society, and half a score of other organizations. The club takes up the study of Emerson without fear that it will demoralize the charities or the religion of the church. Whatever helps one side of church life helps the entire church.

It is said that Unitarians are naturally literary, were born with books in their mouths, and do not need to give attention to this study as a method of culture; but that schools and colleges exist for that line of work. Yet I have never seen young people of any church or sect that would not be the better for the devotion of winter evenings and odd hours of the day to some serious literary work, though no more than the systematic reading of history,

art, biography or magazines. Are not our young people inclined to excessive amusement and light reading? Could anything better inspire them than a felt obligation to forego the dance for an evening with Browning, and give up progressive euchre for the study of Shakespeare, or for other organized systematic study? Orthodox young people, not generally daring to engage freely in amusements, have the alternative of the prayer-room, of idleness, of literary studies, or perhaps of combining study with religious culture. Many do the last, and have as many reading circles, Chautauqua classes, and the like as can be found among the young people of Unitarian churches. In this way they draw in Unitarians. I never heard of any orthodox clergyman trying to put a stop to the study of literature among his people. We are driven to organize for ourselves, in these Unity or other clubs, lest we fall behind the popular churches in advanced thought, reading and intelligence. True, we might throw away the autonomy of our own organizations and unite with our neighbors in Chautauqua circles, and praying bands and the like! But, you say, literature is literature and not theology. True, and yet some literature, as in the Chautauqua books, is not scientifically sound, nor theologically wholesome.

Instead of Unity Clubs we are admonished to join the "Christian Endeavor" Society, started in the interests of Evangelical churches, and carried on by their methods. Its form as modified by some of our pastors, only dulls a claw here and there by which it would the more deftly draw into its embrace our liberal young people. Are we ready for a dismal descent into mediæval piety? By no means. Self-respect, if nothing else, should bind us to our own superior devout and rational ways of religious culture. I would not emphasize the religious life less, but give it a more wholesome and a truer direction and development. I should rejoice to see a deepening of the religious life in Unitarian churches, but not through any prescribed pietistic methods.

It sounds strangely to hear Unitarians decrying intellectual studies, reading circles, Shakespeare and Browning classes, and exalting the popular, morbidly emotional methods of spiritual culture in orthodox churches in their places. Can we not be religious and yet be studious, or *vice versa*? And can we keep both of these things in view in any better way than by letting the church, as such, take care of the spiritual, the devotional side, and the church acting through the Unity Club, give attention to study and to intellectual culture, and together with the church to charity and good works? More and more will the churches become centers of thought, schools of education in practical knowledge, philanthropy and charity. And why yield our rational methods in church life, or our inspiring ideas of religion, for any plausible, but false notions or ways of working found in the popular churches?

Our faith in its temper is sober; it makes religion inclusive of all the faculties in the exercise of their highest functions. Pure literature is intrinsically religious. The Unity Club work is quite religious enough for the church, although rather *because* it may deal with thought and history and philosophy. The church is rapidly broadening to take into its care and culture every interest of man and of society. It is to mean salvation *from* ignorance and superstition, and to knowledge and reason, to charity and to faith, to practical righteousness. The Unity Club is not to materialize, but to spiritualize the church in the true sense of spiritualize, to touch the soul with nobler aspiration, to give to it clear seeing, and to life calm and elevated feeling.

We should emphasize more and more the need of Unity Clubs in all our churches, for the sake of the church, its dignity, its increase, and its broadening influence. The country church is particularly in need of something to fill out a larger and a more rational life; to give to it a place

in the community which shall be a rebuke to narrowness and stupidity, and ignorance; which shall enrich life with thought, and do away with petty gossip, cheap amusements, lowmindedness, and business meannesses, so prevalent. The churches have usually failed to touch this vast uncultivated field. Thus one good coming out of the Unity Club movement will be to quicken the churches, and spur them on to a broader, more vital and practical work in everyday matters among the people and in society. The religious life of the church can not be brought about by breaking up study classes, burning Shakespeare and Browning, and turning all the poets out of doors. Let the negative work be to bury conceit and blot out ignorance; to discourage late suppers and drive out whist; to moderate dancing, indiscriminate novel-reading, and general frivolity; and that will clear the way for sensible, earnest work. It is the *reality* that Unity Clubs seek, the highest, best, in all departments of entertainment and study; it is the "Abt Vogler" sort of music, the *ideal* everything. It means—elevate thought; improve to intelligent ends every leisure moment; study thought-kindling books; read soul-stirring authors; *get pleasure out of the higher activities of the soul!* And, then, if the minister would raise the religious spirit of his congregation—to be sure he must give more thoughtful sermons—he has material ready for kindling and reception of the divinest truths.

There are no more deeply religious people in our denomination than those who give most attention to intellectual culture and a careful study of literature, and who make it a part of the church work. No one wants the Unity Club to supplant, but rather to supplement the work of pulpit and Sunday-school. All alike yearn for a deepening of the religious life of the church; but not for the adoption of methods opposed to the genius of our rational faith. Our faith glorifies all life; it recognizes the thinking and the feeling side of man, the intellectual and the emotional needs, and would open up the entire being to diviner conceptions, to a more serious, more rational, and more wholesome existence, and make it one with duty, with love, and with God. The church that lays deep the foundations of intelligent character, and a clear apprehension of the meaning of life, through emphasis on its thought side, has in so doing laid the corner stone of the deepest and fullest *religious* character. As an aid and instrument to the accomplishment of so high and worthy an end, the Unity Club has come among us, and we believe, to help fulfill this noble work.

A. J. R.

THE STUDY TABLE.

Science Sketches. By David Starr Jordan. A. C. McClurg & Co.: Chicago.

For nearly twenty years Professor Jordan has been a prolific writer of scientific papers, which have been published in nearly all the magazines of this country that admit such matter to their columns. All that he writes is clearly and attractively put, and it is an encouraging sign of the times that there should be a demand for such sketches as are here gathered together, sufficient to make it worth while to republish them. The papers in this collection are, "The Story of a Salmon," "Johnny Darters," "The Salmon Family," "The Dispersion of Fresh-Water Fishes," "The Nomenclature of American Birds," "An Eccentric Naturalist," "A Cuban Fisherman," "Darwin," "The Story of a Stone," "An Ascent of the Matterhorn," "The Evolution of the College Curriculum."

In the essay upon Darwin, there is a curious indication of popular sentiment in the great west and southwest of this country, in regard to certain words: "There is such an amount and variety of arrant nonsense now afloat under the name of 'Evolution,' that one may well hesitate before

accepting the designation of evolutionist. The name now needs special definition every time that it is used. The popular mind seems to have reduced it to this, 'Evolution is something about man and monkeys, which contradicts the Bible.' And many of our self-constituted champions of evolution are scarcely more fortunate in their interpretation of the term."

Professor Jordan, however, seems not to be at all afraid to call himself a Darwinian. It is probable that there are other parts of the country where it would be more popular to call oneself an evolutionist than to profess to be a disciple of Darwin.

Such work, however, as the writer of these sketches is doing, justifies itself under whatever name, and the more we have of it in the country, and the more it is read by the rising generation, in all our country schoolhouses, farms and villages, the better for the present and for the future.

Poetical Works of Elizabeth Barrett Browning. (Complete.) From the Twelfth London Edition. Illustrated. Troy, N. Y.: Nims & Knight.

This is a very acceptable form of Mrs. Browning's verse; heavy green, black and gold cloth covers, beveled edges, good, if rather light, paper, gilt-edged, clean, fair-sized type, fair illustrations, and a good wood-cut of the poet, over a *fac-simile* of her autograph dated 1859.

E. R. C.

THE HOME.

GIRLS IN THE LOUVRE.

TO M. E. F.

Again I find these fair young girls
With their serene, unfading grace,
As captivating in their charm—
Their radiance of form and face—
As when I saw them years ago
All lifelike in the pictures' glow.

Enchantment of the painters' skill
Keeps them unchanging in their place:
Le Brun still smiles above her muff;
And still, with pathos in her face,
Stands Grenze, sweet maid beside the well;
The Hals still holds her laughing spell.

But you,—dear maiden by my side,—
Your charms will fade as years go by.
Your springing step and gleaming hair,
Your rosy cheek and brilliant eye
Will not be here when time has flown;
You will not call them then your own.

Ah, you may smile in happy ease,
Your *self* will yet be living free:
These presences but have in us
Their term of immortality.
Their Now is all that life may be,
But you live for Eternity.

PARIS, FRANCE.

H. S. T.

OAKLAND.

II

One Saturday afternoon when Mrs. Franklin had left the kitchen for an hour or two, the children took possession, and soon Will became the center of attraction, for his restless fingers commenced to fashion a tiny windmill out of a pine stick. From his early childhood up, Will had always manifested a passion for wheels. I do not think he cared so much to "see" them "go round" as to make them go; and since he seemed to have quite a faculty of accomplishing his desire whenever a pair of empty spools or an old pulley fell in his way, the Franklin family got in the habit of calling him their "genius." Now Mr. and Mrs. Franklin supposed that every well-appointed family had its genius

as a matter of course. Indeed, in their view of the matter geniuses were so common in the world that one must be very remarkable to attract any attention outside a little circle of friends and acquaintances. And Will wasn't remarkable; but he possessed some qualities which Mr. and Mrs. Franklin prized much more highly; I will tell you about them by and by, too.

Just at present, however, we will return to the tiny windmill. When Will had finished it, it was in a little frame which he held between his thumb and finger, while he blew the wheel round almost as fast as a top can spin. The other children watched him, each eager and impatient to try the bit of mechanism for himself. Will soon relinquished it to Deane, for he had thought of something new.

"Martha, can't you find me an old tin can?" he asked—"one that will hold water?"

And Martha, like the dear, dutiful sister that she was, went into the pantry and soon returned with a small tin ink-bottle, declaring it was the best she could do. "It isn't big enough," said Will, "but maybe I can make it answer. Florence, go ask mother if I may have it, while I hunt for a cork."

Of course Mrs. Franklin gave the children the empty bottle, and Will found a cork to fit it. Then he immediately proceeded to drill three little holes around the nozzle, on the bottle's flat shoulder, while Martha, Lynn, Florence and Pearl watched him, and Louise and Paul gave their undivided attention to Deane, who was still manipulating the windmill. Before long Will wanted the windmill again himself, and when Deane had returned it to him, he sharpened the two side-timbers of its little frame, and drove them carefully into two of the holes he had just drilled in the bottle, so that the wee pine structure stood quite firmly erect over a small tin boiler,—for the curious eyes about soon discovered now that Will was making a "steam engine." Filling the bottle with water and corking it tightly, Will set it on the stove to heat.

A "watched pot" does sometimes "boil," and after a while a little thread of steam issued from the tiny hole that Will had left to give it vent, and actually began to turn the small wheel above! The other children wouldn't have believed it! Mr. and Mrs. Franklin wouldn't have believed it either! But Will did, and there was the result! The little wheel increased its motion. Will poked the fire, and it went faster still. Mr. and Mrs. Franklin came and took a look at it, thought it "quite an invention," and returned to the sitting-room. But the children were fascinated! They crowded around the stove, leaned forward and watched the "Giant," as Will had named his astonishing ink bottle, with intense interest. Suddenly there was a loud report and an angry puff of steam that sent every bent head back in an instant. Then the cork that Will had found came down from the ceiling and hit Paul on the nose, which made all the children laugh and loosened eight busy tongues that had been unusually still for a long time.

"If the cork hadn't blown out, the whole thing would have burst, wouldn't it, Deane?" said Will, sagely.

Deane always agreed with him. I don't suppose he would have thought he was showing his older brother, of whom he was very fond and proud, proper respect, if he hadn't.

"But it *did* blow out, and it came down and hit me right on the end of the nose!" exclaimed little Paul, full to the brim with the fun of the incident. Then all the children laughed again.

"It's lucky the bottle wasn't any bigger," said Will. "If it had burst it might have hurt some of us. I didn't suppose such a little bit of steam was so strong, did you, Deane?"

"No," Deane answered—and that is all I am going to tell you about Oakland this time.

MINNIE STEBBINS SAVAGE.

UNITY.

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NOTES FROM THE FIELD.

Boston.—The Monday club at its last meeting discussed large cities *vs.* country towns in religious aspects, moral influences and ability to sustain good churches. This club of Unitarian ministers meets on every Monday at 11 A.M., except on the last Monday of each month, that being the date of the monthly meeting of the "Ministerial Union." The exercises, after the reading of records, are suggesting new books to read or giving the subjects of late sermons, then an oral talk by a leader previously appointed, and a discussion by all members present, each speaking in turn, for five minutes. No vote is taken upon the question at issue. No newspaper report is permitted of the debate or of any conversation.

—The "Boston Association" of Unitarian ministers met with Rev. Dr. J. H. Morrison last Monday. Dr. Morrison gave a valuable written essay on "The Originality of Jesus." This old association holds monthly afternoon meetings, except in July, August and September, in the parlor of our oldest Boston clergyman. All Unitarian ministers resident or visiting in the city are welcome guests. The first hour is spent in social conversation. The exercises are, after prayer and reading of records, a written essay, and brief remarks in turn by all clergymen present. A light collation is then in order, and discussion of the essay often continues till 9 P.M.

—The next monthly meeting of the Sunday-school superintendents and teachers of Boston and vicinity will discuss methods of teaching Bible history. Rev. H. G. Spaulding will speak on "Old Testament Histories." Rev. H. N. Brown on "The Gospel History." Rev. E. H. Hall on "The History of St. Paul." This union meets at 5 P.M. in the parlor of the Second church. An hour is very pleasantly spent in social chat and in making new acquaintances among church workers by help of an active reception committee. At 6 P.M. a substantial collation is served. The later exercises are held in the chapel, and consist of an opening service from some new manual with responses and singing; then routine business. There follow several written or oral essays and brief remarks upon them. Clergymen are not members unless they superintend their Sunday-schools; but at every meeting they are in turn invited as guests. From each Sunday-school the superintendent and two teachers are delegated to the union as members. Each member invites

every evening a guest from the other teachers. Tickets for members cost four dollars, and for guests fifty cents. There are eight meetings a year.

—The Rev. Francis Tiffany has well begun in Channing Hall his interesting talks on Ethics to Sunday-school teachers, on Thursday afternoons. At the end of this month the course will close with two talks on the "Principles of Teaching," by Larkin Dunten, LL.D.

—Many prominent ministers have argued before a committee of the city authorities in favor of free preaching upon our common. There was much justice in their claims, yet the counter plea of danger in unbridled license of harangue had merit. Very probably an easy city permit to preach will be determined on.

—Rev. J. F. Clarke has preached with much vigor for two Sundays past. Some friend reads his opening services.

Toronto, Canada.—Through a letter published in the London *Free Press* there seems to have crept into print the astounding statement that the poet, Longfellow, died a member of the Roman Catholic church, and an effort was made to support this statement by reference to the poet's works. The reply of his brother, Samuel Longfellow, to the strange assertion, is straightforward and to the point. The letter dates from Cambridge, Massachusetts, and is as follows: "I thank you for calling my attention to the communication in the London *Free Press*. It gives me the opportunity of saying distinctly and authoritatively that there is not the least ground for the report that my brother, H. W. Longfellow, 'died a Roman Catholic,' or that he at any time belonged to that communion. Educated a Unitarian, there is no reason to suppose that he ever found that belief unsatisfying. Like all broad-minded men he gladly recognized whatever was to him true and beautiful in the belief or ritual or good works of other churches; but with the central principles of the Roman church I am sure he had no sympathy. I say this simply as a matter of fact. Had it been otherwise, I should not have hesitated to acknowledge it, believing, as I do, in the right and duty of every man to follow his own convictions, and attach himself to whatever church best meets his spiritual needs. You are at liberty to make whatever use of this note you may deem advisable." He ends with quotation from the 18th chapter of Longfellow's "Kavanagh," which refers to the hero, who was educated in the Roman church, as follows: "By slow degrees . . . he became a Protestant. He had but passed from one chapel to another in the same vast cathedral. Out of his old faith he brought with him all in it that was holy and pure and of good report. Not its bigotry, fanaticism and intolerance, but its zeal, its self-devotion, its heavenly aspirations, its human sympathies, its endless deeds of charity." This testimony must effectually settle the matter, if there has been any real doubt in the minds either of those who knew Longfellow or were familiar with his works.

Chicago.—The Monday noon teacher's meeting was led by Mr. Blake, the lesson being the 18th chapter of Luke. The parable of the unjust judge teaches that if an unjust judge will avenge a widow because she troubles him, surely God, who is just, will, though He delay long, avenge His elect who trust in Him. It seems that there may be a touch of the aftertime in the shaping of this story and teaching—the coming of the Son of Man, the day of vengeance of God, seemed delayed long to the writer, and so colors his presentation of this parable. The persons who brought children for Jesus to bless no doubt approached Jesus with the reverential feelings that they had for all Rabbis or teachers. It is a custom even yet among the Jews to take the children to the rabbi, that he may

put his hand on their heads and bless them. In the story of the ruler, the teaching concerning poverty is that which we find elsewhere in Luke, and which we should be slow to attribute to Jesus. Mr. Utter called attention to the fact that the commandments omitted in Jesus' enumeration were those concerning image-worship and sabbath-keeping, and he thought Jesus had meant to include all that he counted important. The prediction of his own death and other particulars regarding future events were put into the mouth of Jesus by the Gospel writer, and should be viewed as altogether his, or as belonging to the aftertime, and not as the words of Jesus at all.

—It was shown by the filing for probate on Monday last of Dr. William H. Ryder's will, that he was worth \$750,000, \$130,000 in real estate and \$620,000 in personal property, all of which he most wisely distributed. Aside from numerous liberal personal bequests, he remembered St. Paul's Universalist church of Chicago, of which he was so long the pastor; left to Lombard University of Galesburg, Ill., a fund for helping needy and worthy students, beside a large sum to the Universalist State Convention of Illinois for the relief of destitute clergymen and their families; to the Chicago Old Peoples' Home; to the Hospital for Women and Children, and a bequest of \$10,000 for providing free lectures for the citizens of this city. He also left \$10,000 to the Public Library, and \$25,000 to the Universalist General Convention. The munificent sum of \$450,000 he bequeathed to the Universalist Publishing House of Boston; the divinity school of Tuft's college, College Hill, Mass.; the divinity school of St. Lawrence University, Canton, N.Y.; the divinity school of Lombard University, Galesburg, Ill., and Buchtel college, Akron, O., the total amount to be divided equally among them all. By these generous bequests to so many good causes, Dr. Ryder has but added luster to a pure, elevating and helpful life, and has proved himself the wise, thoughtful benefactor of all those various philanthropic enterprises which his life was given to support.

Kansas City.—The Missouri Valley Conference convenes in Kansas City, on Monday, March 26.

DYSPEPSIA

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Directors' Meeting of the Women's Western Unitarian Conference.—The quarterly meeting of the directors of the W. W. U. C. was held at headquarters, March 1, at 2:30 P.M., Mrs. West in the chair; present, Mrs. Dow, Mrs. Marean, Mrs. Brown, Mrs. Hilton, and the secretary.

The reports of secretary and treasurer were read and approved after correction of statement by secretary that a delegate membership entitled to three instead of four delegates to the annual conference session. Letters were read from state directors: Mrs. Learned of Missouri, Mrs. Dinsmore of Nebraska, Mrs. Hiscock of Colorado, Mrs. Richardson and Mrs. Warren of Illinois, Mrs. Savage of Wisconsin, Mrs. Udell of Michigan, Mrs. Houts of Texas, Miss Gould of Iowa, Miss Brown of Kansas. In Iowa, Wisconsin, Missouri and Illinois there is most active post-office mission work being done. Texas and Nebraska have least organized Unitarian work, but a great deal of liberal anti-superstitious thought ripe for it. Kansas with her two churches and Wichita's favorable outlook, one fast becoming, shows much activity among the women and young people reaching out to help state philanthropics as well as the church interests.

There appears to be less activity among the women in organizing religious study classes and Sunday circles than we ought to see.

Mrs. Dow read a long letter from Mrs. Bond of the Crow Creek school of Indians in Montana, giving the present situation and moneyed needs. It was beyond our ability to take action upon it.

A report of Central Postoffice Mission committee was called for, and it was moved that it be asked to report to the next meeting.

The programme of the approaching annual conference, May 15, was discussed and outlined. It was moved and carried that Mrs. Richardson, of Princeton, be elected our delegate to the Women's Congress at Washington, beginning March 24, with Mrs. Effinger as alternate. Moved that Miss LeBaron and the secretary plan an hour's postoffice mission talk at the conference. Meeting then adjourned.

FLORENCE HILTON,
Secretary.

Treasurer's Report of the Women's Western Unitarian Conference, Dec. 1, 1887, to date:

RECEIPTS.

By Mrs. E. A. West, Chicago.....	\$ 20 00
By Rev. E. M. Wheelock, Spokane Falls.....	1 00
By Ch. of the Unity, St. Louis.....	20 00
By Unity ch., St. Paul, Minn.....	10 25
By ch. at Humboldt, Iowa.....	5 00
By Ch. of the Messiah, Chicago.....	50 00
By Annual Memberships.....	15 00
Total.....	\$121 25

PAYMENTS.

To Rent and Expenses.....	\$ 36 00
To Secretary's Salary.....	66 64
To C. H. Kerr & Co.....	4 80
To Postals and Postage for Secretary,	4 20
To Balance.....	9 61
Total.....	\$121 25

ANNUAL MEMBERSHIPS RECEIVED FROM DEC. 1 TO DATE:

Mrs. B. S. Long, Miss E. H. Long, Miss S. S. Carr, Geneva, Ill.; Mrs. M. Ranney, Iowa City; Mrs. M. F. Davenport, Miss E. J. Davis, Council Bluffs, Ia.; Miss M. E. French, Kenosha, Wis.; Mrs. M. T. L. Gannett, Hinsdale, Ill.; Mrs. A. G. Jennings, Mrs. N. S. Darling, Toledo, O.; Miss Sarah D. Chapin, St. Paul, Minn.; Mrs. E. B. Bacon, Mrs. F. L. Tobin, Mrs. C. S. McKendry, Mrs. H. M. Coolidge, Chicago, Ill.

Mrs. J. C. HILTON, *Treas.*

CHICAGO, ILL., March 1, 1888.

Watertown, Mass.—Col. T. W. Higginson gave an admirable lecture here last Sunday evening before the Unitarian Club; subject: "The Outbreak of the Civil War."

—The "Lend-a-hand Club" netted nearly \$200 from their fair held on the afternoon and evening of the 10th. Considering that it is composed of little girls under twelve years of age, this means a marvelous financial success, and they themselves testify to having had in addition "about one hundred dollars' worth of fun." These good results are full of suggestion to societies in general.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, March 25, services at 11 A.M. Study section of the Fraternity, March 31; subjects: American Composers; Facts concerning the Violin; History of the Flute. March 25, 7:30 P.M., Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, March 25, services at 10:45 A.M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, March 25, services at 10:45 A.M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, March 25, services at 11 A.M. In Mr. Jones' absence Mr. C. P. Parish, of the congregation, will conduct the services, and read one of J. W. Chadwick's sermons. Monday evening, Geo. Elliot section of the Unity Club; Browning section, Friday at 4 P.M. Bible Class, Friday, 7:30 P.M.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, March 25, services at 10:45 A.M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, March 26, at noon. Rev. Mr. Utter will lead.

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BOOKS RECEIVED.

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System of Economical Contradictions: or The Philosophy of Misery. By P. J. Proudhon. Translated from the French by Benj. R. Tucker. Boston: Benj. R. Tucker. Pp. 469. Cloth, price.....\$3.50
In full calf.....6.50

Historic Waterways. By Reuben Gold Thwaites. Chicago: A. C. McClurg & Co. Cloth, pp. 298. Price.....\$1.25

Black Ice. By Albion W. Tourgee. New York: Forde, Howard & Hulbert. Chicago: A. C. McClurg & Co. Cloth, pp. 435. Price.....\$1.25

Practical Lessons in the Use of English. By Mary F. Hyde. Boston: D. C. Heath & Co. Cloth, pp. 116.

Acts of the Anti-Slavery Apostles. By Parker Pillsbury, Concord, N. H. Cloth, pp. 508.

Indian Summer. By William D. Howells. Boston: Ticknor & Co. Paper, pp. 396. Price.....\$0.50

Britons and Muscovites. By Curtis Guild. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, pp. 280. Price.....\$2.00

Chips from a Teacher's Workshop. By L. R. Klemm, Ph.D. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Cloth, pp. 403. Price.....\$1.50

MUSIC RECEIVED.

Silver Bell Waltz. By Charley Baker. Cincinnati Ohio, 42 Arcade: Greene & Co. Price.....\$0.25

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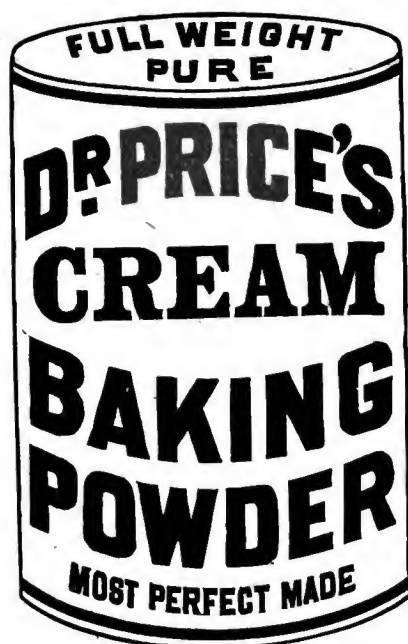
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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MARCH 31, 1888.

NUMBER 5.

CONTENTS.

EDITORIAL—

Notes: Mental Blindness; Word from a Reader of the *Christian Register*; Delegate Memberships of the W. W. U. C.; Unwisdom of Dictation; Devotion in Music; the Crofters; Harvard's Anomalous Position; Symposiums on Foreknowledge and Fate; Mrs. Isabelle Barrows' Paper before the Women's Council; Schools in the South for the Negro; a Truth for the Discouraged Reformer; a Novel Method of Conducting Church Services..... 63

EASTER THOUGHTS.—J. V. B.—

I. Spring-Tide..... 64
II. The Earth Man..... 65
III. Definition by the Highest Form..... 65
IV. Immortality in Mortality..... 66

V. Immortality and Character..... 66

VI. John Weiss and Immortality..... 66

CONTRIBUTED—

The Journey.—BENJAMIN ASBURY GOODRIDGE..... 66

The Fauna and Flora About Jerusalem..... 67

THE UNITY CLUB—

Henry IV..... 67

Notice to Unity Clubs.—A. J. RICH..... 68

THE HOME—

Easter.—E. T. L..... 68

Little Laurence's Theology.—H. R. G..... 68

Lady Wren.—ANNA L. PARKER..... 69

NOTES FROM THE FIELD..... 70

ANNOUNCEMENTS..... 71

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MARCH 31, 1888.

[NUMBER 5

EDITORIAL.

*" Sweet Day, so cool, so calm, so bright,
The bridal of the earth and sky:
The dew shall weep thy fall to-night;
For thou must die.*

*" Sweet Rose, whose hue angry and brave,
Bids the rash gazer wipe his eye,
Thy root is ever in its grave,
And thou must die.*

*" Sweet Spring, full of sweet days and roses,
A box where sweets compacted lie,
My music shows ye have your closes,
And all must die.*

*" Only a sweet and virtuous soul,
Like seasoned timber, never gives;
But though the whole world turn to coal,
Then chiefly lives."*

WE do not commend the bigot, and yet we have a sterling admiration for the people who never know when they are beaten. This determination towards mental blindness is now, as it has always been, the constant quality of the world's heroes.

As one reader laid down the *Christian Register* of March 15, after an hour's silent devotion to its pages, a neighbor heard a sigh of relief: "Well, I am glad that only one paper as solidly good and as interesting as that comes into this house each week!"

If the sensible political constituency of the true representative trust without dictation to his wisdom and sagacity in great crises, how much more necessary is it that the religious teacher should deliver the largest and best truth he knows regardless of authorization.

By mistake it was stated, in our last week's report of the Directors' Meeting of the Western Women's Unitarian Conference, that a delegate membership entitled to three representatives, whereas it entitles to but two delegates to the annual conference session. Also, in the paragraph concerning Mr. Mead's passage at arms with Mr. Cook, in the same number, we were made to misrepresent the latter, stating that he noted a change of front in the Concord School from an almost "pantheistic point to unflinchingly atheistic," instead of *theistic*; also, several lines below, the pantheistic movement should have read the *pantheistic moment*.

THE condition of the Crofters, if as bad as currently reported, is indeed pitiable. The Island of Lewis, as described in Black's "Princess of Thule," though ruggedly picturesque, casts a pleasant spell over the fancy. But if, as a Parliamentary paper states, the potato crop there be consumed, and the cattle and sheep must be killed for food, though the twenty-eight thousand inhabitants be willing but unable to work, how hopeless is the outlook! One by one have their props fallen from under them—first in the failure of the kelp and herring fishery, and now in various other ways. If, as they assert, the prime difficulty is traceable to vast deer parks and sheep walks, and the consequent overcrowding of population in inhabited districts, how great a

sin rests upon the better classes. This is the Ireland problem repeated on a small scale and in its earlier stages, but a speedy and earnest attention by the proper authorities may solve the difficulty.

THAT most interesting little incident at Harvard University, in connection with the "Bowdoin Prizes," will, undoubtedly, take on added importance just at this time. The fact that a young lady of the Harvard Annex unconsciously won a \$100 prize, the highest offered for English dissertations, will not escape the eagle eye of the Women's Council, nor the accompanying fact that the successful candidate lost it through being a woman. Harvard's anomalous position appears, indeed, with startling clearness.

UPON receiving the announcement that his portrait had been hung up in the Cambridge coffee-house, Whittier wrote from Oak Knoll in the following half-humorous vein: "In the discipline of the society of friends we are cautioned against 'frequenting taverns and places of public resort,' but I am quite willing to overlook by proxy your Cambridge coffee-house; whose amusements and refreshments are justified and seasoned by the practical righteousness of temperance. I prefer it to St. Pierre's 'Coffee-House of Surat,' where warring theologians held their symposium, and discussed like Milton's fallen angels on foreknowledge, will and fate, with no possible benefit to themselves or others." Such symposiums are fortunately rarer than in ancient days.

THE International Council of Women which opened so auspiciously at Washington, D. C., on Sunday last with appropriate services by women ministers, seems filled with a genuinely earnest spirit. Miss Willard's contrast of the public opinion of to-day with that of a few years since was suggestive. "I remember," she said, "some years ago when I was going to speak on temperance I was with Miss Anthony, and she—dear, good woman—said, 'Frances, I think you had better go on without me. I represent such unpopular views that it will hurt you if we are seen together.' Now here I am to-night—presented to this great audience by Miss Anthony herself." So the faithful pioneer is sometimes richly rewarded, though Miss Anthony modestly disclaims this honorable title from her dignified outlook of fifty-eight years, humorously declaring "I am too young; I am a convert." Though each session of the Council has doubtless been interesting, those of Tuesday on Philanthropies were especially so to the general public as well as to Unitarians. Mrs. Isabelle C. Barrows, of Boston, delegate of the Woman's Unitarian Association, presented the first paper of the morning on "The Work of Unitarian Women," giving a brief review of Unitarian Church work, beginning with the fair as a means of getting money and showing what Unitarian women had done in the pulpit, particularly in the west, where they had made their labors strongly felt. Mrs. E. D. Cheney, of Boston, president of the New England Hospital for Women and Children, Miss Clara Barton, representing the Red Cross Society, and Miss Frances Willard speaking on "Women and Temperance," all delivered able and interesting addresses, which will doubtless give a strong impulse to renewed work everywhere in these lines of effort.

THE letter which on his recent birthday Whittier received from the colored citizens of Washington, D. C., was to him

grandly suggestive of other years; and what a satisfaction his cordial response must have been to those simple, admiring hearts in Washington! Thrillingly that voice, "once dumb in slavery," now came to the poet "as the voice of millions of my fellow-countrymen." May the day arrive speedily when all those colored citizens of the south, so now but in name, may become so in fact. Universal education should hasten that day, and it were well to begin at once blotting out the color line with the nobler demarcation of morality and culture. Let the good schools multiply.

THAT was a suggestive and beautiful thought of Frederika Bemer's, expressed when she saw sand grains on a glass plate arranging themselves in symmetrical figures upon the sounding of a musical note. She said: "A human hand made the stroke that produced the note. But when the stroke is made by the hand of the Almighty, will not the note then produced bring into exquisitely harmonious form those sand grains which are human beings, communities, nations? It will arrange the world in beauty, and there shall be no discord, no lamentation any more." She might have added that in all the great epochal events in the world's history such a divine note has been struck. This is a good working principle of truth for the downcast reformer.

REV. HUGH O. PENTECOST, minister of the Unity congregations in Newark and New York, and fellow-worker with Henry George and Doctor McGlynn, has a novel way of conducting his services and his church finances. In place of Bible and hymn-books the people are provided with a neat four-page leaflet printed for the day. On the first page appear the familiar mottoes, "Freedom, Fellowship and Character in Religion," and "Unity Congregation conditions its fellowship on no dogmatic tests, but welcomes all who wish to help establish Truth and Righteousness and Love in the world." Inside are printed the hymns, the Scripture for the day, and a short prayer. For the Scripture and the prayer, as well as the hymns, he freely goes to *any* "flower-field of the soul;" for instance (on March 11), joining with our Bibles, "Whatsoever thy hand findeth to do, do it with thy might," etc.; and the "We must work the works of Him that sent me while it is day," he prints this from Omar Khayam, the Persian poet of the eleventh century: "Think not that I fear the world, nor my departure from it. Death being a fact, I have no fear of it. That which I alone fear is not having lived well enough. What does it matter whether we live in the world a hundred years or but one day? Let us take care that the bowl of our form hold the heart's good wine before we become mere clay again for the potter to mould into other shapes. To buy this wine sell thy Koran." These various quotations, rhyming to one thought, were preface to his sermon on the question: "Is This Life Worth Living?" The last page of the leaflet holds the financial statement for the week,—the expenditures (rent, music, printing, janitor, minister's salary of \$25.00, etc.) being itemized, and the receipts being analyzed. Did you ever see a church collection *dissected*? On March 4, \$38.50 were contributed in envelopes; \$34.50 in the boxes, assorted thus: Bills and silver dollars, \$19.00; half dollars, \$6.00; quarters, \$19.75; dimes, \$16.00; nickels, \$10.40; three, two, and one-cent pieces, \$1.94.

EASTER THOUGHTS.

I. SPRING-TIDE.

Once we went out into a wild bluster of spring winds. The sense of exhilaration was glorious. We exulted in "the uproar of their joy." A great sense of life arose when we saw the mighty trees rocking and tossing their branches against the hurrying clouds. The noise of the wind in the trees, like the roar of waves on a shore, spoke of a boundless power reveling in the mighty music. Yet not all that prodigious motion was equal in might to the stir of sap in the millions of cells that filled the spring weather with

divine life, and covered the earth with green foliage. Nay, all the mechanics of the wind's frolic were only as a baby's hand for weakness compared to the mass-motions which trundle the planets or the molecular forces which shape a crystal. In the still stars and in the silent masonry which lays the courses of a gem, it is the same as to life that it is in the roaring blast and in the waves that toss their white manes into the wind, and chase each other over the ocean plain like a herd of wild horses. Life runs by our side in all things visible, audible, or perceivable by any sense, and resides in us, and is love, joy, will, intelligence and thought.

Now is "the grand recoil of life resurgent from the soil." The winter-sleep is past, the earth awakes and sings, the clouds hold carnival with the breezes, the birds return, the soil breaks into blossoms and verdure, the brooks are unbound and filled with merry waters, and all their banks are jubilant with colors, the sun adds a warmer ray to his abundant smile, the buds of trees and bushes feast the eye with promise, and all is filled with life, life, life on every hand. Above, below, about us, in us, life ranges like the light-bearing ether, which nothing can bind, nothing keep out. We are life; we live. Life rejoices in life. 'Tis "deep calling unto deep."

This being the prevalence of life, everything is an incident of life, a fact of life, a vital act. And death is such an incident of life, a part and act thereof! It comes stealing on the thought in its true semblance when the reason is most full of life. When we live most deeply and nobly we see all things in their true relations, and behold death also as it is, an act in life, a motion, a succession from one sense to another, or to many senses, like the opening and closing of an eyelid, or like the physical changes and the skin-glow of exercise.

This fact concerning death, that it is a mere act of life, and, indeed, no more a mystery than all living acts, is indicated by many things. Indeed, the paths to the thought of the immortal life are past numbering, 'tis impossible to count the intimations. We speak not of arguments, because one argues not what stands before the eye, or smites the ear, or fills the soul with acknowledged ecstasy. But the intimations that fall on us by the way, the rain of thoughts of life and of immortal being shed on us out of the mystery that enfolds us, can not be computed for the multitude of the drops thereof. And no day goes by without such showers, whereby the soul is softened and fertilized like to the earth in those favored climates where, in the season of the rain, every day receives some rain, and the soil is covered with large delicious fruits and with wonderful flowers, and the insects that drink this nectar. 'Tis needful only that we should live well enough, nobly enough, and life forthwith reports itself to us as kind to kind, and kindred to kindred, on every side.

II. THE EARTH AND MAN.

The psalmist says (Psalm xxiv): "The earth is the Lord's and the fullness thereof, the world and they that dwell therein." Here are placed together the two objects of human study, both belonging to God, nature and human nature.

As we have beheld nature as a whole, we have been struck with its *fullness* in splendid landscapes. There are the ancient hills, magnificent, precipitous rock, like a massive forehead crowned with dark, tangled woods. Over these hang banks of cloud, dazzling white, but casting rich and ever-changing shadows upon the hillsides. With the clouds the *winds* sport, drifting them to and fro, catching them in many currents at once, by them clothing the dawn in russet mantle or in purple and gold, escorting the sinking sun. Condensing about the hills, the clouds come down in rains, violent or gentle. These anon fill the springs of brooks, which, encouraged and joyous, murmur along their beds or leap a wild and roaring fall. This fall is in a ravine, the

ancient abode of night, dark and deep. A swift river sweeps past, receiving the brook from the jaws of the glen. Beyond lie garden slopes. Towns and villages remote add human presence to the magnificence of the earth. These things our eyes see from hill-top to seaboard. How still it is! The winds, no matter how fierce, the impetuous brook, the chasing clouds, violent rain, disturb not at all the peace of the face of nature. Majesty, motive, love, all unimaginable, sit on the stillness as on a throne.

We care not, in the environs of our little being, by what paths of sense the life of God comes unto us. By whatever way it is, when the flood of sensation breaks on some shore in us, it is thought and spiritual experience. When we gaze out on a landscape what see we but the life of God, as really as in quickening breath and flush of cheek and flash of eye we behold each other's life! The mystery that divides us from one another, spanning that abyss by sense and communication, is as deep as the mystery of our division from God. Nay, we suspect it is the same mystery, and the mystery of God; for how can any sign or sense pass from one to another save through Him?

We stood once on a high point looking out on a grand river. We were on one side of a wild plain which, after a long and deep course, ended here its opposite side in a bold wooded bluff, leaving the side on which we stood a precipice to a narrow, fertile plain. Overlooking the trees of the hillside and the plain, we held in view a very beautiful prospect of the river. The declining sun behind us covered all things with its waning light; the water was purple and blue, with patches of white and green where it reflected the clouds and the foliage. The sails on its bosom were dazzling in the full rays of the low-lying sun. Beyond the river rose a chain of high hills, scooped into strange curves and basins, and furrowed by winter streams. The lower slopes were diversified with green and yellow fields, leading to solitary red farm-houses. A white village was gathered on the water's edge. As we gazed on the scene we thought how the great forces underlying all this steady and solid frame, and playing in the motions around us, bore up the powers of man, which also were before us in the passing sails, the fields, the village and the little vessels moored about it. A breeze sweeps through the trees on the sail which man has spread to it. On glides the boat, and the water acts on the rudder to turn the boat at the will of man, and with the same wind the vessels move in opposite ways. Below me, through the glen tumbles the impetuous brook, vocal in its pleasure along its rocky course, but still more vocal in the saw mill or the grist mill which it turns for man. The subtle force of gravity holds the house, the vessel, and the whole landscape in upright safety, and carries the river, with its freight of commerce, to the sea. The hills are clothed with woods far up the sides, so that the farmer tills his fields secure from torrents or landslides. On meadow lands and jutting points, the crowded foliage stores up the moisture condensed upon the hilltops that the plowed land may be soft and warm to the sprouting seed. Thus the work of man rests on the great surrounding force of the physical creation, which never is weary, never disappoints him, but at once sustains, guides and obeys him.

Doth God do less for the soul? Is He less sufficient for it? Let us say not *less*, but *more*.

III. DEFINITION BY THE HIGHEST FORM.

If life be called a property of protoplasm, on the contrary possibly protoplasm is a property of life. It is the question whether we may sink all life in its lowest manifestation, in that phenomenon which involves the least of it, saying thereupon: "Here is the cause of life; here it comes into being; this is all it is; it is a property of this drop of jelly;" or whether we shall raise that lowest manifestation according to the indication of the highest, and whether we must not interpret from the whole and perfect

structure. The habit of tracing the evolution of the higher from the lower form has led to the beginning at this end also for the definition of all products, by which the highest and most complex are sunk in the lowest and most simple forms possessing any important trait in common with the superior organism. But this is a vicious process, which not only adds nothing to our knowledge of the whole meaning and complete relation of a high and noble form of life, but tends to treat its most distinctive and glorious capacities as its accidentals, and to view what it shares with the most inferior type of its order as all that is essential to it. But it must be insisted that, however the forms of life have developed from lower forms by slow degrees and through enormous lengths of time, when we wish to define the noble results of the process or to express in some fit way (as nearly adequate as may be) the glory and significance of the whole, we must count the powers comprising the full capacity of the most splendid forms. We must not view the highest as being only variations of the lowest, their significance being in the "inferior limit," but we must treat the lowest as being prophetic of the highest, the meaning of the inferior being disclosed only in the most sublime forms appearing in the series. In fact, the order of time and of production is of one sort; but the order of thought is of another, and even the direct reverse. In time and production, nature has slowly toiled along from feeble and simple forms to the marvelous complexity and strength of the human form and brain. But in thought this existed first, was all the time in nature as the ideal or aim, was involved in the very structure of the manifold mechanism, and could never have appeared at any point if it had not existed forever in the Mysterious Source from which all the struggle of life proceeds, to which religion "binds us back."

Here, then, stands the transcendent fact of life, itself the issue of all the million years of the earth's gestation, and rising into forms so glorious that any one of the prodigious number of them would justify all the forerunning ages of labor. As the lowest forms are resolved into the significance of the highest, so the stupendous fact of life embraces all the signs and facts which led up to it. In it all the earth is sunk. It traverses the whole area of experience, from the irritability which contracts the jelly of a medusa to the fibers which bear the load of love or thought in a human brain. But it is the thought and love which define life, not the irritability of the jelly-fish, or the circulation in the protoplasm of a plant.

IV. IMMORTALITY IN MORTALITY

In the lofty and "sonorous nocturne," chanted by Walt Whitman at the death of Lincoln, a wonderful face of life looks out from the imperial drapery, in such lines as these:

"Coffin that passes through lanes and streets,
Through day and night with the great cloud darkening the land,
With the pomp of the inloop'd flags, with the cities draped in black,
With the show of the states themselves, as of craped-veiled women
standing,
With processions long and winding, and the flambeaus of the night
With the countless torches lit—with the silent sea of faces and the
unbare heads,
With the awaiting depot, the arriving coffin and the somber faces,
With dirges through the night, with the thousand voices rising strong
and solemn:
With all the mournful voices of the dirges poured around the coffin,
The dim lit churches and the shuddering organs—where amid these
you journey,
With the tolling, tolling bell's perpetual clang;
Here, coffin that slowly passes,
I give you my sprig of lilac."

We might stand, very likely, and see all that "sea of faces," hear the murmur of the voices breaking like waves on the shore, and look on all the solemnity, thinking only of the mortality going past us, unconscious of the mighty scene as a display of life. But the poet recites it, and it glows

with life. How is this? Why and whence the marvelous power to show us more than we saw, and make the scene live to us more than when the pageant was before us? Take the singing of these verses and the great, good man for whom they were sung, and mortality runs away to hide in the embers of extinguished terrors.

V. IMMORTALITY AND CHARACTER.

The majesty of life, the display of power, and grandeur, the sublime and inspiring sights,—these are in mountains, in great rivers, in oceans, in gigantic trees and primeval forests, in Niagara, in the Amazon, in the Alps; but, greatest and most sublime of all, in the human will and the prodigious self-assertion of mind. It is this on which we wish to lay emphasis, as relating us to the vital currents that course around the earth, as plunging us in life till the waves roll above our heads. The sense of power and will in a great character, probably in all characters at great moments, is so grand, and its appearance a sight so majestic that it is a look direct into life,—into the depth of personality, as immeasurable in what it may enjoy, and in the opportunity before it as in the innumerable aeons which have brought it to the knowledge of itself. When we see such a character, or when we put it on for a little space, or fill ourselves with it, we are, like Michael Angelo, who “said that when he read the Iliad he looked at himself to see if he were not twenty feet in height;” we discover immortality; we are in presence of something superior to the mutations of any other thing; “personal continuance” appears inevitable, and death sweeps by like a bubble on nature’s tide, bursting into the sky. This was the thought concealed in the rough reply of Frederick the Great “to a member of the academy who wanted to read him a long argument for the immortality of the soul: ‘How so? You want to be immortal. But what have you done to deserve it?’” To deserve immortality is to lay hold of that which is essentially immortal; then, speedily the immortality thereof is mingled with our consciousness. A thoughtful writer was impressed in like manner by the superb sights of our Centennial Exposition in Philadelphia, and said, “Death came several times into the grounds: it seized several of our foreign guests. But the shadow did not fall heavily. When should one believe in immortality if not here? When should one encounter as many unsatisfied desires, unanswered questions and unfinished tasks? I always came out of the grounds in an ample glow of faith and hope.” “Did you never feel,” says Higginson, “when fully resolved and concentrated on something,—did you never feel for the time being such a consciousness of an individual force that it seemed as if you must survive beyond this earthly existence; and that you were fitted and furnished for something more than three score years and ten? It does not seem to me that a vast amount of strength is required to create this impression. Joseph Glanvil, the old mystic, said: ‘Who knoweth the mystery of the will, and its vigor? Man yieldeth not to the angels nor to death utterly, save through the weakness of his feeble will!’ . . . I say, with reverence, that God has put into some men’s souls a sense of personal individuality so strong that they have no intention of dying. There is no argument that convinces us like the contemplation of a nature so strong. That Luther’s or Theodore Parker’s personal existence should have ceased! It is an absurdity!”

VI. JOHN WEISS AND IMMORTALITY.

John Weiss was wonderful as a translator of common life into religion. He had a great, positive faith, which went with him everywhere. Says one who stood near to him (Dr. Bartol): “Swift and shining as were his mental evolutions, the pivot and center never moved.” The future life, or, as he liked to call it, “personal continuance,” was one of his greatest themes, and to hear him speak of it was to

see it and to share in it. In a letter which we had from him near the beginning of a new year, he said, “If I can emerge by and by into clear air and genial weather, a summer of it will restore my poor physique. It is quite another matter to surmise when I can return to my old habits of work. The drawers must be almost moldering which contain my completed and projected manuscripts, where some of them have been seasoning for twenty years. I would like to throw those leaves into the air in time to let my friends see them flutter and settle back on the place when they will look in vain for myself.” This ecstasy of spirit in his work, and his abiding sense of the providence which included him and all persons and made every one very important, was a very distinctive trait in him, and a trait of immortal life. It recalls the saying of Goethe, “To me the eternal existence of my soul is proved from my idea of activity. If I work incessantly till my death, nature is bound to give me another form of existence when the present can no longer sustain my spirit.”

J. V. B.

CONTRIBUTED.

THE JOURNEY.

“If heaven were only near,” she sighed,
 “Near and not strange, for I am worn and old—
 Four-score and never journeyed—these blue hills enfold
 My little world; beyond is all untried.
 “Far and so strange,—all mysteries made clear—
 How can I bear it,—I, who never learned
 Deep things of earth, and all too seldom yearned
 For heavenly light upon my pathway here.
 “Be not too swift among the choring stars,
 Dear Spirit. Gently lead, as thou art strong.
 ’Tis my first journey, and the way seems long
 To my weak soul just freed from earthly bars.”

BENJAMIN ASBURY GOODRIDGE.

THE FAUNA AND FLORA IN AND ABOUT JERUSALEM.

[The following extract from a letter received by a friend in this city from a correspondent in the city of the Great King will show where Jesus found many of His similes and illustrations. He was a man whose outereyes fed his inner sight. He was full of illustrations caught by the wayside. One might almost think that He could tell the names of the birds of the air by their notes. The lilies, the wheat, the tares, the soil and rocks, the sower and seeds, the trees, gave Him images for His lessons. Palestine is described by tradition as a very beautiful country at that time. A certain squalor and ugliness have come over it, which attend Mohammedanism everywhere; but Jerusalem is growing fast, and the words below from the letter above mentioned, dated November 9, 1887, show that it is still environed with beautiful and varied forms of life.]

There are no flowers in the fields until after the rains begin. It is about time for them to commence now. We generally find some early flowers about the middle or last of December, and from thence on they increase for some three months, until many of the fields and hillsides have the appearance of carefully cultivated parterres. Never did I see such wild flowers as those in this land, and never, even on the prairies, did I ever see flowers in such abundance. Among the wild flowers which grow here in perfection are the scarlet and white anemone, the crocus, the ranunculus, the pheasant’s eye or blood drop, the cyclamen, the fleur-de-lis, many varieties of orchis, the honeysuckle, the wild flax, white and other lilies, the oleander, the wild pea of various colors, the gladiolus, the beautiful lace flower, the buttercup, the daisy, the hollyhock, etc. In gardens the pink, the rose, the geranium, the stock wall flowers, the jasmine, the passion flower, the mignonette, the marigold, the marguerite, the wisteria, the sunflower, many most beautiful varieties of coxcomb, the verbena, etc., grow with a luxuri-

ance and in a degree of perfection never seen in the northern part of the United States. Either from the garden or the fields we have bouquets in abundance the whole year round. And even the flowers are not more beautiful than the wild grasses. We have in our salon some beautiful decorations made of grasses, in some single ones there being not less than twenty-five varieties, most of them gathered in the immediate vicinity of Jerusalem, the rest from near Jaffa and the valley of the Jordan.

I can give you in words no just idea of the beauty of this land after the flowers have bloomed and the planted crops are up. There are the plains of Sharon and Esdraelon covered like the "military tract" in Illinois with different grains—the hill country of Judea, many portions of it coming to be filled again with vineyards and olive and fig orchards—and the wonderful valley of the Jordan, where, within six hours on horseback from Jerusalem, you have the climate and productions of an equatorial land. There are increasing herds of cattle and many flocks of sheep and goats. East of the Jordan, in that unequaled table-land region of Gilead (now known as the Bilka), herds of camels, numbering from a hundred or two up to several thousands, are pastured. Near Jaffa last spring I saw a herd of more than fifty South African buffalo, which had increased rapidly from a few imported pairs—a hardy and useful breed of cattle. Donkeys are everywhere, marvels of patience, strength, endurance. It is simply astonishing—the burdens these little animals bear and the work they perform. The native horses of this Arabian land are famous for spirit and docility alike, and for all the qualities fitting them for the saddle.

As to wild animals, there are hyenas, wild hogs along the Jordan, foxes and jackals and gazelles—very rarely a lion of the red Asiatic species—eagles, vultures, some of them approaching condors in size, huge ravens, many partridges and quails, larks, turtle doves, pigeons and sparrows.

"IN MY DREAMS."

FROM A LETTER.

Shall I add my intimations as to the angel language to your list in UNITY? My angel-mother sometimes comes to see me in my dreams. She does not speak—there is no need of words between us; she comes, and with her loving influence sways every breath and atom of me into a tender, holy serenity, and leaves a peace with me that sometimes is not quite dispelled for days. While she is with me we each know and respond to the other's thought with as little conscious effort as we inhale the same fragrance from a flower. Is it the language of the flowers? "Speaks all languages the rose." Is there a hint here toward the interpretation of the Pentecost miracle?

I notice, too, in these dream visits, and take hope from the fact, that I feel no such sense of country awkwardness, contrasting with her sweet graciousness, as pains me in meeting even the most tender earthly friends that I have not always known. Is it because of the sureness of her love, of the perfectness of the communication? I suppose poets, who easily find the right word, can not fully understand the exquisite delight which one born so nearly dumb as I, would find in such perfect expression and recognition. Yet there come dumb hours to all, I suppose,—Emerson says so.

I am tempted by this joyful season to tell you another dream, at the risk of sending you to join the men of science, in calling all my dreams absurdities. What matter, since the lessons they teach me are true? I dreamed one night, several years ago, of finding myself in a room adjoining Pilate's judgment hall, sitting at Jesus' feet, leaning my head against his knee, weeping with sympathy, while we waited for the verdict in that trial, knowing well what it would be. Peter and John were going back and forth piling logs on the fire in a great fireplace at one side

of the room. No one spoke, but all were wrought up to the same intense sympathy. It was so real that I woke sobbing. The lesson? Is it not that it is simply love that makes nearness? It seemed the simplest, most natural thing in the world that I should be there in such close communion with Jesus. It makes one wish that Mary had been with him through that dreadful time. Does it throw light, too, on the much-quoted text about the thief on the cross? Did Jesus' word to him mean nothing more arbitrary as to salvation, than that since his love to him had been awakened, they must needs be together, wherever they were, through that love? Was it only another wording of the recognition and appreciation with which he received all human love, however manifested? To be sure, this is only one of a thousand ways in which the same lesson is taught,—in one way to one, in another way to another.

THE UNITY CLUB.

HENRY IV.

OUTLINE STUDY FOR SIX EVENINGS.

EVENING I.

1. Shakespeare News.
2. Introductory sketch.
3. The Crusades and Henry's vow.
4. Reading; Act I., scene III., 22-257.
5. Discussion.
Was Falstaff Oldecastle?

EVENING II.

1. Shakespeare News.
2. The Glendower insurrection.
3. Reading—Ballad of Chevy Chase.
4. Reading: Act I., scene II.
5. Eastcheap—a study of tavern life.

EVENING III.

1. Shakespeare News.
2. Reading: Act II., scene IV., 105-343.
3. Character study, Henry IV.
4. Reading—Mock rebuke, Act II., scene III., 344-444.
Real rebuke, Act III., scene II.
5. Comparison of scenes between Hotspur and Lady Percy, Brutus and Portia.

EVENING IV.

1. Shakespeare News.
2. Battle of Shrewsbury.
3. Reading: Act —, scene IV.
4. Places mentioned in the play.
5. Condition of the common people.

EVENING V.

1. Shakespeare News.
2. Reading: Part 2., Act III., scene II., 75-215.
3. Shallow and Silence.
4. Readings: Shakespeare on Sleep, Act III., scene I.
Macbeth, Act II, scene II.
5. Women of the Play; a contrast of high and low life.

EVENING VI.

1. Reading: Act IV., scene v.
2. Jerusalem Chamber.
3. Character Study, Prince Henry.
4. Is Falstaff a corrupter of morals?
Discussion.
Quotations.

EVERY thought which piety throws into the world alters the world.—Emerson.

NOTICE TO UNITY CLUBS, EAST AND WEST.

Since there should be a full report made at the annual meeting of "National Bureau of Unity Clubs," of all the Unity and other clubs connected with our churches, will the officers of such clubs please *promptly* send to me such reports and programmes as are available; also suggestions and original papers for UNITY on the same?

A. J. RICH.

FALL RIVER, MASS., March 21, 1888.

THE STUDY TABLE.

Outlines and Charts for Conversation and Study in Sunday-schools, With Aid of a Blackboard. By Kate Gannett Wells. Unitarian Sunday-school Society: Boston.

Mrs. Wells believes, and no doubt she is right, that "the blackboard has never been sufficiently adopted as a means of instruction in our schools, though other denominations have found it of great benefit, and have shown us many of its uses. The blackboard is of great service in arousing and maintaining the attention of a class of any age. On it a child can see his own thinking laid out before him, so that his eye catches the loose places in his reasoning before his mind has fairly apprehended them."

This book contains twelve lessons, worked out with Mrs. Wells's usual painstaking patience, fertile suggestiveness, and command of apparently almost unlimited information. And here they are, ready to hand, for any teacher who wishes to use them, wholly or in part. The subjects of the lessons are as follows: I.—"Wist ye not that I must be about My Father's Business?" II.—"The Kingdom of Heaven is like unto Leaven." III.—"The Whole Armor of God." IV.—Joseph. V.—"Thou shalt not steal." VI.—Hearing and doing. VII.—The Ten Virgins. VIII.—Samuel. IX.—"Honor thy Father and thy Mother." X.—"Blessed are they which do hunger and thirst after righteousness, for they shall be filled." XI.—"To the Unknown God." XII.—God, the Good.

For each lesson there is a whole large page devoted to a representation of the blackboard sketch, different kinds of type being used instead of different colored crayons, which are recommended for blackboard use. Following this representation of the blackboard chart, are three or four pages of very suggestive notes for conversation with the class. These conversation notes, indeed, represent very accurately the actual work of the teacher who should follow this method with her class.

The book then, is a manual for such teachers as believe in and use manuals for Sunday-school work, that is to say, it could be taken and followed line by line, and word for word, in the presence of the blackboard and the class, and no detail would be lacking, no space would have to be filled up out of the teacher's own mind, to give a logical and well rounded treatment to the text or the subject in hand. Only this would probably be found true, at least an hour would be required for each lesson with a class of ordinary ability and quickness, to get the amount of material that is here laid out before them on the board, and even partially consider it.

Every book must have the faults of its merits, and the most conspicuous fault of this manual is its fullness. For the teachers who do not use, nor believe in, manuals, but believe in work of a more personal character, work that arises more naturally out of the relations of the teacher to the individual children before her, this book will be a perfect mine of helpful suggestions, material and information, that may be used on many occasions.

But best of all everywhere is its insistence upon the blackboard method, and if it induces a larger number of our Unitarian Sunday-school teachers to set up blackboards and put the crayons into the hands of the children, and set them to writing something, though but three sentences or three words, upon the board each Sunday, it will have done a good work.

THE HOME.

EASTER.

To many of us Easter comes oftener than once a year. This one beautiful Easter-day all of us may celebrate together. It belongs to us all. It is the ideal Easter. It comes in the season when all nature is about to spring up into new life around us and we rejoice in the hope it brings. We have, with it all, the beautiful thought that when Jesus' spirit arose out of his body there was new life for all; that after death comes new life,—after *every* death comes new life, and that it never ceases to be so. We sing our Easter carols with a sweet and solemn joy that blends the pain of death with the gladness of new life and bathes the spirit in reverence. This is our ideal Easter, that belongs to us all as one.

But scattered throughout the year come the real Easters; the seasons that bring to us the actual, internal, death and life struggles of to-day; that make us reach out and find new hope; that awaken our spirits to seek more light; that bring death to our old, inner self, and give birth to a new and better self. These are our own individual Easters, until they bloom through us, for all, as every new growth which comes after struggle and hope must do. Death and new life are not alone the passage of the spirit to another world, leaving the body here. These real Easters of our own, when the better self within us has struggled to rise out of the temptations that surround us; has broken away from the old self which was getting too fast hold upon us, and reaching out and away, springs up into something higher, are passages of the spirit to a purer atmosphere,—but passages in which we carry our body with us. That is always an Easter-time when the spirit takes on new freshness and bloom; when the heart life has sprung up anew. Every Easter of our own is like the open window in the spring. It lets in heaven's light and air to our own souls and to others'. It makes spiritual life, not only for us, but for all, and the spirit is the life of the body. "God is a spirit," and no one of us ever lives or reaches out into new growth unless God "takes a part of himself" to make us, as the little boy says, with his childlike wisdom, in the verses on this page. It is a real story, by the way, and he is a real boy, into whose heart came quickly the truest of all answers.

Of these individual Easters, scattered all through the life of to-day here around us, our one beautiful, ideal Easter is an emblem;—as it has so long been, and always is, an emblem of the life and death of Jesus Christ, whose great love made him struggle, hope, and gain such a victory over selfishness and worldly living, that his influence has shed light and new life over all these eighteen centuries since that time.

We are glad that the story and the verses we give in this number are true ones out of real life, for everything at Easter-time should ring with the truth which makes life. And when it comes time for us to leave this world, may we so have lived, may we so have poured out our spirit in thankful good cheer while doing our daily duties, that the last words spoken over us shall be as sincere as were those said over "Lady Wren," that came from the heart of the little child. May the influence we leave behind us be as helpful, in proportion to our possibilities, toward the making of reverent and faithful lives, as that of the little bird.

E. T. L.

LITTLE LAURENCE'S THEOLOGY.

The book of riddles is open to-night,—
Two children are conning the questions o'er;
The older one knows, the other must guess;
But what does he know of ancient lore?

"Now answer the question: 'For what was Eve made?'" His eight years of wisdom no answer can give; He knows not of "Adam's Express Company." But he knows that a *boy* was made to *live*!

The book is closed; for a deeper thought To the questioner comes,—a thought perplexed,—
"But *how* was Eve made?" For the answer to that He must go to a book with a different text.

"Ah, mamma is here; she can tell us the best!"
"The old story runs that the world was fair,
But Adam was sad, so Eve was made
From his side one night, for his comfort and care."

The childlike faith of the questioner
Accepts the tale, but his mind is involved;
"But how, to begin with, was Adam made?"
The answer is ready, the myst'ry solved;—

The younger is sure of his answer now,
(The fewer the years the nearer the Source,
But the impress of ages reflects it as well),
"Why, God took a part of himself, of course!"

H. R. G.

CLEVELAND, O.

LADY WREN.

I was sitting in my room one bright summer morning, with a book in my hand reading, thinking, and enjoying the fragrance of the June roses that floated in at the open window, when my attention was arrested by a commotion among the children as they gathered in the porch beneath my window, and a patter of little feet through the hall below, with cries for mamma. But a moment before, they were playing contentedly under the great elm tree that shaded half the door-yard; what could have happened to disturb them so? I laid down my book, and leaned out of the window to learn the cause of their distress.

"Dead," I heard them say. Somebody was dead, then; "Lady Wren"—it was Lady Wren. But who was she? I had not heard her name before during my short stay in the country; evidently the lady was a great favorite of the family, and dearly loved by the children. "She will never sing for us again," sobbed Pearl. Lady Wren was a singer, then, that the children loved to listen to; strange they had not told me of her.

In the midst of my perplexity what to make of all this, mamma, for whom such an outcry had been made, appeared on the scene, and the tumult of little voices broke out louder than ever, sure of her sympathy. "Oh, mamma!" they cried, "see, she is dead, dear Lady Wren; Pearl found her lying on the porch."

I was startled at this, and rushed down stairs to see if I could be of any use in this sudden calamity. When I reached the porch I was quite bewildered for a moment at the scene that met my view. The mother was sitting on a low stool, with the four children gathered as closely about her as they could get, and all in deep distress. Baby Pearl's great blue eyes that laugh all day, were now full of sympathetic shadows, and Pearl's curly head was laid on her mother's shoulder, while Mary stood still and white, her grief not overflowing in words as with the other children; even careless, noisy Gordon was subdued and quiet for the time.

But where was Lady Wren? I stepped forward to ask the question, when the mystery was explained. Lady Wren was there, lying still and cold in mamma's hands. So, then, Lady Wren was only a bird. What a relief! and how stupid of me not to have thought of that before, and saved myself a great fright.

"I am glad to find that Lady Wren is only a bird," I said, joining the little group. "I feared some sad trouble had come to you in the loss of a friend."

"Yes, only a bird," the mother replied, "but a friend, a dearly loved and helpful friend, tiny as she is, and older hearts will be saddened at the loss of her happy morning song; just a mite of a creature, but with a great, glad heart that made life beautiful for all of us." I felt rebuked at the gentle reproof, and stooping down took the bird from the mother's hand, and softly stroked the downy breast in which the happy heart had beat, touched the little throat that had poured forth such glad song, and looked into the eyes that had lost all their brightness, the children watching me curiously, not quite satisfied that I was worthy to touch her—the dear dead birdie. In the meantime Mary had slipped away unnoticed from the group, gone into the house, and returned bringing with her a pretty box,—one of her treasures, which, to be as much as possible like her older sister Grace, she called her jewelry case. The little trinkets which she kept in it had been laid out, leaving only the soft pink cotton, which Mary was smoothing down with her trembling fingers.

She took the bird from my hands and laid it gently in the place she had prepared for it. "She shall have my pretty box for her coffin, and we will bury her in it," she said, with a sigh.

This little maiden was one of few words, but prompt in action. Closing the box she gave it to Pearl, and was off to the garden, returning with a trowel before the rest quite comprehended what she was going to do. When they did understand her purpose, they gathered around her, eagerly discussing where they should make the little grave. Gordon wisely insisted that Mary should give him the trowel. "Girls can't dig, you know they can't," was the argument of this self-sufficient young man. This matter was settled by Mary, who handed it to him without delay, and then the first question came up again: "Should they bury Lady Wren under the June apple tree in the garden, or under the big elm where they played?" Finally it was decided that it should be under the elm, and off they ran to dig the grave, Pearl staying behind in charge of the box.

I took a chair and sat down on the porch to watch their further proceedings, finding this bit of real life far more interesting than the joys and sorrows of the imaginary persons in my book. Presently they came back, Mary still directing their movements in her quiet, energetic way. Gordon brought the little express wagon and put Paul into it, and Harry, the little neighbor, brought his new wheelbarrow, in which the box where Lady Wren was lying so quietly, was placed. Then Pearl and Mary gathered their hands full of roses and covered it over, and when all was ready the procession started for the elm tree, mamma and I following slowly behind.

When we reached the elm, Gordon took the little box from the barrow and put it into the place they had prepared for it, covering it with the roses. The children looked on quietly while he gathered up the pieces of sod to cover the grave; but when he stooped down to place them on it, Mary interrupted him. "Stop, Gordon," she said; "we must pray first," and folding her little hands and bowing her head she repeated a prayer, born in her own gentle heart, solemn, sweet, and as direct and sincere as the little girl that uttered it. The words fell on the clear morning air: "We loved her,—she was a comfort to us,—she is dead. Amen."

I went back to my room and took up my book again, but it had lost its charm—I had had my lesson for the day, taught by the incident of the morning and the simple prayer of the little girl; a lesson of the value of cheerfulness that could make even a little wren such a comfort, so loved and so regretted. No words of mine can do justice to the quaint little incident, especially the prayer,—so short and yet so full. I would I might merit just that, when it comes my turn to be put away with Lady Wren.

ANNA L. PARKER.

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NOTES FROM THE FIELD.

Rochester, N. Y.—Rev. N. M. Mann, of this place, who has been identified with the Unitarian church here for eighteen years, has presented his resignation, stating that he does so on account of failing health; and while his long pastorate has been one of the pleasantest, and the most perfect harmony has prevailed throughout, he feels that, under the circumstances, nothing less than resignation would be for the best interests of the church. His action was met with the most profound and universal regret on the part of the congregation. His resignation was, however, accepted with the provision that in case he might conclude to return after a few months' recuperation he should do so, when he would find "a warmer welcome and firmer friends than anywhere else in the world." A formal expression of regret and esteem was conveyed to the pastor, with notification of the action taken by the church. Mr. Mann will probably go abroad, engaging for a time in literary work. Meanwhile no pastor will be chosen until fall, when Mr. Mann will know whether he is able to resume his position. The resignation does not take effect until May.

Boston.—The Sunday afternoon 4 o'clock vesper or prayer meeting now largely fills the place of the old Sunday afternoon sermon. They are growing into favor in all denominations.

—Rev. R. R. Shippen and his son attended this week the meeting of the Sunday-school Union. He brings good news of steady progress in his Washington church and Sunday-school, and he says he always carries home from Maryland fresh love for his work and greater zeal to work for it.

—The last discussion of the Monday club was upon the expectation of young men and women from ministers. The Unitarian club and Channing club lately discussed the same question. All persons interested, both clergymen and their parishioners, seem to be well agreed that simple, devout services,—intelligent practical work and fresh methods are to-day, and always, needed in church ministrations. Mutual confidence begets mutual aid. Frequent assemblies in church rooms for religious, intellectual or social exercises cement church forces and insure inward piety and general progress.

—The minister's manifest duty is to lead in all directions; but the society will flourish

only when the families are active in general management and in details of the work. One large duty of a minister is to impress upon young men and women the fact of their capacity for much real business. Young persons expect of their ministers an introduction into church responsibilities.

Bengal, India.—Everywhere here there is a cry for the revival of Hinduism, and wherever the feeling is most enthusiastic it is accompanied by fierce hostility to the Brahmo Somaj. The reply of the leaders in the latter movement is: "Do not waste your efforts in trying to vanquish the Brahmo Somaj; you have no power to do so. . . . The divine fiat has gone forth that the Brahmo Somaj must succeed, that India must be once more free—free from the trammels of idolatry and caste, and the other numerous social and moral evils from which she has long suffered. . . . To the blind votaries of caste we say, . . . by chastity and temperance, prudence and self-control, build up a house where the Divine Spirit will love to dwell. . . . To the women—be of good cheer, Indian daughters of God, the day of your deliverance is at hand; enter the new doors to improvement with delight. . . . To the Hindu child widows,—come on ye innocent yet injured, most helpless yet neglected members of society, God has opened a new door to happiness and usefulness for you!" Thus does the liberal sentiment grow apace, insisting on freedom of development for all, regardless of rank or condition.

Des Moines, Iowa.—The Prisoners' Aid Association of Iowa, organized in this place November, 1883, is doing an excellent work. It has had the aid of state appropriations, as well as of the contributions of public-spirited citizens. Its object is to find respectable employment for ex-convicts, hence it became necessary in some way to arouse the interest of philanthropic citizens throughout the state, so that various auxiliary associations have been formed. Says Chaplain Williams, of Fort Madison: "From eighteen months of observation and of co-operation with the work of the association, I am prepared to express a hearty approval, both of its methods and of the tact and fidelity of its field agent." This is an exceedingly helpful and important line of philanthropic activity, and a work befitting the truly religious everywhere. By securing work for these despised ex-convicts, many of them can be induced to lead not only clean but useful lives.

Sioux Falls, Dak.—A correspondent of the *Register* says: "We want friends, East and West, who have helped us build our church to know that Sunday, February 26, we occupied it for the first time. The building more than fulfils our expectations in every way. Although the furnishings are not yet complete the church has a wonderfully cosy and homelike air." Miss Bartlett occupied the church both morning and evening preaching on the topics: "What do we have our church for?" and "The Wages of Sin." The dedication of the church will occur the last week in April, when the Minnesota conference will meet here.

Princeton, Ill.—Rev. Henry Clay McDougall, of Rockland, Mass., is spending a month with the Sunday Circle. This indicates courage in our fellow-workers at Princeton and a purpose to enlarge the circumference of their circle. Mr. McDougall is warmly welcomed to the West by many friends. On Sunday evening, March 11, before a large audience "every seat being taken," he answered the question "Why am I a Unitarian?" A letter just received from a member of the Circle says: "We have a very large attendance from the Orthodox churches, and I guess all the liberal element."

London, England.—On a recent Sunday Rev. H. W. Crosskey, LL.D., delivered the

last of his series of lectures on "Centers of Spiritual Activity." He says a Unitarian speaks for himself, and not as the mouth-piece of any organization, and he never has professed a dogmatic Unitarian creed. "This hand," said Dr. Crosskey, "has never been compelled to sign itself a slave," and he regards it as the irony of fate that "a body of men who place less stress upon dogma than any other, have been christened with a dogmatic name!"

Chicago.—After a varied trip via Chattanooga, Tenn., and Jacksonville, Fla., Mr. Jones reached Cuba, where he was commanded to while away the time in absolute rest from his usual cares. This behest he so literally fulfilled that his co-workers, parishioners and friends were doubly desirous of his speedy return. He reaches Chicago in time to preach the morning sermon at All Souls church on Easter Sunday.

Evansville, Wis.—Rev. Joseph Waite is doing missionary work at this point eighteen miles from Janesville. He preaches on alternate Sunday afternoons. A society has been organized by the election of President, Vice-President, Secretary and Treasurer; full congregations have been reported and much interest prevails.

Syracuse, N. Y.—The Rev. J. C. F. Grumbine, pastor of Unity church, has such good audiences that Apollo Hall is to be supplied with more seats to accommodate many whom they have been unable to furnish more than standing room. A Sunday-school of thirty-five has been established and great interest is manifested.

Beatrice, Neb.—Miss Mary A. Leggett, who has been serving as pastor of the Unitarian society here, left for Topeka, Kan., to attend the general conference of March 26. Her return here will be warmly welcomed if it shall be decided possible to build a church at this time.

The American Unitarian Association held a missionary meeting in the West, at Davenport, Iowa, March 28 and 29. Messrs. Ames, Savage, Reynolds and Batchelor were there from the East.

Beware of Scrofula

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The Rock River Circle of Unitarian Societies.—This includes the societies of Buda, Princeton, Sheffield, Geneseo, Moline, Buffalo Prairie and Davenport. Quarterly meetings or conferences are to be held, each to continue one day only, successively in the above named places. The object is to secure mutual consultation, comparison of ideas and methods, and the awakening of a more neighborly, sympathetic, spiritual life. The organization consists merely of a presiding officer, secretary and a committee of three to arrange the time and place of each meeting, it being left with the minister of the society where the circle is to meet, to designate the programme of exercises. To the first meeting, held March 1, at Geneseo, from four of the above named places came twenty-seven representatives, all heartily welcomed and entertained by the Geneseo congregation. The exercises included afternoon and evening sessions, the subjects considered being "The Ideal Religious Society," "Why Has Not Unitarianism Spread More Rapidly?" "The Liberal Prospect In Northern Illinois," and "Brief Lessons From Different Religions," concluded by an excellent sermon by Rev. A. M. Judy concerning the splendor of manhood and womanhood, attainable through true home life and right conduct in relation to common things. The meeting, spite of some necessary absences, was very helpful socially and religiously, and bodes well for all future work of the kind. President Lewis, Mr. Corvill and Mr. Miller constitute the committee to arrange for further meetings.

[A full and interesting report of this meeting, sent us long since, was unfortunately mislaid, and as a substitute we insert the above brief mention.—ED.]

Rock Rapids, Iowa.—I have been here two Sundays, and am to remain over next Sunday. Our audiences have been good and very attentive, in spite of unfavorable weather. The little society is wide awake. Though, without regular services, the Sunday-school has been sustained through a winter of unusual severity. The Ladies' Unity Circle is planning its work for the season, and an effort is being made to raise the means for regular Sunday preaching. The initiation of a church building enterprise, at no distant day, is in the air. A. H. R.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, April 1, services at 11 A.M. Study section of the Fraternity, March 31; subjects: American Composers; Facts concerning the Violin; History of the Flute. April 1, 7:30 P.M., Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister, Sunday, April 1, services at 10:45 A.M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, April 1, services at 10:45 A.M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, April 1, at 11 A.M., the Sunday-school and congregation will unite in the Easter service. Short address by the pastor. Monday evening, Emerson section of Unity Club; Tuesday evening, Philosophy section; Browning section, Friday, 4 P.M. Bible Class, 7:30 Friday evening. Confirmation Class, Saturday, 10 A.M.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, April 1, services at 10:45 A.M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, April 2, at noon. Rev. Mr. Jones will lead.

Need of a Spring Medicine.

With a large majority of people some kind of a spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effect of the relaxation, and cannot keep up even the appearance of health which the bracing air of winter aided it to maintain. The impurities in the blood are so powerful that slumbering disease is awakened to action, and suddenly appears in some part of the body. Scrofula, salt-rheum, boils, pimples, or some other blood disease manifests itself, or, the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on; "that tired feeling" is experienced in its indescribable prostrating power.

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HAVING lately purchased the entire stock of pamphlets and plates belonging to the Index association, we have on hand a few copies each of the proceedings of the Free Religious Association for the six years 1874-1879 inclusive. These pamphlets contain essays and addresses by O. B. Frothingham, S. R. Calthrop, Francis E. Abbot, T. W. Higginson, S. H. Sonneschein, Lucretia Mott, W. C. Gannett, Charles G. Ames, William Henry Channing, George William Curtis, John W. Chadwick, Felix Adler, and others. They contain from 80 to 108 octavo pages, and have heretofore been sold at 35 and 40 cents each; but to close them out quickly we offer them, postpaid, at 10 cents each, three different numbers for 25 cents, or the six for 50 cents.

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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, APRIL 14, 1888.

NUMBER 7.

CONTENTS.

EDITORIAL—

Notes: A Minister's Morning Hours; Martineau's "Studies of Religion;" A Sensible Limitation; the *Woman's Tribune*; Angels in this World; Rev. W. S. Crowe on Conversion; the Devout Spirit in Oratorios; Moral Courage; Consolation in Emerson; A Bit of Baby Theology; Bound Volumes of *Unity*; A Pagan or Christian Quotation; Men of Learning in Business; the Suffering that Heals; Room for Immortal Life and Human Nature; Drawing Out the Young; the "Old South Historical Work" in Chicago..... 87

Editorial Wanderings..... 88

The Gospel of the Body—S. L..... 89

CONTRIBUTED—

Unto Him All Live—H..... 90

Legends from Story-Land—CHARLES D. B. MILLS..... 90

An Interesting Chapter in the History of To-Day—H. S. FORD..... 90

CORRESPONDENCE—

The Work of Rev. Hugh O. Pentecost—B..... 92

Acknowledgments—E. T. LEONARD..... 92

THE UNITY CLUB—

Unity Clubs and the Sunday-School—KATE GANNETT WELLS..... 93

THE HOME—

Oakland III—MINNIE STEBBINS SAVAGE. Wise Words..... 93

NOTES FROM THE FIELD..... 94

ANNOUNCEMENTS..... 95

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, APRIL 14, 1888.

[NUMBER 7.]

EDITORIAL.

THE *Christian Register* recommends that if the minister is to be called upon before noon "it should be by telephone," and then adds, "the morning hours of a minister should be sacredly regarded by his congregation."

THE *Literary World*, never too quick to recognize the merits of a progressive book in religion, in a three-column notice of Martineau's "Studies of Religion" calls him "the foremost living exponent of the spiritual view of man and the universe."

THE \$10,000 left by Doctor Ryder to his old parish, St. Paul's Universalist church of this city, was put entirely at the disposal of the society with this sensible limitation: its income is not to be used to pay the debts of the society, and it is not to be loaned to the society.

THE *Woman's Tribune* is ordinarily printed in Nebraska, but the energetic editor, Clara B. Colby, with more than western enterprise, transplanted the sheet during convention week and issued a daily in Washington, the files of which lie temptingly before us, from which we hope to glean UNITY matter in due time.

THE *Presbyterian Journal* joins with the *Catholic Standard* in protesting against the belief that human souls ever become angels in the next world. We are willing our exchanges should have their way concerning the next world. We do not know how it is there, but we have known a good many human souls in this world that will answer our purposes quite well for angels.

"If character is salvation, what is the nature and effect of conversion?" is the question which the Rev. W. S. Crowe answers in a sermon published in the *Universalist Record*. It is well summed up thus: "Conversion is now a beginning and not the conclusion; the first of a lifetime of prayerful and worshipful experience that shall grow constantly deeper and higher and nobler."

THE devout spirit has not more frequently issued in exhortations to noble living than in music. Where shall we find more profoundly religious natures than among the great oratorio writers, and yet how many unprofessional masters of music here about us have listened to the sacred masterpieces, like John Sebastian Bach's *Passion music*? Has the spirit of the true church here a new field for reinforcement?

MANKIND has always admired courage. Formerly men held in profound respect the physical courage that scorns bodily danger; in these latter days they bend the knee to a nobler intrepidity, and Elizabeth Cady Stanton, at Washington, struck its high-water mark when she said to her sisters: "I want to give you a word to take to your homes. As soon as you see a grand truth, utter the grand truth; and though you may be ridiculed in starting, as the years go by it will be received."

A WRITER for an able contemporary thinks that the sufferer can not find consolation in Emerson, because he had no real idea of sin. We are inclined to believe that the Concord sage bears too heavy a load from this accusation. True, he

felt no such spiritual upheaval as did Carlyle, but his profound unfaltering belief in the good was a soul tonic. What so effectually annihilates darkness as unflickering light? The cheering beams are there, steadily raying forth blessing regardless of tempests. Their radiance leaves no place for darkness. So Emerson fills the soul so full of positive faith and hope that despair is ignored as a negative force.

HERE is a good bit of baby theology from the *London Inquirer*: "She had crept into bed with a sister four years older, and was repeating what she had learned of the history of Cain and Abel. After giving it as her belief that Cain had slain Abel through jealousy, she continued, 'God asked Cain where his brother Abel was, and Cain said, "Am I my brother's keeper?" but you know,' she explained, 'God knew where he was. He only asked Cain that to make him look silly.'"

OUR readers will find inserted in this issue the index to UNITY, volumes XIX and XX. It will serve the convenience of those who preserve and bind their files. We hope there is an increasing number of such. For out of such files is history ultimately wrought. Our publishers can furnish a very few copies of the last two volumes, neatly bound in one volume, for \$2.50 per volume, if orders are sent in at once. Parties having full files for the year can return them to this office and have them bound here for \$1.50, plus postage or expressage.

WHERE is the quotation from president, king, queen or emperor of so called *Christian* nations that exceeds in nobility this great sentence from the emperor of China, as quoted by *Our Best Words* weekly: "It is true I can not prevent the introduction of the flowing poison; gainseeking and corrupting men will, for profit and sensuality, defeat my wishes; but nothing will induce me to derive a revenue from the vice and misery of my people." Will our friends who seemed so solicitous about drawing the line between pagan and *Christian* tell us on which side of the line this quotation will fall?

B. F. UNDERWOOD, in an article in the *Freethinker's Magazine*, gives an interesting account of the contributions of Dr. S. V. Clevenger, of this city, to science. His work as a student of brain and other physiological subjects has placed him in the foremost rank of such students. He still sustains himself by following the quiet rounds of a practitioner. In further illustration of the truth that ability is not always the "success" men too often aspire to, Mr. Underwood adds: "Parallel to this may be cited the fact that Mr. Burnham, one of the most celebrated and learned astronomers in the world, is sustaining himself as a reporter in a United States court in this city. Men of learning seldom acquire business ability. It is in obedience to the law of differentiation."

FROM A LETTER.—"He always was and always will be unspeakably dear to us, and to turn his deep remorse into repentance—his sufferings into expiation, peace and hope, has been the one great object of our lives, since it all happened. He is an old man before his time, but patient and penitent. Ah! we never know ourselves till the trial comes. I have said, many a time, that I must cease to love when I

ceased to esteem. But it is not so: I now understand, as never before, the words of Jesus, in the parable of the lost sheep,—“Who is there among you that will not leave the ninety and nine in the wilderness and go after the one that is lost, and when he is found will lay it over his shoulder, rejoicing?” . . . They are wonderfully sustained in spirit, and being simple, unworldly people, they have suffered more from the sin than from the disgrace. And in such suffering there is healing.”

In packing away tracts at headquarters a few days ago, upon shelves and in boxes, the office boy called to the secretary under whom he was working: “You said there would be plenty of room for ‘Immortal Life,’ but I don’t find it.” And a moment or two later: “There’s no more room for ‘Human Nature.’” Which report brought that devoted official from the desk to see that room was made for the two, or the stock of “Immortal Life” and “Human Nature” more economically adapted to the allotted space. There generally is a way to make room for both, even when it comes to very close quarters.

FREQUENTLY, when the young mind does not readily respond to the questionings of a teacher, it will leap forth almost miraculously in answer to appeals from those on its own plane of thought. This suggestive reflection for Sunday-school workers is emphasized by the following testimony from a correspondent: “We are trying a new experiment in our young people’s Sunday meeting. We invite written questions on any religious subject, which are discussed and so far as possible answered by the leader. The idea seems to be meeting a real want, and the young folks are more interested in what some of their own number propose than in questions raised by teacher or minister.”

So far as we know “The Old South Historical Work” of Boston, which is a systematic, brilliant and successful attempt to teach the history of our own country to the young has been successfully and triumphantly transplanted thus far only to Indianapolis, Ind. and Madison, Wis., in the west. Several other preliminary gropings toward this work have come under our notice. A year or more ago Professor Belfield, of the Manual Training School, of this city, had a successful course of lectures upon the civil war in connection with his school. Last winter All Souls church, of this city, did some work of the same kind on “Early Chicago.” Mr. Thayer, in connection with the Unity club of Cincinnati, has directed much valuable study into the history and political problems of our country. But, so far as we know, in no case, with the exceptions named, have our school children poured in large numbers out of the school-house into the lecture-room, and the spirit of patriotism become infectious and ripened into an enthusiasm. But more work of this kind will surely be done. Professor Belfield is going to make another attempt to set the work going in Chicago, and Edwin D. Mead, the father of this work in Boston, is coming to Chicago to inaugurate the work. We have not at hand the definite programme, which we would be glad to give our readers. It is to be a Saturday afternoon series upon the history of the constitution of the United States. The opening lecture by Mr. Mead is to be on the English Commonwealth. The course is to begin, we believe, on Saturday, the 21st, in the Methodist Church block, at 2:30 p. m. We will watch its progress with interest. Chicago has no “Old South church” around which to rally. Geographical and other reasons make it more difficult to precipitate the children into the center of the city here than in Boston, and probably the ultimate success for such work will be found in Chicago by sustaining such lectureships in the three different sections—North, South and West sides. But this is the small beginning of a great work. It can be done and must be done, for the children of our smaller towns and country as well as in our

great cities. Whether it is best to tax the children’s one holiday in the week for the sake of it, or whether it can be put upon a Wednesday afternoon and school boards be made wise enough to relinquish their over-tight grasp of the crank of the routine mill, and favor those who are willing to attend such lectures with a half an hour or an hour’s respite remains to be seen. But let every lover of liberty, true patriot and friend of progress not only watch but help along this movement which has in it the seeds of a better religion and a higher piety than that which is represented by those who are jealous of all forms of the intellectual life, co-operative study and study classes that do not immediately relate themselves to the technical subjects and methods of the churches. We trust that the time is coming, and that in the near future, when Mr. Mead and his work will be as greatly appreciated and heartily welcomed in Chicago and the west as they now are in Boston.

EDITORIAL WANDERINGS.

After an *interregnum* of five weeks the senior editor tries to settle himself once more into the editorial chair. It has been an *interregnum* which, doubtless, has given rest and variety to the readers as well as to the editor. At the present time the senior may feel competent to give any amount of advice to those who think of investing in orange groves, and he might talk, if not write, a guide book to Cuba. But UNITY has too much serious business on hand, and the word will not wait for such indulgences. The sunshine of Florida, the strange mingling of garden and wilderness, of happy, healthy natives, and hectic, trembling visitors, as well as the still more emphatic sunshine of Cuba with its tropical fascinations, its heterogeneous population, its great resources and its wretched government, all of which combine to place within ninety miles of the United States a city less American than most of the cities of Europe, a city made lively with customs and a spirit that is two hundred years away from us, these must all remain without direct treatment in these columns. It is to be hoped that the generous sunshine may indirectly make somewhat more helpful its pages. Now that we have returned we recall with a heartache the interesting fields of the *post bellum* south which we visited, over which once we marched, and in their trenches ducked and dodged from shell and bullet. They are there to-day inviting still an invasion, waiting for the campaigners to come, those able still to charge against the forces of error and conservatism, and willing still to carry the banner of freedom and progress. But the weapons to be used are all different, and the methods are all changed. Hospitality and friendliness in generous measures await the advocates of liberal thought and practical religion in our southern fields. But he who would carry these there must not only know his message but also know those to whom he would deliver it. The “new south” is awaking to a new appreciation of and power to create literature. Lanier, Page, Harris, Murfree, and Cable are names which it is hard to match from the north in qualities of directness, pathos, simplicity, intensity and insight. The land and circumstances that can produce such writers is about ready to produce preachers and orators who will establish the new church and propagate the gospel of “Freedom, Fellowship and Character in Religion” on the undogmatic basis of truth, righteousness and love. But the south, no more than the west or any other country can be rationalized or liberalized in religion by “foreign” missionaries. No people are permanently elevated except by those who labor from within. They must be identified with the soil. They must be of those who come to “stay,” and can say “we” rather than “you.” To send brilliant preachers on talking excursions and then fail to keep up the line of personal sympathy, of direct

interest and continuous co-operation will, of course, be followed with spectacular results. It will yield many external indications of effectiveness; but the "starring" business is of doubtful profit, either in theatrical, educational, or religious fields. When southern men are found to declare to southern people the gospel of science and experience, then Unitarianism will cease to be a northern exotic found as a curiosity in a few southern flower pots. The south needs no other thing so much to-day as it does the liberal message in religion delivered in the vernacular of its common life. Florida, the great sanitarium of the United States on the eastward, may be the providential point of inoculation. Let the new thought the north has to give concerning religion be injected into the veins of the south at Jacksonville, St. Augustine, and other places of resort, and the inter-sectional commerce of thought will spread.

Our flying visit of a month was long enough to make vacant some important chairs in our western circle, and as we take up the work our eye first falls upon the dark lines. W. H. Floyd, the father of the Unitarian movement in St. Joseph, Mo., has finished his work. The wise layman, whose judgment was balanced with his patience, whose toleration was equal to his courage and independence, whose radicalism was of the kind that kept youthful the heart under snowy locks, whose hospitable hand and open ear for years have awaited the present writer, and every other Unitarian messenger that has had occasion to visit St. Joseph, will receive us in the body no more. Noble was his life, fragrant will be his memory. So, also, has passed away Mrs. Tupper, the mother of our Mrs. Wilkes, of Sioux Falls, she who was so much a missionary that she gave to the world a family of missionaries. W. D. Gunning, the brilliant lecturer whose love of science never weaned him from his belief in spirit, and whose early instincts to preach came strongly back to him in these later years, has faded away under the blight of consumption. For some months his voice delighted our friends at Keokuk, and latterly he had tried to resist the fatal disease by speaking in the more hospitable climate of Greeley, Col. But in the full sunlight his life vanished. Rev. M. G. Todd, one of the pioneer Universalist ministers of Wisconsin, in whose cordial fellowship we often rested in our campaigning days, dropped dead in the harness away from home in Iowa the other day. These are names we love to mention for love's sake in these columns as we begin to pick up our dropped stitches. The thought of them sanctifies the work that is awaiting our hand, and nerves the hand to lay hold of it.

But we are cheered by prospects as well as retrospects. As our readers know, the work has gone on apace during our absence, verifying Theodore Parker's characteristic minglings of consolation and cheer. "The world needs everybody, but it does not need anybody very much." While we were playing, our associates have been busy in preparing for our annual conferences.

The Western Unitarian anniversaries are to be held with the Third Unitarian church of this city May 15-18. The directors have felt compelled to decline the cordial invitations to Quincy, Des Moines, St. Paul, and other points still farther west, in obedience to a slowly growing conviction and a steadily forming policy of making Chicago the regular western Jerusalem of our cause. Here the life finds a geographical and commercial center which can not be ignored in the higher co-operative undertakings. That the meetings will be important and inspiring we have no doubt. That they will be criticized, misinterpreted and misunderstood in some quarters we also have no doubt. We trust that the era of pamphleteering, as related to the Western Unitarian Conference, is for the present at an end. The directors will leave nothing undone that lies within their power to arrange for a harmonious, earnest, constructive programme; one looking forward and not back; one

seeking that open fellowship that will compel sympathy and inspire co-operation, not forgetting to invoke the prophetic inspiration that will enable us quietly to *hold and wait* and *bide the day* when there is nothing else that can be done. The officers of the several organizations will have busy, profitable years to report, and the delegates, whose welcome we already anticipate, will doubtless bring tidings of serious work awaiting us in many quarters. These two facts are sufficient guarantee of important meetings. The detailed programmes will be duly announced. Meanwhile, we again salute our fellow workers. After play comes toil!

THE GOSPEL OF THE BODY.

Physically, man is brother to the tree and flower. From the same soil he comes, to the same soil he returns again; and with the same pigment Nature paints the maiden's and the apple's cheek. In a real sense, man is but a superior vegetable, endowed with powers of sensation and locomotion. We need be materialists, to acknowledge that the body has as much need of religion as the soul. We have the decalogue of Moses, but we have not framed any commandments for the body's welfare. If the body is the temple of the Holy Spirit, what profanation do we not commit! In that temple, where naught but the purest incense should arise, there goes up from this altar a cloud of tobacco smoke; from that one the fumes of alcohol; and if God be pleased with sweet smells, surely he must be displeased with foul ones. The temple is defiled, what wonder if the Spirit does not often enter?

It is time we recognize the unity of things, and perceive God in the law that governs matter as well as spirit. Digestion is a process as divine as thought. Respiration is as godlike as aspiration, and perspiration is as necessary to the health of the body as is inspiration to the welfare of the soul. Water was used for cleanliness before it became the symbol of godliness. The bath preceded the rite of baptism. Sackcloth and ashes denoted the degradation of the body before they were employed to signify the humiliation of the soul. There was truth in the Jewish superstition of unclean meats. Uncleanliness does enter in at the mouth. We need to reform our bill of fare quite as much as our moral code.

Whence did that superstition arise that somehow God has no interest in physical laws? Does He make moral codes but leave physical laws to shape themselves? May one steal an hour from needed rest, and not be accounted a thief? May he violate the laws of digestion and not be accounted a sinner? Has God no regard for the law which He has written in the structure of the body? Will He suffer its infraction without penalty? Let answer be found in the broken forms of men and women that fill our hospitals and asylums. Let the conscience of the drunkard or debauchee answer, whether the penalty of broken laws has not rested heavily upon him. If the priest lives by the sins of the soul, the physician thrives by the sins of the body. He is the priest of the body, striving to intercede in its behalf. But the outraged law will have no substitute. He who sins must suffer; and even unto the third and fourth generation the sin reaches out and demands its penalty.

When we consider how intimately connected are some forms of immorality with physical disease, we perceive the relation of health to morals. A religion that ignores the body may do for heaven, but not for earth. Let us make the study of health a religious duty and inculcate its laws by sermon and catechism. Let us have scriptures that will sing the praises of cleanliness and strength and wholeness of body. Let us put the text-book of physiology beside our Bible, guarding the mouth, that nothing evil either comes out or goes in. Let us be often baptized—as an irreverent sceptic once advised—with soap, and say no

longer that cleanliness is *next* to godliness, but that it is godliness. Aye, fast occasionally for the sake of the stomach as well as of the soul; refrain from eating meat on Fridays; and if we eat it on every other day, abstain on Wednesdays as well, that our overheated blood may have time to cool. Let us make it a religious duty to sleep eight hours of the twenty-four; be not so ambitious to rise that we can not wait for the sun to set us the example,—unless, forsooth, we have beaten him to bed the night before. Plain food and pure water—these are the materials out of which the temple of the Holy Spirit is constructed. Builded of these, it is a habitation fit for a god to dwell in; but builded as it often is, out of the very refuse of the earth, it is not fit for the entertainment of a fiend.

Let us, then, strive to construct a fit temple for the spirit, build it on the rock of health, and make it strong and beautiful; keep its windows clean, that the sunlight of heaven may stream in, while guarding it from the storms of passion and the lightning flash of sudden anger. We shall plant about it the flowers of love and beauty, and train over its doors and windows the clinging ivy of affection; fill it with altars to the virtues and the graces, and keep burning on each one the vestal fires of undying devotion. Then shall that temple be truly a temple of the Holy Spirit; and angels will flit in and out at its open windows. The spirit of God will dwell within it, and heaven will be always there.

S. L.

CONTRIBUTED.

UNTO HIM ALL LIVE.

[WORDS WRITTEN FOR MENDELSSOHN'S EASTER ANTHEM, "THE STRIFE IS O'ER."]

O Lord of Life, where'er they be,
Safe in thine own Eternity,
Our dead are living unto thee:

Alleluia!

All souls are thine and, here or there,
They rest within thy sheltering care;
One providence alike they share:

Alleluia!

Thy word is true, thy ways are just;
Above the requiem, "dust to dust,"
Shall rise our psalm of grateful trust:

Alleluia!

O happy they in God who rest,
No more by fear and doubt oppressed!
Living or dying they are blest:

Alleluia!

H.

LEGENDS FROM STORY-LAND.*

DEAR UNITY: I hope it is not too late for me to say one brief word of the bright and interesting little volume, from the pen of Mr. Blake, recently issued.

It is a choice mine of hint and enriching suggestion drawn from the antique and story-telling past, and illustrating anew and most aptly what may be communicated in the expressive language of figure. In images, symbols, similitudes, we delight in the earliest days of childhood; they are our food, exhilaration to life's end. We never reach the open which Mr. Blake describes, except in comparative sense. We come to see through the visible, the mold of form, or the picture alphabet more clearly, but ever and always we see, we read the invisible only through symbol, and in symbol, we are tethered indissolubly to type and form.

Mr. Blake has done valuable service for us all in these

plain but striking renderings of legends from Story-land. I had thought to say that this little book may well be a *vade mecum* for childhood and youth. It is adapted for reading in the nursery, for study and conversation in the school. But this is not enough to say. It speaks to all. No one is so old as to have outgrown the need of this picture speech; no one so preoccupied, weighted, dulled in the higher perceptions, as not to feel the lifting, enlargement and new vision imparted by such poetry. The first lessons of our life are told through such medium, and equally, yet more impressively, the last.

Mr. Blake has the poet's eye, and describes the objects in his vision with a force and beauty his own. The description of the storm in the tale of the Brother and Sister is not easily surpassed. "Lightnings flashed from end to end and thatched the heavens with fire. Rolls of thunder followed, shaking the floor of the sea that the waters trembled, and the pillars of the earth that the shores reeled. But round the place, where the brother and sister sat in the garden, the lightning, grown quiet, wove a trellis hung with velvet flames like leaves, which kept the rain out, and within shed a soft white shine, to make good what Scholastica had said: 'they should not know it was night.' Then when the morning came, the trellised flames had paled, giving the day place. The waters were gone. The birds shook drops *jeweling the sunshine*," etc. Of the stories told, I think that of the "Invisible Armor" the most impressive and deeply significant. It deserves reading and most careful pondering again and again, for it touches powerfully all our life.

The old mythologies have a great mission yet to fulfil in the education of the human race. They tell much more than they seem. Penetrated, read, they undergo, many of them, a transformation like that of Cinderella emerging from the dirty kitchen and appearing presently in a robe gleaming with the splendor of the stars, the moon, and the sun. The Arthurian legend—and this is a descendant from a long line of mythic tales—from which Mr. Blake has drawn one of his illustrations, has multitudes of suggestions, veiled hints, apt images, that can be traced and pondered almost without end, and with perpetual enlargement and quickening. Other tales in Teutonic, Greek, Hindu, have an almost equal wealth of meaning. The Greek epics speak with new emphasis to the mind, yea, make the eyes to glisten with wonder and with joy, as we come to read in any degree the deep, fruitful meaning couched in myth and heroic legend. From rudest story-teller and coarsest ballad-monger to most exalted poet, this language is our exhilaration, our instruction, our delight.

I hope Mr. Blake will give us much more yet from his store-house of these quaint old tales, which are in number almost like the sands of the sea, drawing out for our dull brains their lesson, and giving us the improvement.

CHARLES D. B. MILLS.

SYRACUSE, N. Y., March 1st.

AN INTERESTING CHAPTER IN THE HISTORY OF TO-DAY.

Three hundred yards from the center of the world, that is from the Post Office, New York city, on the corner of Park Place and College Place, stands the great publishing house of Frank Leslie. It was founded in 1855 by Frank Leslie, when the idea of an illustrated newspaper in New York seemed Utopian. But the man was an artist and a worker, and the first illustrated newspaper in America was flashed into existence. It grew rapidly, and had acquired a paying circulation in *ante bellum* days. The outbreak of the war was a godsend to it, as it was to many other newspapers now prominent. The war furnished an exceptionally fine field for its large corps of artists, numbering among them some of the best in the land. Such well-known names, as Frank Schell, who made a sketch of a battle from a balloon, Arthur

* By J. V. Blake. Chicago: C. H. Kerr & Co., 1888.

Lumley, Thomas Nast, who, it may be said, made his debut under Mr. Leslie, A. Wand, Frank Bellew, and many others of note, eighty in all, were regularly on Mr. Leslie's pay-roll.

The success of the *Illustrated Newspaper* led to the projection successively of the *Illustrite Zeitung*, a German illustrated paper, the *Popular Monthly*, *The Sunday Magazine*, and other periodical publications. The vast establishment, like other great successes, was not the work of a day, but the growth of years. It can be readily understood that to initiate and guide so great an enterprise to so great a success required the exercise of no ordinary ability. To control and successfully conduct this immense establishment requires no less ability. The pay-roll of the concern now contains the names of about 400 employes, ranging from the little girl to the gray-haired editor or artist, some of whom have been in the establishment a score of years. Here merit wins, and the place is a permanent home for the deserving employé. What can 400 people, little and big, find to do in one printing office?

Here we have sixteen immense presses, driven by a hundred and fifty horse-power engine. On these presses may be printed, on both sides, 10,000 sheets an hour, and they actually run a million impressions a week of the aggregate publications. This eats up 12,000,000 sheets, over 200 tons of paper a year. This is the third largest ink consumer in the United States. Its illustrations require weekly 3,000 inches of box-wood, and a million and a half ems of type are set up every week in its composing-room. The manipulating of these presses, this type, paper, box-wood, engines, and the electrotyping, wrapping, mailing, and many other details, until the result is the speaking, sparkling page that informs and gladdens our eye, requires the army of workers enumerated.

The deity that presides over this vast hive of industry is the new Frank Leslie. She first opened her eyes to the sweets and bitters of this world in the Rue Dauphine, New Orleans, La., that most romantic of our American cities. This interesting event occurred some time about, well say about thirty years ago. She is a woman in perfect health, the prime, the charm, and the success of life; a woman of culture, of grace, of brain, and of indomitable will; one who, for seven hours a day, labors among her workmen, and amid the rumbling of her engines, the clacking and crashing of her presses, and then throws off the gruesome garb of toil and dons the draperies of the drawing-room. She was born with a mind adapted to compass and control, and peculiarly fitted by education for the various spheres she is now filling. She comes of the old aristocratic Huguenots. Her father himself educated her, and his training was very rigid and varied. He early recognized that if she arrived at woman's estate she would be a woman of brains, and from the first trained her for a "sphere;" and she herself studied for a "sphere" before she knew what a "sphere" meant. Her education was in no wise frivolous, but of the highest order. She was trained in the sciences and the languages. By the time she could speak plainly she was conjugating Greek verbs and drawing the circles and curves of geometry. At ten years of age she could talk in four languages. This ability to converse with men in their own tongue has ever been a great source of power to her. At fifteen years of age she married. After her husband's death, some years later, she married Frank Leslie, and became a belle of society. Mr. Leslie built for her on the lake at Saratoga a home, and there she led a hot-house life in society, a student of its finesse and its folly. Her life, until Mr. Leslie's death, was not one to qualify her for the great responsibilities that were to fall on her. In 1880 Mr. Leslie died. On his luxurious home, and in the exercise of his generous and artistic tastes, Mr. Leslie had poured out money like water, and at his death his establishment was

\$300,000 in debt. On his death-bed he said to his wife: "Go to my office, sit in my place, and do my work till my debts are paid." On her arrival at the office, she met face to face an assignee and an army of hungry creditors. The transition from a home of luxury, where every wish had been anticipated, to the presence of the clamoring crowd, amid the whiz and jar of clashing machinery, was one not conducive to the quiet and ease to which she had been accustomed. But with the emergency came the strength. Her father's training was now apparent in a steady nerve and a ready action. It required prompt and positive action, indeed, to rescue that magnificent business from the ruin threatening it. Debts came in, the will was contested, and suit after suit was brought against the estate. For two years she fought bravely through these suits, and at the end came out successful, with the will sustained, and she declared the legal owner of the property subject, of course, to the debts. It was necessary to raise at once \$50,000 cash. This was utterly impossible with any resources at her command. One of her employes, a boy in the composing-room, the "devil," in fact, in prowling around Brooklyn became aware that a certain rich widow, that had more money than she knew what to do with, had at that time \$50,000 lying idle in bank. With the exercise of that assurance for which his fraternity are noted, he managed to bring about an interview between the woman and Mrs. Leslie. The interview resulted in a promise of a loan of the money to Mrs. Leslie. But the woman's lawyers interfered and forbade the loan. At a second interview Mrs. Leslie succeeded in having the lawyers ignored, and in getting the money. It was to be paid back in installments of \$5,000 each, the first one due on the first of November following. By the 19th of the succeeding October, the entire \$50,000 had been paid in full, and that from the profits of the business during the previous five months. In due course, the entire debt of \$300,000 was paid, and the credit of the establishment made of the best. At the present writing the property is worth a million dollars. By a decree of court, and in accordance with a request of her husband, Mrs. Leslie's name was changed to that of "Frank Leslie," instead of Miriann Florence. While yet in her teens she had made something of a name as a writer. Before called upon to assume the duties of a publisher she had written several poems, stories, and books, the principal of which was "From Gotham to the Golden Gate."

She possesses the rare faculty of concentration of mind on one thing to the utter exclusion of all else. To this faculty she largely owes her success. The work she turns off is enormous. She does much writing for her publications, looks over the proofs of all articles, and approves the make-up of all periodicals before they go to press. In addition to the work connected with her own establishment she writes much for outside publications. She is just now preparing a series of articles for a syndicate, for which she is handsomely paid.

These are some of the titles of the articles: "Danger to Rose-buds," "Marriage as a Fine Art," "Co-education of Boys and Girls," "Friendship between Men and Women," "How Women Should Care for Wealth," "Hotel and Home Life," "How Women may Earn their Living," "Heroic Endurance of Pin Pricks." All these articles must be written in her seven office hours in the crowd and crush of her own business. Mrs. Leslie is burning life's oil too rapidly. She must slow down or break down. Let us follow her through one day as she is just now employed. Up at 7 A. M., breakfast at 8, office at 9, and there for seven busy hours writing, supervising, reading proof, making contracts, verifying bills, examining vouchers, signing checks, and a multiplicity of wearing work. At 4 to 5 P. M. she takes a 6th avenue elevated car to an up town station where her carriage awaits her; goes home, to the Windsor

Hotel, gets a light dinner, "puts on a pretty dress," spending the evenings with congenial souls, and sleeping but four or five hours out of the twenty-four.

Mrs. Leslie has received merited praise and kind words from all sources. Her business methods, her quick perception of an opportunity, and promptness in taking advantage of it, are illustrated by the following incidents: A short time after she came into possession of the Leslie publishing establishment President Garfield was assassinated. The first rumors of the event reached her on Saturday morning, July 2. Within an hour two artists were on their way to Washington, and before sunset were at work sketching the scenes of the tragedy. One of them returned to New York by the midnight train with their united sketches. The whole staff of the establishment had been ordered to report for duty early Sunday morning, and by diligent work that day, the following night and all day the Fourth of July, the paper was able to come out on Tuesday morning with full illustrations of the principal events and personages. The following Friday an extra edition was issued, and the regular edition came out again the next Tuesday with fuller illustrations, making three illustrated newspapers in eight days. The death of Garfield occurred on Monday, September 19, and the illustrated paper had gone to press when the news arrived. Mrs. Leslie immediately ordered the presses stopped, destroyed the part of the edition already printed, set the whole force of the establishment at work preparing a new edition with the engravings of the sketches sent over early Tuesday morning by the artists from Elberon, and before Wednesday night she had on sale *Frank Leslie's Illustrated Newspaper* full of illustrations of the death-bed scenes. A week later when the dead President was to be removed to Cleveland from Washington, where he had been lying in state, Mrs. Leslie resolved to anticipate the usual day of publication the following week and deposit in Cleveland on Monday morning papers illustrating the scenes at Washington during the previous few days. The president of the *American* whom she consulted pronounced it an impossibility, but she insisted it could be done. On Monday morning, before the funeral cortege arrived, she had on sale in Cleveland 30,000 of *Frank Leslie's Illustrated Newspaper*, illustrating everything up to within a few hours of the cortege leaving Washington. The papers were all sold before noon, and there was a demand for as many more.

Such achievements as these indicated Mrs. Leslie's fitness to succeed the founder of the great publishing house. These enterprises entailed enormous expenses, but the outlay was many times returned in a circulation higher than the paper ever before reached, and in the establishment of public confidence in the new publisher. There is no one in the publishing business who possesses more fully the confidence of the great news companies, with whom publishers have the most intimate relations, than the "New Frank Leslie," and the fame of the publishing house is world wide.

H. S. FORD.

CORRESPONDENCE.

DEAR UNITY: Some mention has already been made in your columns of the interesting liberal movement that has lately been started by Rev. Hugh O. Pentecost, who was formerly an orthodox minister in Brooklyn and New York, but who, until recently, has been for the last two years the pastor of the Belleville Avenue Congregational church in Newark, N. J. It was well understood during his pastorate that he was of the more liberal type of orthodoxy, but as he was universally admitted to be a man of real force and character, and as his preaching was attractive and the society prosperous under his charge, no serious complaint was heard until a few months since, when to his other

heresies he added that of an open advocacy of the Gospel according to Henry George.

Not even this would probably have compelled his dismissal had he chosen to remain; but recognizing the fact that his church was mildly orthodox, while he was not even that, he withdrew in a most manly and honorable way, and at once commenced a series of Sunday services in the three cities of New York, Brooklyn and Newark. Adopting as their motto, "Freedom, Fellowship and Character in Religion," and announcing that they "condition their fellowship by no dogmatic tests, but welcome all who wish to help establish Righteousness, Truth and Love in the world," his "Unity Congregations" at Masonic Temple in New York—where O. B. Frothingham used to preach—in the morning, at Brooklyn in the afternoon, and at Newark in the evening, number in the aggregate fully twenty-five hundred, who by their contributions handsomely defray the very considerable expense of their meetings.

Mr. Pentecost is a man perhaps thirty-five years old, of good presence, with a good voice and magnetic manner; who, having first probably written his sermon, has left it at home, and so steps out before his congregation of a thousand eager, live people, and for an hour, looking them straight in the face, talks right on, only pausing now and then as he is interrupted by applause. He is a practiced extemporaneous preacher, thoroughly in earnest, and his hearers are for the most part as earnest in their listening as he in his preaching. His themes are of the practical sort and are treated in a very practical manner with many homely illustrations and frequent touches of wit and satire, and his hearers seem to be in very general and hearty sympathy with even his most radical theological and social utterances.

I can not doubt that Mr. Pentecost is doing a good work in these cities, and while I do not always find myself in agreement with him, I am glad that his courage, sincerity and ability are meeting such a generous recognition. My only fear is that in his evident enjoyment of his new found opportunity he will so overtax his strength as to endanger his health and the success of his enterprise, now so promising.

B.

ACKNOWLEDGMENTS.

Each year brings a little additional evidence of the good will of our Sunday-schools, and of their wish to be loyal to the interests of Sunday-school work in the west, by paying in their annual contribution to the society at headquarters. Most of these contributions must of necessity be small, but however small it must be, we hope it will be sent just as loyally. If it be only one dollar for the school to become an annual member regularly every year until more can be raised that is the right kind of a beginning. We take pleasure in acknowledging receipts thus far this year as follows: Cincinnati, O., \$10; Humboldt, Ia., \$5; Chicago, All Souls church, \$20; Sioux City, Ia., \$10; Greeley, Colo., \$2; St. Louis, Mo., Church of the Unity, \$14; St. Paul, Minn., \$14.10; Geneseo, Ill., \$5; Helena, Wis., \$3.10; Geneva, Ill., \$5. The two schools at Minneapolis have joined as a body by annual membership, each paying \$1 into the treasury. Several on this list are also represented by individual memberships, annual or life, and many outside of it are so represented, that are not as a body. Some of the schools were able to send early in the year, before our writing, and others still, propose to send in time for the annual closing of our books. This promises a larger number of contributors than last year, and though it may not yield as many dollars, we find it encouraging because it is working in the right line, and the eleventh hour is much better than not at all. To each school contributing \$5.00 or more we are glad to send a sample line of our Sunday-school lessons to keep for reference, and to do all we can toward informing them of new publications which are of interest in this work.

E. T. LEONARD, Sec'y.

THE UNITY CLUB.

UNITY CLUBS AND THE SUNDAY-SCHOOL.

I have been asked to show how Unity club work can be related to Sunday-schools. Just as Unity clubs have gained by friendly alliances with each other, and by publication of each other's methods, so could Sunday-schools profit by exchange of thought and comparison of plans. The medium of communication for each school could be the Unity club of each church. Sunday-schools have something more to send each other than Christmas boxes. Some years ago a class in the east and another in the west were studying the same manual. The western pupils sent the eastern a photograph illustrating the topics of the manual, and the eastern scholars sent letters expressing their opinion of the book.

If the blackboard should ever obtain more use in our schools as one method of instruction, it would facilitate correspondence between the schools, for the work done upon it in one place would stimulate the mental activity of a school in another town if copied off by a pupil and then forwarded to the distant or near classes. A blackboard is of great service in arousing and maintaining the attention of a class of any age. It can be used for pictorial or analytical purposes. On it a child can see his own thinking laid out before him, and his eye catches the loose places in his reasoning before his mind apprehends them.

Supposing now it should be known that several schools in various towns were studying the same manual, these schools could exchange the work which each had formulated upon the board through the clubs of the respective churches. Just because the work would be tabulated statements it would be stimulating and would develop new applications of the same thought. The story of Joseph could be made very profitable in this way. Or if classes were studying the book of Acts and the subject of the day was the text, "Silver and gold have I none, but such as I have give I thee," one result of the lesson as put upon the board and then sent to another class could read as follows: "Give," the important word. Things to give: Old playthings mended, kindness, doing errands, time, strength. Who to give: Everybody. Conclusion: Love worth more than money. [This was an actual lesson written out.]

If it were Christmas time and several schools had been studying Mr. Gannett's, "The Christmas Poem and the Christmas Fact," they could exchange greetings in this wise: Christmas, a birth legend, birthday of Christianity rather than of Christ, universal duty to make Christianity reach its highest growth. Or as—Christmas an historic fact told in form of a poem; keep Christmas in joyful memory of Christ, the boy, the man, the great teacher. Another form of salvation might run thus: No Santa Claus; people give children presents to make them happy, as God gave the little boy, Christ, to show the world how to be happy.

Let us take now another manual and see how conclusions concerning it could be exchanged—Mrs. Ames' admirable "Lessons on School Life." One class in a certain city could put on the board some such statement as this: The outcome of the "Lessons on School Life" is the need of purpose in games and in studies; this shown not by direct teaching about purpose, but by capital hits against the weaknesses of boys and girls, which make us realize our want of purpose. If these words should be sent to a more thoughtful school, a topical analysis of the manual might be returned, as: School life, fairness in games, memory and understanding in lessons, friendliness toward schoolmates, use of one's faculties, etc. A third school might quote some of the pregnant sayings of the manual which had become rules of conduct for it, as—"A conscience in play," "Hunt a hard subject down," "Spice and diet in books," "Commonplaces of school honor," etc.

Such exchanges would aid in connecting Sunday-school teaching with the maturer thought of Unity Clubs, and would tend toward organized sympathy in religious and ethical instruction among our young people. It is not only co-operation of the classes in each school, but of the schools with each other, that is ever going to make an Unitarian Sunday-school pupil thrill with that sense of wide-world comradeship which binds together either the vast orthodox body of scholars who use the international lessons, or the confirmation classes of the Episcopal church, who are preparing for a time-honored communion.

KATE GANNETT WELLS.

THE HOME.

OAKLAND.

III.

Deane is often quite uncertain whether or not he can get his lessons, and sometimes it takes considerable to convince him that he is equal to the task of bringing in the wood. But of one thing he is positively sure,—he can use his fists. Mrs. Franklin doesn't quite approve of little clinched hands aimed at little angry playmates, but Mr. Franklin says they are all right, if the children only learn when to clinch and when to relax them. So Mrs. Franklin thinks of the lesson that the Hoosier schoolmaster learned from "Bull," and Deane leaps to battle as naturally as a young duck takes to water. Which has the better view of the matter, Mr. or Mrs. Franklin, I am not prepared to say, and I will leave the question for you to settle at your next debating society. You can word it like this: "Resolved, that fists are an indispensable factor in the general make-up of a man."

But I think the members of the Franklin family, who are rather given to nick-names, have chosen a very significant one for Deane; don't you? They call him "The Warrior." However, you can't crowd a whole boy into a single term. Bless your heart, no! There's a great deal in Deane's nature that will never come out through his fists. One stormy winter afternoon,—for the spring-time has caught me long before I am through telling winter stories,—when the wind blew and the snow whirled and sifted almost like a Dakota blizzard, Mrs. Franklin watched anxiously for the arrival of the children from school. At last they came, and Deane had wrapped little Pearl in his own big scarf, and was facing the storm with as stout a heart as papa could wish to see. Then Mrs. Franklin wondered if, by any possibility courage to brave the elements, and readiness to fight, either for a just or an unjust cause, could spring from the same root, and if the quality that Deane manifested in caring for his little sister could ever develop into sublime self-sacrifice if there were need. And while she was meditating, Deane hit Pearl, and Pearl "told mamma," which necessitated a little arbitration, and ended in a somewhat reluctant assent to a treaty of peace.

So you will perceive that life at Oakland is a trifle bewildering in its variety.

MINNIE STEBBINS SAVAGE.

WISE WORDS.

Have courage to wear your old clothes until you can pay for new ones.

Think of heaven with hearty purpose and strong hope to get there.

Do good to all, that thou mayest keep thy friends and gain thine enemies.

Count your resources; find out what you are not fit for, and give up wishing for it.

—Good Housekeeping.

UNITY.

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NOTES FROM THE FIELD.

El Paso, Tex.—When a life vanishes from our sight that was filled up to its last moment with noble deeds and generous thought for others, some word ought to be said to carry the inspiration of its helpfulness to others, and there are many who will be glad of some especial remembrance in *UNITY* of Mrs. Ellen S. Tupper, who died two weeks ago in El Paso, Texas. The names of her children, especially that of Rev. Eliza T. Wilkes, of Sioux Falls, Dakota, are familiar to *UNITY* readers. Her life was a remarkable one in many respects. She was born in Providence, R. I., in 1822. Great pains were taken with her early education and when her brothers went to college, she studied the same branches at home, as then this was before the days of Smith, Vassar and Wellesley. After her marriage she lived in Newton Centre, Mass., but left her many friends there to come to what was then the far west. Mr. and Mrs. Tupper went to Iowa before a railroad had entered the state, and made a home at Brighton. That first winter she opened a school for girls in her sitting-room, thinking that while attending to the education of her daughter Eliza, then ten years old, she might be helping others with fewer advantages. Married women came to this school, who had never learned to read or write. Her daughter says of her, "I never knew the time when father and mother did not have some friendless person in their home. In the evenings farmer boys came from miles around to have mother teach them to read, and on Sunday she would start out with a bag of books hung from the horn of her saddle, with her baby in front of her and another child behind, to teach a country Sunday-school, while father would go another way and I still another. She never put a money estimate on anything, and never asked, 'Will it pay?' but always 'Is it right?' She was always at everybody's service and yet she helped more by what she inspired in them than by what she did herself." Mrs. Tupper is best known to the world by her essays on "Bee Culture," on which subject she won for three successive years the prizes offered by the United States for the best essays. She is also known as the writer of some charming stories, the last of which, describing her Dakota grandchildren, was published in a California paper only a few days before her death. Mrs. Wilkes

likes to tell that once when she and her sister had each entered into competition for a prize story for the *Youth's Companion*, their mother, who had written unknown to them, captured the prize. Mrs. Tupper united in her youth with the Baptist church but her thought grew ever more liberal. In taking charge of the infant class in the Sunday-school of Mr. Eliot, in Portland, Ore., she said, "I am not a Unitarian; but I have outgrown all creeds." "That," said Mr. Eliot, "is what it is to be a Unitarian." Mrs. Tupper was on her way to spend the summer with her children in Dakota when the death summons came, and she was released quickly and painlessly, as she had always hoped to go. Mrs. Wilkes said at the beautiful services which preceded the laying of Mrs. Tupper to rest by the side of her husband, who died nine years ago, "There never lived a braver life than this. From the refinements and culture of an Eastern home she came here when this was a wilderness, and no child of hers ever heard her speak a murmuring word. She took up hardships that would have crushed many a brave man's heart. Her beautiful hands grew rough and brown with toil but they never lost one iota of their tenderness. The prairie winds tanned her face but it never lost the expression of loving kindness toward her fellowmen. Hoping ever, always looking forward, seeing the silver lining to every cloud I believe she was truer than us all, because she hoped more. Leaning every moment on some hidden stay, she gave her children what they can never lose, an abiding faith in the Love that underlies our lives."

Indiana.—The only two churches Unitarians have in Indiana are in active, healthy condition, and both of them at present are managed without pastors. At La Porte their desk is weekly supplied by members of the congregation. Professor Hallmann does the larger part of the preaching, and the local papers often publish his discourses. An abstract from a recent one on "Shams" is before us, which is full of pithy sentences like the following: "All activity that ends in self is doomed to die in sham; all compromise with selfishness means death. Persons, institutions, parties, nations, systems are doomed to death in the ratio in which they serve self alone; only infinite all-love can live does live. * * * * * Shams are avoided objectively with the help of science, unprejudiced knowledge, by giving full scope to the free development of the spirit that lives in all things. Repression is the most fruitful source of shams. Creeds do not transform the spirits, neither do arbitrary laws moralize a people; sham loyalty drags state and church to the doom of shams. Subjectively they are avoided by a prayerful spirit, a spirit consecrated to earnest self-doubting and God-trusting love of truth, a spirit that finds life only in righteousness."

Beatrice, Nebraska.—"That we are here, is proof that we ought to be here," says Emerson. And so it was with me the other day as the train bore me swiftly homewards across the wide plains of Nebraska. I had just left behind me in Beatrice the shining faces of a group of friends, earnest people, with their minister—Miss M. L. Leggett. We had stood together on their Sunday mount of vision, and found it good to be there. They have secured the corner lot—and a fine one it is. Plans and specifications are nearly ready, the foundations of stone and mortar will soon be laid and the church of their dreams will become an accomplished fact. With willing hands, with hope and faith and enthusiasm, they are a happy band of workers inspired by a common purpose. Miss Leggett is coming, commissioned by her people to tell to others the story of their hopes and struggles; and whoever has had the hardest struggle to overcome difficulties and make real the

bright dream of a church-home will be most ready to respond to their urgent need of help. Let me bespeak for Miss Leggett a kindly hearing. She expects to be present at the Western Conference in Chicago in May and in due time to visit the East. J. R. E.

Boston.—The Channing Club, composed of young Unitarian church-workers, will hold, on a recent evening, a "Ladies' Night," in the parlor of Hotel Brunswick. The after dinner addresses upon "Women's Work in the Unitarian Cause" will be made by Elizabeth P. Channing, Emily A. Fifield, Abby W. May, Kate G. Wells and George S. Hale.

—The leaflet No. 16, of National Bureau of Unity club series, specially written by request of the bureau on "Studies of Holland," is cordially welcomed by eastern clubs. It is appreciated as exploring the field trodden by Prescott and Motley, and for a side issue by many a historian of the settlement of New England.

—The American Unitarian Association has appropriated \$500 towards translating and printing tracts in Japanese.

—The latest donations of portraits to the American Unitarian association building are fine likenesses of Rev. John Cordiner and of the brothers, Rev. George and Rufus Ellis.

Luverne, Minn.—Of the many Easter tokens published by different ministers and societies nothing has come to us with so much pleasure as the little token called "Easter Hopes" published by Mrs. Wilkes, pastor of the Unitarian church at this place. It has an illuminated frontispiece printed in colors showing the pasque-flower of the prairie,—the same, it is said, that grows in Galilee,—a pioneer's cabin and many other symbols, with printed verses from Mrs. Wilkes, "H. H., Chadwick, Browning, Emerson, Paul, etc. The interesting thing about it is that the entire work was done by her Sunday-school class, the engraving done by a boy who never had a lesson in engraving in his life.

Sioux Falls, Dak.—The spring session of the Minnesota Conference will be held in Sioux Falls, April 25 and 26, and the dedication of All Souls church will take place on the evening of April 25, the Rev. J. R. Effinger delivering the sermon.

Beware of Scrofula

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, April 15, services at 11 A. M.; 7:30 P. M., Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, April 15, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, April 15, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, April 15, services at 11 A. M.; subject: "Is There Hope for the Hopeless?" Monday evening, Emerson section of Unity Club; Tuesday, meeting of patron members of Library Association, 3:30 P. M.; Browning section, Friday, 4 P. M.; Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, April 15, services at 10:45 A. M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, April 16, at noon. Rev. Mr. Utter will lead.

WILLIAM M. SALTER will make lecture engagements for the month of June. Address 516 North avenue, Chicago.

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Choice Reading Series, Fifth Book. By Anna T. Randall (Mrs. Diehl.) Philadelphia: Thomas W. Hartley & Co. Cloth, pp. 408. Price.....\$1.50

Manual of New Church Doctrine. By Rev. L. P. Mercer. Chicago: Western New Church Union. Paper, pp. 69.

Hannah More. By Charlotte M. Yonge. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 327. Price.....\$1.00

The Life of Dr. Anandabai Joshee, a Kinswoman of the Pandita Ramabai. By Mrs. Caroline Healy Dall. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 187. Price.....\$1.25

History of the People of Israel till the Time of King David. By Ernest Renan. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 362. Price.....\$2.25

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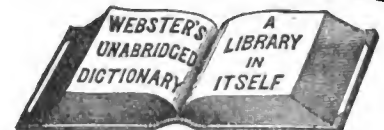
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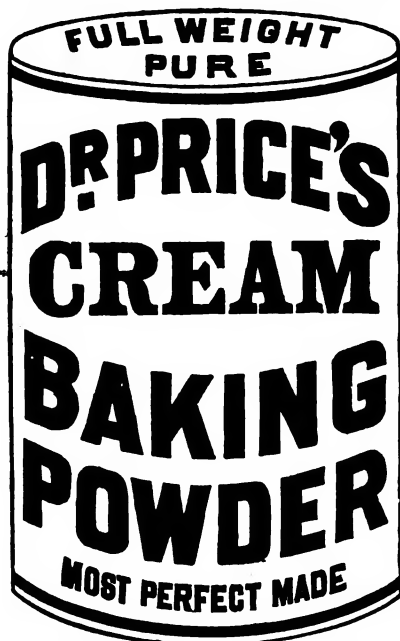
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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

VOLUME XXI.]

CHICAGO, APRIL 28, 1888.

NUMBER 9.

CONTENTS.

EDITORIAL—

Notes: Loving and Living the Good; Bacon's Word to Those in Adversity; the Danger of Thought, Bound; Unappreciated Heroism; the Great Problem in Public School Training; Good Preaching out of the Pulpit; the Unitarian should be the Pioneer Church; Kindly Act of a Church to a Sister Organization; Prof. John Fiske in Chicago; Mrs. Chant on Dress; the Third Economic Conference; the Two Classes of Church-goers; Recent Work of the Chicago Women's Club; Mrs. Sayres and her Noble Work as a Unitarian; Programme for the Western Unitarian Conference; Matthew Arnold; Mrs. Talcott's Benevolence 118
Of Man with Religion—J. V. B. 114

CONTRIBUTED—

Expression—HATTIE TYNG GRISWOLD 114
Possibility of Miracles—I. B. DUNN 114

Morse and His Sculptures—J. V. B. 115
Unitarian And——B. 116
The Causes that Led to the Crucifixion 117

THE UNITY CLUB—

Browning in St. Louis 117

UNITY CHURCH-DOOR PULPIT—

A Statement in Regard to the First Unitarian Society of Davenport 118
"I shall not Pass this Way Again"—ARTHUR M. JUDY 118

THE HOME—

Invention in Love—B. 121
Changing Gods 121

NOTES FROM THE FIELD 122

ANNOUNCEMENTS 122

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MAY 5, 1888.

[NUMBER 10.]

EDITORIAL.

THE following couplet from James Russell Lowell's new book has a lesson to the worshiper as well as to the patriot. It is good for religion as well as good for politics.

"Swiftly the politic goes: is it dark?—he borrows a lantern;
Slowly the statesman and sure, guiding his steps by the stars."

"PULPIT" with various prefixes is getting too frequent a name for sermon periodicals, at least so thinks Mr. West, of Duluth, who has changed the name of the *Progressive Pulpit* to *The New Ideal*. The May number contains a discourse on Moral Purpose and other material, ably edited and full of earnestness.

LIVES of great men have not always had a noble introduction. Who, glancing over the little volume containing John Ruskin's account of his early years, has not laid it by with a sense of deep disappointment? And yet, there is in it all one splendid redeeming feature—it is a frank avowal from one in whom of all men we could least tolerate insincerity. True greatness will not gloss over its own faults.

VICTOR HUGO said that the "nineteenth century was woman's century." Among many things to remind one of the truth of this is the May number of the magazine entitled *Woman*. It contains the first number of Helen Campbell's "Prisoners of Poverty Abroad," an interesting study of Louisa Alcott, an article "How to Extend the Sympathies of Woman" by Julia Ward Howe, and many other good things.

A MAGNIFICENT "Temple of Temperance" in Chicago, to cost about \$800,000, promises to be a fixed fact. It will be a fitting monument to the unfaltering devotion of temperance workers throughout the country as well as to the marvelous organizing force of the one woman who has captained the cause, and of the scores of leading spirits who have been her efficient co-workers. Chicago's better citizens would justly point with pride to such a structure.

COEDUCATION, in the opinion of Mr. H. C. Haydn, president of Adelbert College, is all well enough for institutions to which it has been a native air, but for Adelbert he thinks "breaking up and recrystallization" at this late day quite another matter. He says: "We believe we have done the best thing for the college, not only, but for the cause of the higher education." We should be glad to hear Mr. Haydn's sincere expression of opinion on this point five years from date, when not only the ideal Annex will probably be a fixed fact, but scores of other educational enterprises of even more liberal nature. The American spirit demands it.

"THE Bureau of Justice" is the title of a new organization in Chicago, representing solid men of character and means. Its purpose is to make it "possible for a man with neither money nor friends but with a just cause, to contend before the law on equal terms against any one who had wronged him." An office has been opened, the services of an attorney secured and so on. This organization seeks to do for men precisely the work which the Protective Agency does for women and children. It needs \$5,000 a year to do its work with; so does that organization. The management of this organization is composed of men and that of women;

these two excellent organizations exemplify to our mind the waste caused by the *sexarian* divisions of the day of which we have been complaining. Why not one office, one board of management consisting of the best men and women in each, with men and women as its servants to do the work best adapted to each? Such an organization, working not only to enforce existing laws but to create new ones, would soon bring about the time when it will be as easy for a poor man or woman to secure \$ worth of justice for five cents as it now is for a rich man to secure \$50,000 worth of justice for \$500.

THAT is a humorous yet pathetic bit of description which we note in the current *Atlantic*. "A Discord in Feathers" is strangely typical of the conditions of human life. The small tragedies in these bird lives tell a story big with meaning and remind us all too vividly of the men and women that yearn for objects on which to vent their ill-humor, and who grieve to see their patient mates happy, out of reach, and with tables spread even as bountifully as their own. Fortunately these viciously morbid souls are rare, but how many of us are there who, unconsciously, through our own spiritual blindness make unhappy the souls of our uncomplaining home-mates?

THE *Unitarian Herald* quotes from the Dean of Worcester who, speaking of the excommunication of the city people from the country, tells of a woman that "had not heard the wild birds sing for seven years." Another woman in Leeds said: "When I was a girl I hoped the time would come when I should see corn growing in the field, now I am a middle-aged woman and have given up all hope of seeing it." He matches these stories with those of two college boys of the city. One was able to recognize one tree in the forest, namely, the "Christmas tree." The other did not know how to eat honey in the comb because it had the shells on. These stories point to a lesson in theology. What is it?

IN one of our country Unity Clubs the study-class has been giving the winter to some of the short programmes printed in *UNITY*. First it spent four evenings on Emerson's two emancipation addresses of fifty years ago,—the "American Scholar," and the "Divinity School Address." Next, four evenings on George Eliot's "Spanish Gipsy," on the last evening casting and reading selected scenes. Next, four evenings on a dozen of Robert Browning's poems. And then four evenings on the Trial and Death of Socrates—the "Apology," "Crito," and "Phædo." From this winter's experience it would recommend these short "Master-piece" courses to other study-classes. Master-pieces, that is, great essays and poems, long enough to make thoughtful study necessary, short enough to give variety from month to month, and to make it possible for all the men and women, however busy, to read them. The plan seems to be good in all the three ways of goodness: (1) it involves the buying of three or four good books and noble home-readings,—this all around the class; and each subject opens a door into some great author who is likely to be visited again in consequence of this first visit; (2) the written papers, one or two a winter to each member, give two or three weeks of solitary hard study,—in which the leader may be able to help much by counsel and book-help. The

writers—few of them used to anything of the kind—groan, think they can't, go to work, work on their mettle, get greatly interested, and, when it is over, say, "It was a bit of genuine education." And (3) the conversations, almost always on the *morals* of the subjects, are so brisk and live that some of the members go home "to lie awake." We shall henceforth trust more in people's capacity for good talk, and shall look to the conversation as, on the whole, the most important part of Club work. We mean conversation with a leader and with definite aim.

THE *Kindergarten* is the name of a new monthly started in Chicago, thirty-two pages with covers. It is to be published by Alice B. Stockham & Co. The first number for May contains interesting material not only for kindergartners but for mothers, fathers and preachers. It can be had for \$2 a year and ordered from 161 LaSalle street, Chicago.

THE *Harper's Monthly* for May contains studies of Chicago and Denver, the latter an illustrated article, the former written by Charles Dudley Warner, after a careful study of many weeks on the ground. As to the intellectual life of Chicago he says: "It is not in every city that an equal number of busy men will give the time to this sort of intellectual recreation," referring to the Chicago Literary Club. He further says, "comparisons are very unsafe, but it is my impression that there is more love of books in Chicago than in New York society, and less of the critical *nil admirari* spirit than in Boston."

Do we, can we, realize the importance not only of giving the right books to our children, and to those whom we have under our charge, but also of choosing the right books for ourselves? Doctor Holmes once very truly said: "Society is a strong solution of books; it draws the virtue out of what is best worth reading, as hot water draws the strength of tea-leaves." How often, when going on a long journey, do we say: "Oh, I must have something to read. Almost anything to pass away the time will do." On the contrary nothing but the very best will do at any time; that is, the very best of its kind. And of the kind of book we need at any particular moment of life, only we ourselves are capable of judging.

IMITATING for our readers the position of the old colored woman who, unable to get beyond the outskirts of a large assembly, said she couldn't hear much—couldn't get very near the honey-pot, but she hoped "to get the drippings," we occasionally give our readers some of the unconscious, inspired bits that fall from unthinking lips within UNITY's precincts, so far removed from many of our readers. A liberal-minded apostle of the orthodox faith was, to use his own words, about to "knock the props from under the Unitarians." Whereupon a very quick-witted and earnest brother returned, "Then we'll take to our wings." Is it not the sweet virtue of our faith that it has broad wings ever ready plumed for the strong flight?

THE news-gatherer of the Chicago Women's Unitarian Association closed her monthly *resumé* at the last meeting, which was the last of the season, with the following words, which we are glad to make our own: "During the past season I have endeavored to give you in brief a summary of the news of the religious world. As far as condensation would permit I have used clippings instead of my own words. I have endeavored to hold before you the narrowness as well as the breadth of the times. The trend of things is toward the real gospel of Jesus. The Sermon on the Mount is the religion of the future church and not the extract of the lives of men whose views are tinctured by dyspepsia, disappointment and other blinding influences. The cry of heresy, I admit, still reverberates through the land, and men and women still have to suffer; still the prophets endure and protest and hold fast to their own

thought of God, hoping, trusting in the future and the final redemption from narrowness and bigotry of the human family; more and more we learn truly that

"All love greatens and glorifies
Till God is aglow, to the loving eyes,
In what was mere earth before."

The Christianity of the future will include not only the rights of men, but the duties of man to man and man to himself. The higher the thought of man, the larger the freedom of expression and the right of judgment, the more untrammelled the conscience, the more worshipful the heart, and the nobler the thought of God. The skylark does its fretting and scolding in the meadow below, but sings its matins on the upward wing; so with humanity, its work and its worries, its dogmas and its disputes belong to the earth-anchored souls. Like the skylark humanity sings its matins and vespers on the wing, and then the song is full of the sunshine of heavenly love, or twilight tranquility. To all free souls comes the light of divine life; 'tis only the poor, hampered, creed-bound, enslaved victim who is tortured by doubts and torn by fears, who longs to know but dares not investigate:

"There may be heaven; there must be hell;
Meantime there is our earth here—well."

This life of ours must be lived out, and a grave thoroughly earned before we have a right to settle back to merely singing hosannas; and with a life of earnest endeavor, of holy helpfulness, we shall ever find ourselves at one with the father and in harmony with all that is highest, best and truest in humanity."

A RECENT number of the *Methodist Advocate* says: "Our Sunday-school work needs special attention, and provision made for a better and wider development and a greater organic, literary and spiritual success. Our church's future depends not only on our holding our children, but also on their *moral training and spiritual culture*." This problem is continually cropping out in all denominations—the endeavor to keep up denominational lines in face of the onward sweep of unity, the watchword of to-day. Christianity is beginning to learn that "in union there is strength." Some day it may be able to discover with Emerson that "the broad ethics of Jesus were soon narrowed down to village theologies," and see that these "denominational lines" only fence the narrow theologies while the "broad ethics of Jesus" are too high, too all-pervasive to be hedged in by any man-drawn lines.

THE excellent audience which filled Central Music Hall, of this city, on Sunday evening last, received from Mrs. Ormiston Chant some suggestive thoughts which must make better those who carried them home. Who can estimate the good both to giver and receiver of a beneficent act? But we should broaden the topic. Not the "Duty of the Rich toward the Poor," but the duty of every man to his weaker brother should have been her theme. We can not too strongly emphasize the need of rapid transportation for the poor away from busy looms and dusty factories to green fields or at least happy homes. Free public baths also would be an incalculable blessing to the masses, as well as such sensible instruction for the daughters that plain food might be always palatable and wholesome. Free gymnasiums would doubtless conduce to the development of clear-minded and able-bodied men and women. But these vast though noble undertakings look far into the future, and meanwhile, why should we not, as Mrs. Chant suggests, open our art museums and pictures galleries on Sundays to the poor, who rarely, if ever, know the spiritual exaltation born of visions of the noble works of art? Why need we postpone the rare privilege of conveying, on some peaceful Sabbath, to another less favored one, the picture-message which may not be manifest to them without the aid of

our perhaps more accustomed eyes? And, above all, are there not very few among us who have not some cheerful Dickens story, some bit of helpful, hopeful reading which could be passed from one to another in the long line of the worthy poor, unable to gather rare volumes on book shelves of their own. How many of us will from this date establish in our own small circles free circulating libraries from which good books shall go forth on errands of mercy, accompanied with the kind word and friendly smile of encouragement? Many, we shall hope, and that Mrs. Chant's closing word may linger long with all of us—"Never be servile to the rich." Lofty character is the only wealth meriting genuflections of body or soul, if those be ever permissible.

We seek a church creedless but not aimless; a church that delights in truth and not in falsehood, that is made strong in the purposes of righteousness, that is made loyal by the warmth of love; that dares stand alone by the faith that is in it—faith in the infinite goodness of the Father of Souls, in the eternal sweep of his law, the all-sufficiency of his truth, the omnipresence of his love, and the omnipotence of his right. This creedless church, for which we work, believes in man as the child of infinite possibilities, born into an endless existence. It believes in reason, God's great gift to man; in worship as the gesture of the soul heavenward; in prayer as the wings upon which the soul would soar toward its ideal; in the church as the commonwealth of hearts, that enables men and women to discharge more fully their social relations, that serves to sharpen their intellectual life and to make more pointed the decisions of conscience. This church believes that the awful anguish of guilt and the sublime joys of innocence are realities more pressing to the human soul than any judgment day of the old theology, or any heaven and hell located in space. This church believes in the continuous creations of God; that he still works in the unfolding, but yet unfinished, universe. It believes that out of the blocks of time the rising walls of eternity are being shaped. It believes that by virtue of struggle and thought, trial, disappointment and sorrow, through valleys of doubt and caves of fear, along thorny roads, over cross-crowned heights, the children of men are being led up to the table-lands of unclouded light, of unhedged fellowship. It *believes* all this and more, and yet it is *creedless*, because it holds this great faith not as an exaction forced upon all, but as an inspiration sought by each. It is the testimony of the willing soul, not the test of fellowship imposed by a majority.

THE *Historical Record*, published by the Historical Society of Iowa, for April, contains as a leading paper a sketch of the life and services of Leonard Whitney, the first Unitarian minister of the church at Keokuk, one of the heroic war chaplains, who came to his death from the exposures and self-sacrificing labors on the battlefield of Pittsburg Landing. He was chaplain of the Eleventh Illinois Cavalry, of which Robert G. Ingersoll was colonel. Mr. Whitney's ministry at Keokuk was a remarkable one, though of short duration. It was his good fortune to count among his parishioners young men who in later years became men of national repute: Samuel F. Miller, George W. McCrary, W. W. Belknap, and men of no less nobility of character and scarcely less prominence in the line of work they chose for themselves, such as Col. C. H. Perry, Dr. Freeman Knowles, George Williams, E. H. Harrison, William Leighton, S. W. Tucker and others. Soon after his death Colonel Ingersoll wrote to the widow a letter from which we clip the following: "During the time he was with us he was almost constantly by the sick and wounded, and was as kind to them as though they had been his own children. At the battle of Shiloh he gave his blankets to the wounded, then slept upon the ground uncovered, with the chilling rain pouring upon him the whole dreary night, and at that

time, as I believe, laid the foundation for the disease that terminated his life. Permit me to say that I sympathize with you deeply in your irreparable loss. Generous men are not indigenous to this world. They are exotics from the skies. There is no such thing as being consoled for their loss. Their memory is worthy of and demands the bitterest of tears. And yet, believing as you do in the immortality of the soul, the dark cloud of grief now enveloping your heart, if not dissipated, will at least be adorned and glorified by the sweet bow of Hope." Last January, to Mr. Clute, the writer of the article from which we quote, Mr. Ingersoll wrote as follows: "It gives me great pleasure to write a few words in reference to the Rev. Leonard Whitney. He was one of the best, one of the purest, one of the noblest men I ever knew. He was in the highest sense a deeply religious man—that is to say, he lived in accordance with his ideal. There was about him neither cant nor hypocrisy. He did not pretend to be better than others, he wished only to make others better. While I knew him his entire time was occupied in doing good to others. He was a perpetual consolation to the sick and wounded,—an example for all. He won the respect of every man who knew him, and his influence was only good. He was a thorough believer in the religion of good works, and he lived in exact accordance with his belief. He as truly gave his life for his country, as though he had died on the field of battle." Chief Justice Miller in a long and tender letter to Mr. Clute thus alludes to the friendship existing between the colonel and the chaplain: "The circumstances attending Mr. Whitney's death constitute a tribute to the tenderness of his heart and the nobility of his character which must endear him to the memory of his friends as long as they live to remember anything. In the early part of the late civil war he was appointed by Colonel Robert G. Ingersoll as chaplain of his regiment, the Eleventh Illinois Cavalry. I do not stop here to make any criticism upon Colonel Ingersoll's religious principles, either then or now, but it seems probable that the friendship between him and Mr. Whitney may have been strengthened by the fact that at that day, over thirty years ago, each of them was aware that the other was struggling for light on the great subjects of religious thought. Whatever may be your opinion or mine in regard to Colonel Ingersoll's present opinions on those subjects, no one can deny the integrity of his character or the purity of his purposes in the course he pursues on that subject."

WHAT is so beautiful as a young-old man? The following tribute which Edward Hall, of Cambridge, paid to the young-old man, Dr. Cazneau Palfrey, brings vividly to our mind the cheerful and prophetic sympathy with which this father greeted us last summer in his own home; his abiding interest in our western work revealed itself in a boyish enthusiasm. He had just been reading reports of our Western Conference and was delighted with the outcome. "I tell them," he said, "that things are fixed as nearly right as they get fixed in this world by your last meeting. Keep right on now and carry on the work you have so well begun." That hand-grasp of eighty has cheered us for many months. It is an inspiration to us now. It moves us to add our word of tribute and gratitude to the more excellent word of Mr. Hall: "Such an old age as I have been describing, or seeking most inadequately to portray, has finished its course among us since last we met together here. Would that the story of that life could be so told that every one could see its beauty and its dignity. Would that all might have known its sweetness of spirit, its gentleness, its transparent simplicity of heart. Would that all might have known something of its holiness. Would that all could have seen the firmness of his religious trust, the breadth and generosity of his sympathies, the perfect liberality of his faith. While keeping alive among us the traditions of earlier days, and memories of a noble circle of

venerated names, he held in affectionate interest the younger laborers in the field where he had toiled so faithfully and so long, and entered without misgivings into the fresh thought and problems of the hour. A rare privilege it was to watch his declining years, and gather wisdom and good cheer from his revered companionship; a rare privilege to witness an old age which kept its youthful feelings so warm, which dwelt so happily in the holy memories of the past and sublime visions of the future, and which bore so loyally to the end the impress of its sacred calling. Among those who have left the ranks of our ministry in these later years, many of them most widely and honorably known, there has been no purer and freer spirit than that which has just taken its departure from among us."

MATTHEW ARNOLD.

It is not as an interpreter of other men's writings that Matthew Arnold has impressed himself most forcibly upon his age but as a preacher of righteousness, a teacher of religion. He has always put a large part of *himself* into his interpretations of other people's writings, the Bible not excepted. "Literature and Dogma," "Culture and Anarchy," "St. Paul and Protestantism," and "God and the Bible" are books that have given to the last twenty years some of the most suggestive and irrepressible religious phrases and ideas. The theologian necessarily speaks to a limited class, his writings are apt to smell of the lexicon and be burdened with the technicalities of the library. The preacher, though he rise above denominational prejudices, is seldom able to send his sermon much beyond his own sectarian enclosure. But letters are universal. Literature knows no denominational lines but appeals to all classes and all ages. So, when Matthew Arnold takes up the Bible and studies it in the same light as he studied Homer, and tries to interpret Jesus in the same spirit that he interprets Marcus Aurelius, he does his work in such way that men of all denominations are bound to read, and those of ordinary intelligence are bound to understand. Matthew Arnold was a teacher of religion none the less because he was also the great apostle of culture. Culture to him did not mean college lore or classic learning, but "the power to estimate the proportions and relations in what we read." It is "sweetness and light," "belief in right reason."

But Matthew Arnold had his limitations, easily recognized, and stated by none so clearly as by himself. He was a teacher but scarcely a prophet. On that account his death is regretted everywhere, yet but few tears fall upon his bier. He was the poet of transition. He recoiled from what was narrow and base in the old with almost Carlylean vigor, but did not reach with equal grasp the new. What was a perpetual stream in Emerson was an intermittent spring in Arnold. Two of his most sympathetic and religious poems are inspired by Obermann, the work of the shy Frenchman who asked that upon his tomb might be inscribed the words,

"Eternity! Be thou my refuge."

There is something of a feeling that this is a forlorn day for the thinker running through most of Matthew Arnold's writings. We think of two causes that will account at least partly for this.

First. He was somewhat blinded by his books. He saw but little beyond what his studies taught him. Those who do much continuous writing are often afflicted with a lameness known to physicians as "pen paralysis." This disease has its spiritual counterpart. Too much writing and too little contact with humanity bring paralysis of will and heart. The "Philistines" of England, against whom Matthew Arnold threw the weight of his denunciation, had he sought closer, might have revealed to him some "sweet-

ness and light" which even his cultured "remnant" may have missed.

Second. A second reason may be found in the fact that he failed to carry his intellectual conclusions into action. For many years Mr. Arnold was the friend, parishioner and constant listener of Stopford Brooke, the biographer of Frederick W. Robertson, the seer of the English church. But when Mr. Brooke, coming clearly into the convictions concerning the Bible, miracles and the nature of Jesus taught more clearly by Matthew Arnold than any one else, manfully withdrew from the Established church because he saw that such convictions were in direct opposition to the fundamental tenets of that church, and cast his lot with the heretical Unitarians, Mr. Arnold gave up his pew and staid with the "Establishment," the teachings of which he had done so much to annul and stultify. He could combat its theology but he could not quite give up the prestige, pomp, associations and the impressive aesthetics of the powerful institution. We do not blame Matthew Arnold for loving the traditions of the English church, for respecting its history and enjoying its cathedrals and rejoicing in its liturgies, so far as they did not offend his critical judgments and the rational demands of this century, which no one understood better than did Matthew Arnold himself. But we do say that when this poet glorifies the abstract "Remnant" and deliberately chooses to stand with the concrete *majority* we find one secret of that quality of his character illustrated by one of his favorite phrases "vast debility." In religion, if nowhere else, the easiest road is always the hardest road. When the slightest insult is offered to either head or heart in your church relationship, then the splendid building is all the more a prison, cushioned pews become very uncomfortable, artistic quartettes and lovely choirs of surpliced boys, which form the sugar-coating to so many bitter theological pills, will neither soothe nor inspire you. We heard the other day of a woman who said, "I suppose in my heart I am a good Unitarian but I can not leave the Episcopal church." And so to make more valid her right to stay or more effectually to hoodwink her own heart she threw herself more vigorously into the bell and candle, the soup and Bible mission business of her church. But if she can not leave the Episcopal church, the Episcopal church will surely leave her a lonely Pickwickian worshiper at the shrine that has no blessing save for devout sincerity and sincere devoutness. Carlyle and Matthew Arnold had much in common, but Carlyle had the grim courage of his convictions that enabled him to follow them to their lonely conclusions. So we read Carlyle with flushed cheek and bated breath, our hearts throbbing with emotions; while we read the sentences of Matthew Arnold, better balanced in thought and form, with a slight sinking at the heart and a distrust in the head.

But we will not forget the excellencies of Arnold. We would not divert from the just fame of the noble writings of this notable teacher. High was the work of this great emancipator of the intellect. He was at least the prophet of "lucidity," and we believe that his very limitations sprung out of nobleness. His clinging to the Established church was loyalty to the dream that is itself a religious reality in all prophecy. With the strange ignoring of the actual that is always a danger with a man of letters, the Established church of England was to Matthew Arnold "simply a great national society for the promotion of goodness," a church large enough to include all churches; a church whose real business was to make "progress in peace and grace," one that would open itself to the "glow of the true ideal of the Christian gospel by fidelity to reason," by placing the "stress of its religion on goodness, by cultivating grace and peace and thus inspiring an attachment that would last as long as the nation should last."

Matthew Arnold saw clearly that the thirty-nine Articles were "Articles of Peace,"—i.e., "articles drawn up with

the studied design of being vague and loose, and consequently scientifically and metaphysically were worthless." The readiness to put a lax sense on subscriptions to these Articles he regarded as a proof of the same disposition of mind. Alas! that he should not see that the same reasons that make them scientifically and metaphysically worthless render them also morally and spiritually worthless, aye, worse than worthless, damning because they breed confusion and laxness here as there.

But blessed, ever blessed is the dream of Matthew Arnold of a church that will be inclusive of all good, whose only business will be the "*promotion of goodness*," a church that will make schism impossible by making it unnecessary, because in promoting goodness it will foster variety, invention, sincerity, progress. Towards such a church we believe the world sweeps to-day. When in the far-off future humanity rises to a realization of the truth taught by Martineau in his late great work, and beginning to be grasped by the religious of all names—that *morality is the foundation of religion*—then there will come the true union of church and state; and churches will be fostered by common consent, as schools and art museums are now. Indeed, it will be hard to speak of these as separate interests, for they will so flow together. For this common church, this universal church, we labor and pray. But the new wine must needs be held in new bottles, nay, that is too mechanical a figure. This *new life* must clothe itself with a *new body*, not out of the tattered and weather-beaten shreds of any *one organization*, but out of the emancipated spirit of all denominations. Not upon the doctrines, nay, not upon the present truths under any one name nor under all names; but upon the thirst for truth, the hunger for righteousness, the divine passion for love, generated under all names and in all sects, will come that dream church of Arnold's; that hospitable home of the spirit judged, as Arnold claims all churches should be, not by the *letter* of a written constitution, but by the *spirit* of their noblest men. It is coming! It ought to come here in America sooner than in any other part of the globe, because here are the cosmopolitan elements seething in their greatest plasticity; and, if in America, the less trammelled west should prove the most genial climate in which this tree of the spirit may bud and put forth its earliest bloom. Whatever may be said of the spiritual life of our western churches, let it be confidently said that it is more fraternal than any sect or creed-based church. There is not a church, from the Roman Catholic to the Unitarian or the Universalist, but that is too small and too narrow for its constituency. Every one of these names press and pinch somewhere the growing life of men and women. We believe, then, in the need of a broad church, and cherish the faith in an inclusive religion, a church that will in fact be "*a society for the promotion of goodness*," from which no good thing can be excluded, and a line anywhere would be an offence to its spirit, because it is to be the Church of the Boundless God, the *Church of Man*, unqualified, unrestricted; not the Church of All Saints, but the Church of All Souls. Nobler is the man who dreams of this church and dies with nothing but a dream to offer than he who dots a continent with Gothic spires dedicated to a partial God and consecrated to the uses of a fractional humanity, or he who wisely serves a denomination that is to be strengthened by exclusions. Let us work by such lines as appear to us most wise with a sincerity like that of Matthew Arnold for our common dream—our dream, God's actuality. He never has limited His providence by a form, or granted His benedictions by doctrinal tests, or marked His chosen ones by dogmatic names.

"See! In the rocks of the world
Marches the host of mankind,
A feeble, wavering line.
Where are they tending?—A God
Marshall'd them, gave them their goal.

Ah, but the way is so long,
Years they have been in the wild,
Sore thirst plagues them, the rocks
Rising all around, overawe;
Factions divide them, their host
Threatens to break, to dissolve,—
Ah, keep, keep them combined
Else of the myriads who fill
That army, not one shall arrive;
Sole they shall stray; on the rocks
Batter forever in vain,
Die one by one in the waste."

Then let us

"Fill up the gaps in our files,
Strengthen the wavering line,
'Stablish, continue our march,
On to the bound of the waste,
On, to the City of God."

CONTRIBUTED.

LITTLE PAUL.

The Earth turns back her coverlet,
Grown softly green in April showers,
And folds the darling baby close—
The sweetest bud of all her flowers.

And laughs with song of merry birds,
And sun and breeze and lambkin's play
Because she thinks,—the selfish Earth,
That she has won the babe away.

Away from deathless mother-love,
Its speechless prayer and wordless woe,
And proudly to her breasts she clasps
The lovely, dimpled form of snow.

Ah selfish Earth! the form is yours,
But not the light of baby's eyes!
Not the young soul that hitherward
Strayed, for a time, from Paradise!

As free as light the baby lives,
God's boundless love about him thrown,
And soon or late, some happy day
The aching heart shall clasp its own.

EMILY H. LELAND.

HELENA VALLEY, April 20, 1888.

THE IDEAL CHURCH.

In handling this subject perhaps it would be well first to treat of the necessity for the church; then upon what basis it must rest, or the foundations; then, the methods of conducting it. Church architecture stands closely related to the work of the church, but we are in danger of branching out beyond proper limits.

To begin with the necessity, why have any church at all? A very large proportion, perhaps it were better to say a growing *proportion* of the population of all civilized lands, find it possible to live *outside* the church, and judge that for themselves they live their lives more *worthily* for being thus unchurched. They look upon the stained glass windows and cushioned seats, the organ and the frescoed walls as manifest tokens of a spirit that seeks *not* the general good. "Here hypocritic piety piles up its wealth, so that it may enjoy the luxury and escape the tax-gatherer." Is the God of the universe any nearer to those in *there* than to us out *here*? Perhaps for some of those inside the church it is mainly an institution for occupying the leisure hours of Sunday. When they have listened to preacher and choir and have gossiped at the door, the week's work for the church is done. *Why* is the *new* church built? There are plenty now that are empty all the week, and only half filled on Sundays—they all have the same Bible, why separate? There is a difference, to be sure, in name, yet what

is that but the difference betwixt tweedledum and tweedledee? The new building is an index of the wealth of the congregation, and sometimes of its ability to borrow, though now it is a growing thought in the churches all around us not to dedicate the new building until it is entirely paid for. "Habitual attendance on church services, or even church membership, as it is called, affords no assurance of improvement in character or of advance in the religious life."

When those who stand outside of the church actual see such lines in strongest light, are not we who seek the church ideal justified in beginning our quest by asking, Why have a church? Certainly nothing can be more fruitless in speculations relating to society than a mere abstract ideal, formed without reference to positive conditions, to practical needs, "and to actual desires." Along what lines is it possible to form the ideal of to-day, so that it may become the actual of to-morrow? The value of a church is not that it brings a man nearer to the immanent God, or God nearer to man. If a man can not see God manifest when outside of the church organization, he will make poor progress when inside; but the church can bring the man nearer to his fellow in organized effort "to do good and get good and to grow better," inspiring and regulating active efforts for the improvement of man.

A word about ideals. A thing must have come within the range of the mental vision and be seen to be desirable before it can become an ideal. The ideal pertains to the individual. That which inspires one to effort, another may possess, and another may despise. The liberty that we value is looked upon by others as a device of the devil which will bring the short-sighted enemies of God to destruction.

Thus, there may be many ideal churches. There is room for them, all the way from barbarism to those triumphs of mankind in the good time coming which are yet undreamed of. In the details of their working out, these ideals will differ each from the other; and only he who stands on the mountain top can see that even in their most general statement they have anything in common. This year's leaf was involved in last year's bud, and both were wrapped up in some potential form in the acorn of one hundred years ago; yet he who looked upon the acorn would have had hard work to see either this leaf or that bud. So, what is evolved in the later must have been involved in the earlier church, though we see it not.

In my thought I see a mountain whose sides are furrowed with ravines, and on each intervening ridge is a path which marks the ground over which some race has struggled up from barbarism; and far up on each of these pathways stands a temple,—all various in form, but good to look upon,—and to the climber from the valley each stands as an inspiration. Legends like this stand boldly out: "Take fast hold on the truth; bind it about thy neck; write it on the tables of thy heart!" But that which is already attained is no longer the object of effort, no longer an inspiring ideal; and these temples were all alike in this one respect—that if one would go farther up the mountain there was no door. To the right and to the left yawned the gulfs which separated nation from nation; and in front stood the temple wall which ever grew higher and higher, for each generation added a stone. Only those who were cast out, and lived to climb up on the other side of the wall were able to go on toward the universal brotherhood. Farther up there are new churches on some vantage ground along the way. Men said—the old temple was built on too low ground; much has been attained since then; 'our present position has in it much to inspire, and is withal easy to defend, let us build here. But ever the old plan recurred—the openings were all toward the valley. Cross and rack and fagot were in each case prepared for those who would cast reproach upon their church by declaring that there was any-

thing more and better beyond. This experience has been repeated so uniformly that earnest men are saying: Better have no churches at all, since those we have stand so much in the way of progress. In these last days a few earnest souls have bethought them of the church of the "Wayside Inn," with open door and good cheer for those who come, and the helping hand for those who go where truth shall be sought and accepted for its own sake.

In some of the churches about us we see evidences that if there is not soon provided a door by which those who wish may go out from them without going downward there will be cleavage, and a part will take up a new position while the remnant will be left to repair the old walls. We rejoice at this, not on account of the separation, but because by this means a freer ideal may gain acceptance. By the work of our hands our ideals are becoming real, and we rejoice; not because our present methods are the best that can be, but because "the church of the future is not to be moulded with set purpose." It is to be "The continually renewed product of the new thoughts and wills of each new generation." Our thought has conceived of a church for all; "with scope wide enough to embrace, and methods various enough to employ the most enlightened and the least enlightened members of the community; the most religious, and the least religious, the philosopher and the skeptic no less than the ignorant and the superstitious."

"A church existing as a natural human fellowship, its members bound together simply by the spiritual tie of devotion to the highest good that each is capable of recognizing; claiming no authority, whether original or derived; with no test of membership but that of interest in the common good; with no limits short of those of the community itself; organized so as to combine most effectively the separate good-will and the scattered efforts of its members;—such a church would appear to be an instrumentality by which society may accomplish those ends which lie without the province of its constitutional government, and which the spontaneous efforts of individuals are incompetent to reach."—(Prof. Charles Eliot Norton, in *North American Review*.)

MARY R. C. BOUTON.

BRAINS.

The interesting account of the Woman's International Council, in a recent number of *UNITY*, was read with great satisfaction. But on reaching the last sentence about that book to be "written on 'Brains' which will convince the brethren," etc., I am reminded of a three-minute talk given by Mr. Hunting to a Sunday-school one morning. He told the children that before a book is written it has to be *made*, and that they were each making a book day by day, page by page, in the kind of life they lived. That book on "Brains" is now first being *made* year by year in the only way possible,—namely, by *living* it as a self-evident fact. It is slow work, making so great a book under such long-crystallized opposing conditions, but since every woman in Christendom has a hand in it,—yes, and brains in it—whether she knows it or not, just by virtue of the life she lives or the death she dies, the material for that book is steadily gathering in force and potency. It is neither necessary nor desirable that brain should be always of the same quality, to deserve the honor of being called such. Neither need there be sex-line limits to the term. Both men and women are open for improvement, we trust, in the matter of brain, and this improvement is largely advanced by means of the mutual interchange of free, religious, universal thought and life. It is a mistake to think this interchange unsexes the sexes, rather, it rounds and ennobles both, provided the freedom of thought and life is religious—in a broad, true, golden rule sense. It is not so much consequence whether or not that book is ever written, if only men and women keep on *making* it.

E. T. L.

THE UNITY CLUB.

DEAR UNITY—The Religio-Scientific Association of Iowa City has recently been having some interesting discussions on the topic, "What and How to Read." As a finale to such discussion, the members and friends have been asked to express their opinions as to the best "library of ten books." Here are ten representative lists:

PROF. M. B. ANDERSON, chair of English literature, Iowa State University: Homers' Odyssey, Aeschylus' Agamemnon, Dante's Comedia Divina, Cervantes' Don Quixote, Shakespeare, Paradise Lost, Moliere's Misanthrope, Goethe's Faust, Hugo's Legend of the Century, The Ring and the Book.

PROF. E. R. NICHOLS: Bible, Shakespeare, Burke's Speeches, Spencer's Principles of Philosophy, David Copperfield, Fiske's Cosmic Philosophy, Wordsworth's Poems, Daniel Deronda, Robinson Crusoe, Les Miserables.

MRS. BAKER: Bible, Shakespeare, Plato's Republic, Webster's Dictionary, Emerson's Essays, Lives of Musicians, Carlyle's Hero Worship, Tennyson's Poems, Middlemarch, Universal Biography.

MRS. CLUTE: Bible, Emerson's Essays, Sartor Resartus, Mill on the Floss, Toilers of the Sea, Tale of Two Cities, Marble Faun, Origin of Species, Longfellow's Poems, Morris' Earthly Paradise.

F. B. TRACY: Shakespeare, Bible, Goethe's Faust, Plato's Apology, Substance and Show, Mill on the Floss, Emerson's Essays, Ben Hur, Lorna Doone, Les Miserables.

MISS AMY CAVANAGH: Bible for Learners, Shakespeare, Longfellow's Poems, History European Morals, Miss Martineau's Autobiography, Romola, Daniel Deronda, Channing's Sermons, Emerson's Essays, My Scrap Book.

A. B. NOBLE: Homer, Dante, Goethe, Shakespeare, Browning, Middlemarch, Bible, Emerson's Essays, Stones of Venice, Cosmic Philosophy.

REV. ARTHUR BEAVIS: Bible, Shakespeare, Emerson's Essays, Bacon's Essays, Inman's Ancient and Modern Faiths, The Hundred Greatest Men, Les Miserables, Romola, Burton's Anatomy of Melancholy, Dictionary of Science.

The following lists are of interest as showing the tendency of the minds of our boys and girls. The compilers of these two lists have reached the age of fourteen years:

LUCY CLUTE: Bible, Webster's Dictionary, History of the World, A Work on Botany and Zoölogy, Wendell Phillips' Speeches, Universal Biography, Lorna Doone, Romola, Nicholas Nickleby, Lowell's Poems.

EDDIE WILSON: Bible, Webster's Dictionary, Life of P. T. Barnum, Arabian Nights, Gulliver's Travels, Baron Munchausen, Robinson Crusoe, Don Quixote, Wood's Natural History, Swiss Family Robinson.

THE HOME.

OAKLAND.

IV.

At the close of a pleasant day in the latter part of March, when little portions of bare ground, broad sheets of thin ice, and great patches of crisply crusted snow lay all about the house, Will, Deane and little Paul threw open the sitting-room window to revel in the damp spring air. Suddenly Deane bumped his head, knocking the bottom from the bird-cage, and the bird flew into the world unhindered.

Little Paul ran to mamma who was still sitting at the supper table with Dan and Olive, shouting:

"The bird is out! The bird is out! Come, mamma, quick! The bird has gone out the window!"

Everybody ran to the rescue. But so many feet crushing through the snow on all sides sent the yellow canary swiftly tripping and flitting across the yard, around the corner, and in spite of the sharp eyes fixed upon him, out of sight. Everybody followed, looked and stopped. Then a search

was begun in all directions. But the twilight was falling fast and soon the baffled seekers returned to the spot where the bird had disappeared from view, this being the common center of operations.

Almost every day, after Mrs. Franklin had given the bird his fresh seed and a clean paper in his cage, she had called, "Sweet! Sweet!" to him, feeling that he loved to answer her as an expression of his thanks. Perhaps he would answer her now, and thus guide them toward him. So she called, "Sweet! Sweet!" and the bird-voice came in response. But Will thought him here, and Mrs. Franklin there. Dan had gone for a lantern, and Olive for a shawl. Deane was shivering from head to foot, notwithstanding his effort to keep his frame still. And little Paul was bringing the empty cage to mamma. The hurried hunt made along the fence, in the trees, over the drifts, and across little patches of brown grass, where the ground seemed like a wet sponge, was not successful. Nor would the canary answer again.

Soon Mr. Franklin arrived home from Aunt Fannie's with the other children. The night air was very penetrating, and since it was useless to seek longer, the cage, a lonely, deserted tenement now, was hung on a twig overhead in the faint hope that if the canary survived the night, he would find and recognize his little home in the morning. He was just a tiny creature; but how desolate the whole house seemed because he was gone!

At the first gray peep of day, Mr. and Mrs. Franklin dressed warmly, for the weather had grown colder, and went to look for the bird again.

"Sweet! Sweet!" called Mrs. Franklin. A bird chirped and surely it was the canary! Still Mr. Franklin sought for it in vain.

"Sweet! Sweet!" and a bird answered again, but the chirp was not so familiar.

"Sweet! Sweet!" "Chirp! Chirp!" "Sweet! Sweet!" "Chirp! Chirp!" Behold there were little birds in russet coats on all sides! Who would have dreamed there were half so many in the vicinity of Oakland! And snow was sifting and driving through the air from the northeast like a regular blizzard, too.

"Sweet! Sweet! Sweet!" "Chirp!" Every now and then a note would come which seemed more natural than the rest, and M. Franklin would take a circuit over the fence and through the orchard, or across the road into the field, while Mrs. Franklin scanned the leafless branches of the trees in the yard, and the frozen ground beneath them. But no little songster in yellow feathers greeted the eye.

The air was growing every moment more and more icy, and more and more bewilderingly full of little chirping wild birds. Thoroughly benumbed with cold and blinded by the storm, Mr. and Mrs. Franklin began to despair. But there came to mind the parable of the lost sheep with the Universalist emphasis upon the fact that the shepherd sought for it "until it was found," inspiring them with new courage.

"Sweet! Sweet!" "Chirp!" "Sweet! Sweet! Sweet!" "Chirp! Chirp!" By and by a little note startlingly near and familiar, but disconsolate, as if it were positively the last that would be attempted, reached their ears, and close beside them, on a bit of bare ground under a low bush, they discovered the wee thing that they had been looking for so long. It knew its cage immediately, and hopped into it with very little hesitation. Then the children, who had been looking out of the window from the very first, raised a glad cry.

"They've got the bird! They've got the bird! They've got the bird!"

And notwithstanding Olive had kept the breakfast waiting some time already, there was a genuine thanksgiving celebrated, and in the most natural and spontaneous manner possible, too, before anybody thought of sitting down to eat.

MINNIE STEBBINS SAVAGE.

UNITY.

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Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

NOTES FROM THE FIELD.

Boston.—Rev. James F. Clarke will soon again preach in his pulpit. His health is so precarious that both he and his parish are seriously consulting on the need of a colleague.

—Plans for anniversary week in Boston are closing up. A large delegation from western churches is cordially invited to participate in the business and to stimulate the enthusiasm of the week.

—Photographs of the prominent Unitarian ministers may be bought at the A. U. A. rooms, mostly cabinet-size.

—The latest form of missionary work is the purchase of the yacht "Pilgrim" by the Congregational Sunday-school Society for the Atlantic Coast Sunday-school Mission, to be used on the Northern coast, beginning in Maine, during the summer, and on the Southern coast in winter. The purchase money was mainly contributed by pupils of New England Sunday-schools. The yacht lies at one of our wharves, open to visitors, at the same moorings the missionary brig "Morning Star" received thousands of visiting contributors a few years since.

—The National Bureau of Unity Clubs has planned an enthusiastic annual meeting with annual report in Channing Hall, and a public endorsement meeting in the church of its president, Dr. Hale, in anniversary week, as well as exercises at the Weir's Grove meeting in July.

Minnesota Unitarian Conference.—This conference, but six months old, held an earnest session in Sioux Falls, Dak., April 25 and 26. Ministers and delegates were present from St. Paul, St. Cloud, Minneapolis, Luverne, Sioux City, Rock Rapids, Chicago and Boston. The introductory service was the dedication of All Souls church, of which Miss C. J. Bartlett is the minister. Mr. Effinger preached the sermon. Mr. Batchelor gave a short address. Four new members were welcomed by the pastor. The dedication service was the same as that used by Mr. Jones in the dedication of All Souls church, Chicago, and the prayer of dedication was by Mr. Crothers of St. Paul. We shall publish a fuller report of these meetings next week. It is a great satisfaction to have this young conference start out so vigorously and with an evident purpose to push its missionary work in all directions. The chairman pro tem, Mr. J. D. Ludden, of St. Paul, has

the work greatly at heart and is a generous helper.

Chicago.—Mr. Utter led the teachers' meeting last Monday. The lesson turned wholly upon the widow's two mites and the relative duties of rich and poor. Do the wealthy give to the causes of religion and charity in proportion to their wealth as much as the honest poor give? Should they? What are the limitations to the right of hoarding? Has a man a moral right to all he can get under existing laws of trade and speculation?

—Judge Tuley, among the many other good things that he is constantly doing, has instituted a most commendable reform in his court. Henceforth the curious and prurient attendance of women upon his divorce trials is prohibited, and only necessary witnesses are admitted.

California.—Things never looked so hopeful for the liberal cause in California as at the present time. Mr. Clute has taken up the work at Pomona and San Bernardino with great promise. The work is also resumed at San Jose. Mr. Wendt's movement at Oakland has been compelled to seek larger quarters pending the completion of their new church, towards which \$15,000 have been subscribed. The induction of Horace Davis as president of the California University is also a significant event in the history and interest of liberal things in the state.

Scandinavia in America.—A recent number of the Minneapolis *Spectator* devotes four illustrated pages to Norsemen in America and their prominent representatives in the northwest, among which we find the face and story of Kristofer Jansen, whose church in Minneapolis is spoken of as the Nazareth Unitarian church. He is mentioned as a man of remarkable literary genius, a prolific writer whose books number from twenty-five to thirty volumes, including prose and poetry, novels, dramas, hymns, books of travel and geology.

Meadville, Pa.—S. B. Kanda, a Japanese student just from San Francisco, has joined the theological school, which makes thirty-seven names upon its roll for 1887-88.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, May 6, services at 11 A. M.; 7:30 P. M., Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, May 6, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, May 6, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, May 6, services at 11 A. M.; subject, May-Day. Monday evening, George Eliot section of Unity Club; Tuesday evening, Philosophy Section; Browning section, Friday, 4 P. M.; Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, May 6, services at 10:45 A. M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, May 7, at noon. Rev. Mr. Jones will lead.

DRESS REFORM—Mrs. Jenness Miller, of New York, is to give a lecture on Physical Culture and Correct Dress, with illustrations of garments, at All Souls Church, Saturday, May 12, 2 P. M. Admission, 50 cents.

PROGRAMME OF THE WESTERN UNITARIAN CONFERENCE.

Thirty-fourth Annual Session.

Tuesday, May 15.

10 A. M. Meeting of Directors of the Conference at Headquarters.

[The Ministers' Alliance.—This organization will lunch at the Tremont House at 1 P. M., May 15. All ministers in attendance upon the Conference are invited to join.]

8 P. M. Sermon. Milton J. Miller, Genesee, Ill.

Wednesday, May 16.

9 A. M. Devotional Meeting led by S. M. Crothers, St. Paul, Minn.

10 A. M. Business Session of the Conference.

President's Opening Address. Reports of Secretary and Treasurer. General Business.

11:30 A. M. Paper: How shall we man our Missionary Posts? Eliza T. Wilkes, Sioux Falls, Dak.

12:30 Intermission.

2 to 3:30 P. M. Western Sunday School Society. In charge of J. V. Blake, President.

1. Reports of Officers.

2. Discussion.—A Normal School in Morals and Religion. Introduced by Jenkin Lloyd Jones.

3. Election of Officers.

President Shorey in the chair.

3:30 P. M. The Claim upon us of the Mission Fields.

In India—The Pundita Ramabai Mission in behalf of Woman's Education, by Emma Endicott Marean, Chicago.

In Japan—The Mission of Inquiry in charge of A. M. Kapp, by Mr. K. Sugimoto, Japanese Student at Ann Arbor, Mich.

In Montana—The Mission of Civilization (The Crow Indian School) by Kate Gannett Wells.

At Home—The Post Office Mission and the Sunday Circle, by Arthur M. Judy, Discussion.

- 5 P. M. Intermission.
 8 P. M. Fifty Years of Emerson, 1838-1888. A Commemoration by the Western Unitarian Conference. In the First M. E. church, corner Clark and Washington streets.
 I. Organ Voluntary.
 II. Hymn. "In Lonely Vigil." Frederick L. Hosmer.
 III. Prayer, J. Coleman Adams.
 IV. Responsive Readings from Emerson, selected by John R. Effinger.
 V. Emerson the Man, Jenkin Lloyd Jones.
 VI. Great Sentences from Emerson. The Audience.
 VII. Emerson the Worshiper. Frank W. Gunsaulus.
 VIII. Hymn: Victory, adapted from Emerson's "Voluntaries"
 IX. Emerson the Prophet. Fifty years of Influence. William C. Gannett.
 X. Song. "The Crowning Day is Coming."
 XI. Poem: "Cambridge, July 15, 1838." John W. Chadwick.
 XII. Hymn: "The Soul's Prophecy."
 XIII. Benediction.

[A special programme of the evening will be printed.]

Thursday, 17.

- 9 A. M. Devotional meeting led by Chester Covell.
 10 A. M. Paper. Moral Education in the Public Schools. George P. Brown. Discussion.
 11:15 A. M. Paper. The Relation of Literature to a Child's Education. Mary E. Burt. Discussion led by Mrs. L. W. Learned.
 12:30 Intermission.
 2 P. M. Paper. The Actual Roots of Religion in Human Nature.—Does Religion mean more or less as Modern Thought discards the Creeds? Henry Doty Maxson. Discussion led by Rabbi Hirsch.
 3:30 P. M. Business Session.
 5 P. M. Intermission.
 8 P. M. Platform meeting in the First M. E. Church, corner Clark and Washington streets. Subject for discussion, THE POSSIBLE AMERICAN CHURCH. D. L. Shorey, President of the Conference, will make the opening remarks, after which David Swing will take the chair. Addresses will be made by the chairman, Samuel G. Smith, M. D. Shutter, J. C. F. Grumbine and Henry W. Thomas.

WOMEN'S WESTERN UNITARIAN CONFERENCE. Seventh annual session.

Tuesday, May 15.

- 2 P. M. Devotional meeting led by Rev. Eliza T. Wilkes, Sioux Falls, Dak. President's Address. Reports of Secretary and Treasurer. Religious Study Classes, by Mrs. J. C. Learned, St. Louis, Mo.
 3 P. M. Address by Mrs. Kate Gannett Wells, Boston, upon "Need of Religion rather than of Special Legislation." Report of Unitarian Women's Work on the Pacific Coast. Address by the delegate of the Women's Auxiliary Conference.
 4 P. M. Post Office Mission Talk, led by Miss F. Le Baron, Elgin, Ill. Co-operation, Organization, Advertising, Reporting, Post Office Mission Fund, how raised and expended. The Lesson of the International Council of Women at Washington, by Mrs. J. R. Effinger, Chicago. Election of Officers.

PROGRAMME OF THE IOWA UNITARIAN CONFERENCE.

Wednesday, May 9th.

- 7:30 P. M. Address of Welcome. Response. Sermon. Rev. W. C. Gannett, Hinsdale, Ill. Reception to the Delegates.

Thursday, May 10th.

- 9:00 A. M. Devotional Meeting. Rev. W. C. Gannett, Hinsdale, Ill.
 9:30 A. M. Business Session.
 1. Reading of Minutes.
 2. Appointing of Committees.
 3. Reports: Secretary, Rev. Arthur M. Judy, Davenport. Treasurer, Wm. H. Fleming, Des Moines. State Work, Rev. Oscar Clute, Iowa City.
 4. Introduction of New Business.
 11:00 A. M. Post Office Mission Session. Short Address. Committee of the Whole.
 2:00 P. M. Sunday-school Session. Report of State Secretary, Rev. Carrie J. Bartlett, Sioux Falls, D.T. Object of the Sunday School. Rev. Marlon Murdock, Humboldt. Lessons from Outlines and Charts, Kate Gannett Wells, Boston, Mass., and Mary V. Taft, Humboldt.
 4:00 P. M. Papers. Neglected Fields of Christian Work, Rev. H. D. Stevens, Moline. New Methods of Prison Reform, Rev. S. S. Hunting, Des Moines.

- 5:00 P. M. Business Session.
 7:30 P. M. Sermon, Rev. Mary A. Safford, Sioux City.

Friday, May 11th.

- 9:00 A. M. Devotional Meeting, Rev. Ida C. Hultin, Des Moines.
 9:30 A. M. Introduction of New Business. Paper, Mrs. Nettie P. Fox, Des Moines.
 10:00 A. M. Unity Club Session. Their Relation to Religious Life, Rev. Arthur Beavis, Iowa City. Discussion. Reports for Unity Club: Secretary for the West, Eleanor E. Gordon, Sioux City. State Secretary, Geo. S. Garfield.

- 11:30 A. M. Business Session.
 2:00 P. M. Papers. Comparison of Drummond's "Natural Law in the Spiritual World" with Powell's "Our Heredity from God," Eleanor E. Gordon, Sioux City. Discussion.
 3:00 P. M. "Dissolution in Evolution," Celia P. Woolley, Chicago, Ill. Discussion.
 4:00 P. M. Manual Training in the Public Schools. Prof. W. S. Mack, Moline.
 5:00 P. M. Business Session.
 7:30 P. M. Sermon, Rev. George Batchelor, Boston, Mass.

Saturday, May 12th.

Executive Sessions.

The Spring Meeting of the Wisconsin Conference of Unitarian and Independent Societies will be held at Janesville, May 22-24, 1888. Rev. George Batchelor will preach the Opening Sermon at All Souls church, Tuesday evening, May 22. The people of All Souls church extend a cordial invitation to delegates from other churches and to all persons who may be interested in the conference.

T. B. FORBUSH, President.

J. H. CROOKER, Secretary.

WILLIAM M. SALTER will make lecture engagements for the month of June. Address 516 North avenue, Chicago.

Need of a Spring Medicine.

With a large majority of people some kind of a spring medicine is absolutely necessary, because when the season begins to change and the warmer days come on, the body feels the effect of the relaxation and can not keep up even the appearance of health which the bracing air of winter aided it to maintain? The impurities in the blood are so powerful that slumbering disease is wakened to action, and suddenly appears in some part of the body. Scrofula, salt rheum, boils, pimples, or some other blood disease manifests itself, or, the blood becoming thin and impoverished, fails to supply the organs with needed strength, and a dangerous state of debility comes on; "that tired feeling" is experienced in its indescribable prostrating power.

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UNITY

FREEDOM. FELLOWSHIP AND CHARACTER IN RELIGION

VOLUME XXI.]

CHICAGO, MAY 12, 1888.

NUMBER 11.

CONTENTS.

EDITORIAL—

Notes: An Invitation; New Publications; Great Sentences from Emerson; "Daily Strength"; Unitarian Activity in the West; a Pleasant Duty; Emerson Tract; the Western Headquarters; the Four Great Masters; Four Rich Anthologies; Fields Ripe for the Harvest 139

Ralph Waldo Emerson—W. C. G. 140

Optimism—S. L. 142

CONTRIBUTED—

The Path of Pain—ALICE WILLIAMS BROTHERTON 142

For Their Sake—M. H. L. 142

Stopford Brooke's Poems—L. ORMISTON CHANT 148

UNITY CHURCH-DOOR PULPIT—

The Co-Education of Parent and Child—Mrs. S. C. L. JONES 144

THE STUDY TABLE—

"The Revolution in Tanner's Lane" 149

THE HOME—

A Bit of Knowledge for Youthful Readers 149

May—L. M. B. 149

Bootblacks Who Help One Another 149

NOTES FROM THE FIELD 150

ANNOUNCEMENTS 151

A NEW MONTHLY.

UNITY MISSION, our standard series of tracts, will be hereafter published as a monthly. The first number, "NATURAL RELIGION," by James Vila Blake, will be ready in the new form about May 16. The second number, "THE RELIGION OF JESUS," by Henry M. Simmons, will be issued about the middle of June. The third number will be a new pamphlet, subject and author to be announced later. The fourth will be the standard tract "About Prayer," by J. T. Sunderland, C. F. Dole and W. C. Gannett. The fifth will be a new tract to be announced later. The other seven will be re-issues of tracts now included in the Unity Mission series.

The subscription price for the year is 50 cents per copy for less than ten copies; 25 cents per copy in packages of ten or more. Subscriptions for less than twenty copies are payable in advance; for 20 or more, half the price may be paid in advance, and the remainder later in the year.

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The following pamphlets are published under the auspices of the NATIONAL BUREAU OF UNITY CLUBS, organized in Boston in May, 1887, with Rev. Edward Everett Hale, D. D., as President, and with a Board of Directors of twelve men and women, residing east and west. It has at present two head centers,—at Chicago and Boston. Its object is to render assistance in the study of literary, philanthropic and religious problems.

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MAY 12, 1888.

[NUMBER 11.]

EDITORIAL.

COME to Conference next week!

WHEN in town this week attending the Anniversary meetings, look over the tracts on the exhibiting racks at Headquarters, and examine the new publications of C. H. Kerr, and ask him of prospective ones.

LET all lovers of Emerson who attend the significant celebration at the Central Methodist church next Wednesday evening bring some great sentence of the prophet as their contribution. They will be called upon to contribute coin to this collection of the spirit. "Let each bring their grains of gold after the washing."

WE have often called attention to the value of the little book, "Daily Strength for Daily Needs,"—its value as "a friend and aider of those who would live in the spirit" while living in their daily work. The article in another column, called "For their Sake," gives actual instances of its helpfulness to weary lives,—instances, too, of the blessed fact that, in helping forward the growth of an individual soul, one not only enriches the life of the individual, but all who come in contact with that life.

IOWA CONFERENCE meets this week at Davenport with a packed two days' programme. Simply to read the topics and names as printed last week is a spiritual quickening. Next week the Anniversaries of the Western Unitarian Conference and its associate organizations will meet in this city. Week after next the forces of Wisconsin rally at Janesville, the evening sermons are to be preached by Mr. Batchelor and Mr. Jones, and a full attendance and a vital programme is expected. Minnesota and Kansas have already had their spring conferences. All these near hand experiences and observations go to show that there is no paralysis among our Western churches; no stagnation either in the spirit or in the activity of the Unitarians of the West.

WE hope no delegates who come to represent earnest constituencies in the religious deliberations that are to take place next week in the Third church and in the Central Methodist church will neglect their privileges as well as duties by taking the time meant for the Conference for sight-seeing, shopping and theater-going. But we do hope they will all find time to look in on the great religious painting now on exhibition at Central Music Hall, Munkacsy's Christ Before Pilate, and also to look through the galleries of the Art Institute, which unfortunately are now at their minimum. But there are always a few things worth looking at, and it always deserves notice as a prophecy. It is a small beginning of what some day will be a blessed large thing.

THOSE who watch the announcements on our last two pages will have noted, among the Western Conference meetings close at hand, the programme of an "Emerson Commemoration." It is fifty years, this 1888, since Emerson gave the famous "Divinity School Address;" fifty-one years since he gave the famous Phi Beta Kappa Oration on "the American Scholar." If the latter was, as Dr. Holmes calls it, "Our intellectual Declaration of Independence," the former also can rank among the great and enduring

charters of religious emancipation. And its beauty seems as perennial as its truth. It seems as fresh to-day as this spring's violets, though fifty times the violets have come since Emerson in 1838, opening his lips, began: "In this refulgent summer it has been a luxury to draw the breath of 'life.'" That Address entire will itself make part of the programme given to the audience on the Commemoration evening. Of his lovers some will care to cherish it. To others who may wish it,—it contains, besides the Address, the hymns and song, an Emerson responsive service, etc.,—it will be mailed from UNITY Office, on receipt of ten cents. Among the semi-centennials of American thanksgiving what more fitly can be celebrated than "Fifty Years of Emerson?" The belated tract, elsewhere referred to, at least is timely in its coming, for now we lay it reverently before its readers as UNITY's commemorative offering.

VISIT our Western Headquarters while in town next week attending Conference, and there acquaint yourself with its activities. Note the closely packed workshop. There you will see in succession the desk of Mr. Effinger, secretary of the Conference; Miss Hilton's, secretary of the Women's Conference; the Senior Editor's table; Miss Dunning's table, the Unity Mission secretary; the Western Sunday-school Society's desk, over which Mrs. Leonard presides; and, through the open door, the desk of C. H. Kerr, the diligent publisher of the liberal gospel; next to him the desk of Miss Belle Gorton, the zealous and efficient office Editor of UNITY—all of these within reach of each other's hands; all, working with one heart and will, encouraged by a constituency, though scattered, uncounted, and sometimes misrepresented and misunderstood, that desires earnestly the fruits of the spirit. Those who preside at those seven tables find their hands extended and feet re-duplicated by those of Harry, the Senior boy,—and Manwell, the Junior boy, who are ready to serve as youthful Timothys to the Pauls that may appear.

WHO are the four great leaders of the liberal religious movement of our century,—among the many, the four *great* leaders whose thought and word have helped the movement on? Channing, Theodore Parker, Ralph Waldo Emerson, and the English Martineau. Among our "Unity Mission Tracts" four niches have been devoted to these teachers, that they who wished to read might have a little Gospel according to each one, a Sermon on the Mount of each. The pamphlets contain, not noble solitary sentences, but noble *passages*, arranged by subjects, fit for one's daily readings, many of them fit also for the pulpit readings. First, Mr. Walkley prepared his "Theodore Parker,"—it is "No. 19" in our series, and the shortest because made with such prompt willingness. Next, Judson Fisher and a friend came with a more carefully selected "Channing,"—"No. 18" in the series. Then C. G. Howland, with the "Martineau," "No. 21,"—the result of long and loving study. These last two pamphlets are twenty-four and thirty-one pages long. The "Channing" is probably the best anthology yet made from his works; and the "Martineau," so far as we know, is the only one yet made. These little books—for almost that they are—cost 5 cents each, and only 25 cents for ten copies. To spread them mission-wise is therefore in nearly everybody's power. What better pamphlets can be handed to the thoughtful friend in orthodoxy, who

wishes to know what "deep things of the spirit" the liberal faith can see? What more befriending pamphlets to those of any church, or outside of all churches, who "would live in the spirit?" And now, at last, niche "No. 20," so long waiting for the "Emerson," is also filled, and our series of the Four Great Masters is complete. This *Emerson* pamphlet holds thirty-two pages—at the same price as the others. It is the tiny fruit of months of joyful readings, and several friends have aided more or less in the selection. Much will be missed in it, of course, by those who know their own way to the heights in Emerson, but great prospects also will be found in it,—ample visions of his thought concerning the Over-soul and Man and Nature and the Moral Law. The kind consent of Mr. Emerson's family and of his publishers has made possible this "tract" use of passages from his writings,—as once before they allowed us to print in a similar way his "Divinity School Address" ("Unity Mission Tract," No. 8). In so printing them our thought is not to connect Emerson with any church, but, if possible, to connect our churches still more closely with Emerson, and to lead readers of all sorts to his works. It is hoped that these two pamphlets, costing almost nothing, may find their way to homes where his books are not yet known, and open the door for some or all of them to follow.

EACH of the four tracts above referred to holds a little life-sketch of the teacher; and the sketch of Emerson prepared for the new tract does service this week in another column of the paper. The leading titles under which the extracts group themselves hint the riches of these four anthologies.

No. 18. Channing.

Channing the Man.
Reading-Guide to Channing.

A "Man."
Human Nature: the Soul.
Immortal Life.
What is Religion?
The Idea of God.
Communion with God.
Jesus.
Freedom and Fellowship in Religion.
The Reformer and his Methods.
The Future.

No. 19. Theodore Parker.

Parker the Man.
Truth against the World.

Religion Intuitive.
The Oneness of Religion.
Power of Religion.
The End of Religion.
God.
Immortality.
Duty.
False Notions of God and Religion.
Man.
Jesus.
Inspiration, and the Bible.
Sunday, and the Church.
Gold Dust.

No. 20. Ralph Waldo Emerson.

Emerson the Man.
Reading-Guide to Emerson.

The Over-Soul.
Nature and Man.
The Moral Law.
Character.
The Heart of Love.
The Immortal Life.
The One Religion.

No. 21. James Martineau.

Martineau the Man.

God.
Worship.
Religion.
Life and Duty.
Immortal Life.
Jesus Christ.
The Bible.
Miscellaneous.
Personal Retrospects.

THE American Unitarian Association year book for 1888 shows that there were nine new societies added to its list from the West in 1887. Seven of these new societies are in the Mississippi valley. All of them are in full accord and sympathy with the Western Conference and its position. This is the largest number of churches ever added to the Western list in one year, according to this same authority, except in 1868, during which year nine churches were added, eight of which still survive. This was the fertile year when C. A. Staples, a western man, enjoying the confidence and backing of the western churches, threw himself enthusiastically into the work, and started with eastern help a Western Headquarters in Chicago. The experience of that active episode in our missionary work preceding the fire in Chicago, as well as the history of all our missionary movements since, go to show that the real missionary work in the

West must be done by men in and of the West who understand its needs, who have patience with its defects, and who can practice self-denial and hardihood enough to bear the pioneer hardships and strain which such work involves. The Pullman Car Apostle, with salary assured and "expenses all paid," who makes enthusiastic missionary incursions into the West and then retires to expound Western needs and duties, can not succeed in teaching and leading people into the heroic self-denials of an unpopular faith any more than can the kid-gloved farmer convert Kansas prairie into self-supporting homesteads. As a speaker at the recent Minnesota Conference, held at Sioux City, implied: The West must be organized, liberalized, Christianized and humanized by men of the West. We mean by that, men who cast their lot in with us; who seek to *develop Western resources* rather than to *invest Eastern capital*. There is wealth enough in the West to sustain and extend the gospel of "sweetness and light" if only it was developed. Brothers and sisters, the fields are already white for the harvest. Let us next week, devoutly, unitedly consecrate ourselves anew to the hard but glorious husbandry of truth and righteousness in these waiting fields of the spirit. May the spirit of Channing, Parker and Emerson touch our spirits with their sincerity, courage, breadth and hopefulness.

RALPH WALDO EMERSON.

A LIFE SKETCH.

In an old gambrel-roofed parsonage among the apple trees—now the heart of Boston—Ralph Waldo Emerson was born May 25, 1803. His father was a Boston minister, —like many of his Massachusetts brethren at that time, a liberal Congregationalist well out from Calvinism; for a silent change of faith had long been going on in the ancient meeting-houses, and now the "Unitarian movement" was beginning. Behind the father, in the various lines of ancestry, lay several long Puritan ministries in those "first churches" of the wilderness,—reaching up to Peter Bulkeley, who, in 1634, led his flock of members across the sea and on through twenty miles of woods, to settle Concord. And many of these ancestors had been to Harvard College, so that the little boy had the Brahmin blood of New England in him.

The father died in 1811, leaving the mother and six children to struggle with poverty. She took boarders, and the boys did the housework. Ralph—"a spiritual-looking boy in blue nankeen"—said grace at the table, scoured the knives, drove the cow to pasture and shared his winter overcoat with the next smaller brother turn and turn about. He was too spiritual and serious and reserved to make an easy playmate, it is said. Books and the lessons crowded hard the chores, for spite of the poverty, these boys were born to go to Harvard College. In his essay on "Domestic Life" Emerson gives a glimpse of this eager, bracing home-life, where "the angels that dwelt with them were Toil and Want and Truth and Mutual Faith." One other strong angel, all their own, they had in an "Aunt Mary,"—Mary Moody Emerson, an imperious, glowing soul, a dumb Dante of New England Calvinism, who transcendentalized the fiery faith into a poetic worship of the Infinite. To the boys she was a searching counselor of perfection, an outside conscience ever urging them to "scorn trifles, lift your aims, do what you are afraid to do!" And more than either parent she hints the sources whence their genius rose.

By eighteen Ralph was out of college, where, in contrast with his brilliant brothers, he made little mark. A few years passed, and then, obedient to the ancestral fate, he was ordained as the minister of a Boston church. This was in 1829, by which time nearly all the leading Boston churches had become "Unitarian." In three years and a half he resigned his pulpit and left the ministry. Not that

he disliked the work, or was unsuccessful in it. "That young man will make another Channing," said a hearer in Dr. Channing's church, when Emerson preached there on exchange. "One day there came into our pulpit the most gracious of mortals, with a face all benignity, who gave out the first hymn and made the first prayer as an angel might have read and prayed," said a hearer in New Bedford. It was simply that he could no longer sympathetically administer the "Lord's Supper." He told his people why—the rite claimed a sanction that did not belong to it in the intent of Jesus; its oriental symbolism was no longer fitted to our tastes; but chiefly, the exaggerated value set upon the form, the insisting on it as a vital thing, was to confound the substance of Christianity with its shadow,—and Jesus had died to show that in religion forms were passing shadows. But his people loved their rite, and so in gentleness and good will they parted.

And now, being about thirty years of age, the real Ralph Waldo Emerson began to teach. But first he went to Europe,—where his greatest sight was not Rome nor Paris, but Carlyle,—Carlyle, hard to find in his Scotch heather, and little listened to by men as yet. Then home again, and now to Concord (1834), where he bought his house, brought a young wife, and settled down to his daily solitary walk, his books—there were not many of them,—his thoughts, the indexed journals of these thoughts, the compilation of his lectures from these journals, and, from time to time, the gathering of the lectures into books. Here in Concord, and in this peaceful work, he lived until he died in 1882. Ceasing to write sermons he began unconsciously to write scriptures. Outside of the church, and outside of the college, he created a new profession—that of lecturer. For seven successive winters (1834–41) he hired his hall in Boston and gave his course: Biography, English Literature, the Philosophy of History, Human Culture, Human Life, the Present Age, the Times,—were his subjects. What these evenings were to his audience Lowell tells us in his memories of "Emerson the Lecturer" (in "My Study-Windows"). "Emerson awakened us, saved us from the body of this death. He put us in communication with a larger style of thought, sharpened our wits with a more pungent phrase, gave us ravishing glimpses of an ideal under the dry husk of our New England; made us conscious of the supreme and everlasting originality of whatever bit of soul might be in any of us." Now and then, on invitation, he gave some single notable address, like the oration on "the American Scholar" at Cambridge, in 1837, and the address before the Divinity School of Harvard College, in 1838; the former well called by Doctor Holmes, "our intellectual Declaration of Independence"; the latter causing a sensation as profound in the religious as the other in the literary circles,—people debating whether Emerson was a Christian, a pantheist, or an atheist.

These first ten Concord years were his ripening season. Within these years all the addresses that make the first three volumes of his works were given, and they contain the substance of his whole life's thought. In 1836 he printed his first book, a very little one, called "Nature,"—the *germ* of that rich substance. Its language was so new that it took eleven or twelve years, it is said, to sell five hundred copies of the mystic poem-in-prose. And this same period covered that upheaval of the New England mind that is called the "Transcendental movement," of which Emerson was the recognized center; and in close connection with him Alcott, Margaret Fuller, George Ripley, Theodore Parker, and others. It was a general strike for intellectual and spiritual independence; a dissent all along the line from the traditional authorities in literature, philosophy, science, education, philanthropy, family and social customs, and religion; so it took many shapes, some of them laughable, most of them crude, yet not a few of them needed and enduring reforms. It is all far enough away from to-

day to be romantic ground, and many writers have described it, seriously and otherwise; O. B. Frothingham in his "Transcendentalism in New England" and his "Life of Parker," Hawthorne in his "Blithedale Romance," Lowell in his "Thoreau" and his "Fable for Critics," Emerson himself in such essays as his "Transcendentalism" and "Historic Notes." He was related to the movement chiefly on the sides of philosophy and religion,—the sides on which it was the continuation and transfiguration of the Unitarian movement. In his earlier lectures he preached a constant gospel of non-conformity, self-reliance, individuality. Without borrowing the formulas of idealism, and not as one who would formulate a system of his own, he affirmed and re-affirmed the Soul, the Over-Soul, the direct relations of the two, the one miracle of Nature, the fact of self-enacting spiritual laws, and the parity, the unity of these laws with those that hold in the material world, the "Beautiful Necessity" by which all things work for truth and right forever, the source of the religious sentiment in the "Ought," the sovereignty of ethics, and the progress of religion from theology to morals. All this was, of course, equivalent to a searching criticism of the Christianity of the churches; and it was Unitarianism logically developed and spiritually transfigured. What Emerson uttered without plot or plan, Theodore Parker elaborated to a system. Parker was the Paul of transcendentalism. What Emerson did gently, "an iconoclast without a hammer, who took down our idols from their pedestals so tenderly that it seemed like an act of worship," Theodore Parker did as a burly son of thunder. To Emerson his lectures, the occasional meetings of the "Transcendental Club," and the little quarterly he helped to found and edit, the "Dial" (1840–1844), gave all the opportunity he needed for expression. He never joined his friends at Brook Farm in their experiment of transcendental family life. And not till later did he give much active sympathy to the Abolitionists. Though he always spoke a prompt, brave word for any cause that had his faith, at no time in his life was he an organizer or a man of the reform organizations.

If these first years at Concord were the ripening season, the productive years stretched on for thirty more. But there is little more to tell in a sketch so short as this. His outward life had in it very few events. A "spiritual biography," such as Mr. Cabot has written, is the only kind that can be written of him. Such essays of his own as "the American Scholar" (1837), and again "the Scholar" (1876), and such poems as those upon "the Poet," are autobiographic. Always the quiet thinker, always the knightly scholar, always the careful fashioner of sentences, always the lecturer. As early as 1847, when he made a second trip to England, he found distinguished welcome. And his public widened everywhere until his winters regularly held a long lecture-trip through the west.

Few knew him intimately. "The great heart to which everything was welcome that belonged to man" was his, yet not the heart that opened easily to men. Nature had gifted him to be her solitary thinker, and did not frustrate that gift with the other. But he was a revered friend to many,—to the plain farmers and the children of his village as well as to the strangers who came from distant lands to see him. Of his face and manner, so sincere and so serene, the friends who knew him best are fond of quoting lines written of Sir Philip Sidney:—

"A sweet attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face,
The lineaments of Gospel books."

To himself he seemed a poet rather than a philosopher; and most men would agree with him. But *prophet* is the name that many use by preference,—or some phrase that implies the ever-present worship in the man, the revelation in his word, and the exaltation that he wrought in them. "The priest of the intellect," Alcott called him. "The

friend and aider of those who would live in the spirit," Matthew Arnold said. And the multitude whom he befriended thus like well that saying.

A few years before his death his memory ebbed away in all its channels; but the ebbing of the thought-streams seemed to bare to plainer view the under-beauty of his nature,—the serenity, the courtesy, the humility that had so long been loved as "Emerson." On April 27, 1882, he died. And now the pilgrims seeking Concord go to "Sleepy Hollow," where his grave and those of Hawthorne, Thoreau, and the Alcotts lie. They find him resting at the foot of a great pine-tree; the only stone a shining mountain rock.

W. C. G.

OPTIMISM.

Optimism, a belief in the sanity of things, a conviction that, though the old world seem to wander, yet is she held firmly to her course,—this is the groundwork of all religion, the substratum of all faith. There can be no real wrong in a world that is to sometime emerge from shadows into perfect light. Even injustice is an acknowledgement that justice exists. Sin proves the fact of virtue, as shadow proves the existence of light. That the soul errs is proof that there is a right track; and that she knows she errs is evidence that sometime she will find that track and walk therein. There is no sin without its opposite virtue; and we as often learn truth by discovering error, as discover error by learning truth. We bite an unripe apple, we dislike the taste; and the sourness of the fruit urges us thereafter to seek that which is ripe and sweet. By experience in sin we learn that virtue is better. The prodigal son did not appreciate home and a virtuous life until he had spent a season in riotous living. Afterward he was safer than any untried soul could be. Thus the path of virtue is guarded by thorns, which prick us when we wander from it; and often the only evidence we have that we are departing from this path of safety is a wound from one of these guardian angels of pain.

Thus we learn the use of sorrow. We suffer that we may be saved. Pain is the savior of the world. But for the quick report of the nerves, we might burn or mutilate our members. If the hand be useful, the pain that warns us of agencies that would destroy it is not evil, but good. As in the physical, so in the spiritual: punishment is not for retribution, but reformation. Hell is the soul's nightmare, caused by partaking of forbidden fruit. Heaven is health of soul and body. If we break the law, the law breaks us. Falling, we are bruised; but the pain is only an admonition that it is better for man to stand upright.

So we see that in all the universe there is no avoiding the path of right. Man can not walk in any other and live. Yet the sternness of nature is only equaled by her goodness. She will destroy all that does not go in the way she points out, but that way leads to eternal life. We are in no danger of losing the doctrine of punishment for sin. The essence of the doctrine is taught by every tongue of nature. God writes it on the strata of the earth in letters of extinct fossils. He paints it in the broken form and distorted features of the drunkard and debauchee. In words that burn the eye He has written His law on every page of Nature's book; and all the voices of life preach to man of the fatality of persistent sin. But, rising above this warning, in tones of supremest love we hear the anthem chant of the law that makes eternal life the portion of all that follow the path of right.

S. L.

CONTRIBUTED.

THE PATH OF PAIN.

The path of pain leads up-hill all the way,
And tears may make a rainbow in the soul.
"Change Thou the lot!" no longer then we pray,
But, pang or glow, bless Heaven for the whole.

Alice Williams Brotherton.

FOR THEIR SAKE.

Rev. Edward Everett Hale, in his Easter sermon, said, "Easter means nothing for you and me, if we do not intend this year, and every coming year, to enlarge our own lives, and to enlarge the lives of others." And Rev. S. H. Winkley, at one of the noon meetings in King's chapel, Boston, last January, said, "Let us this year use more *tact* in our endeavors to do good to others. In our giving, let us give what will be of real benefit." There are doubtless many ways of enlarging the lives of others, and a good rule to follow is to extend to others those means which have proved valuable in enlarging our own lives. We have a practical example of this, and Doctor Hale an illustration of the rich meaning he has found in Easter in the noble action of a lady in New York City, who, having known and read, for a long while, that peerless little volume, "Daily Strength for Daily Needs," gave, on Easter, one thousand copies to a Bible class of Working Women, "with the hope that the lovely thoughts and teachings it contains may be helpful to them in their daily lives." Think of a thousand devoted women incorporating into their lives "the lovely thoughts and teachings," and raying them forth in blessing on all who come within their influence forever! Is it not true, as Phillips Brooks has said (and you will find it in the little book), that "it is the lives, like the stars, which simply pour down on us the calm light of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage?"

Many others are enlarging lives by gifts of "Daily Strength,"—some out of their abundance, others from their hard earnings, and it is to this simple and effective means that the attention of UNITY readers is called. A servant girl has given seven—one to a sick woman in the Poor House, whom chance (Providence) had once brought across her path. A sweet-faced seamstress said, "I must have food for my *soul*, as well as for my body," and bought six—four for her four children, and one for a bereaved friend. Another, who earns her money hardly, gave her own prized copy to her sister. Later, when securing two more, one to replace her own and one to give away, she said, "I have missed it so! I *grew* when I had that book." Again she gave her copy away, this time to a lame man confined at home. Again she replaced it, and, remarking on her economies, said, "I would rather have money to buy books." A physician has given thirty-four. A lady in Jacksonville, Fla., has distributed eighty-nine. A Benevolent Society in Massachusetts has made use of one hundred.

Do you say, Tell us what *recipients* of "Daily Strength" have said, and we, too, will believe and give? Then shall you read passages from private letters. This, from a mother: "The little book! All my Christmas presents put together—and I had more pleasant remembrances this year than usual,—didn't make me feel as rich as that little book has. It is just a little treasury of golden thoughts. If I am not a better woman for that book, it will be because I can't be made better. . . . O, I do thank you for the little book more than tongue can tell." A month later, she wrote, "My little book! I truly can not tell you what a precious treasure-house I find it. Indeed I think of all my books it comes next to my Bible for helpfulness and richness. It lies constantly where I can take it up in my spare moments. I really *can not* tell you how it has strengthened and encouraged me, and helped me bear some things that have been given me to bear. If I'm not a better woman for its possession, it will be because *nothing* can make me so." From another mother comes this testimony: "I was weary in body, worried in mind, and discouraged at heart. I turned the leaves and read. Nearly every sentence went to my heart, and I at once felt that the little book was to be a good angel to me. How can I thank you? Words can not do it, but it may gratify you to know that it is *just what I need*." From one in affliction: "I

can never express to you what that book is doing for me." From one who takes it up daily in her resting hour: "I could not live without it." From one rich in life's experiences: "It is a constant companion to me. There is not a sentence in it from which one can not derive some good." From a lady, ordering a copy to be mailed to her pastor: "It is pure gold." From an ex-Confederate officer, writing from his home in the south, and paying his money for a copy: "We have daily need of 'Daily Strength.' I shall show my copy to others." From a minister: "I fully appreciate the *quality* of your book. I greatly admire its broad catholic spirit, and its fine sense of literary style." One whose pageants move yearly through our cities is reported to have said that, if he could not replace his copy, he would not take a thousand dollars for it. He has given many copies to others.

A copy was sent to a stranger so deeply bereaved that it was thought nothing could reach her. As the little book was sped on its long journey, a relative tearfully said to the sender, "You will not hear from it. A great many beautiful things have been sent to her, but she *can not be reached*." In three weeks a letter came, in which the mourner wrote that she knew not how to thank the giver enough; that it seemed like some kind angel ministering to her needs; that no one could realize more fully than she the need of strength and guidance; that she found the little book *invaluable* to her, and asked to be directed where she could order a copy for a friend who had recently passed under the same dark cloud of sorrow and bereavement. Another wrote: "I never forget to read daily in my little book. I knew that I needed it at once, but did not understand how you knew the need so well." And now, a year later, she writes: "I like my 'little book' more and more. If I knew of any one who would care for it as I have mine, I would send for one to-day." To her, this answer:—

"Whene'er I take my walks abroad,
How many poor I see!"

They are met on the streets, in the horse-cars, in the shops, in railway stations—everywhere. Not all who are poor know that they are poor, and those who do not, you can hardly help; but when you see that hungry, wistful look, or that desolate, hopeless look, *there* is an opportunity to place a "Daily Strength." "Lord, open thou our eyes, and our lives shall show forth thy praise!"

The extracts given here from private letters are taken from a few of a large number of letters bearing similar testimony to the high worth of "Daily Strength" as a comforter, a friend and spiritual guide. The writer trusts that the motive of this article will be evident to every reader, and would say, in conclusion, that all who would like to try "Daily Strength" for themselves, or for some chosen friend or friends, or to include it in their list of benefactions, may have this book, the regular price of which is one dollar, for *sixty-five cents, postage free*, by sending to Mrs. M. H. Le Row, 673 Western avenue, Lynn, Mass., who will give time and care to forwarding, for the sake of those who are only waiting for the impulse and the action of some friend, or stranger, to make them possessors of an inestimable treasure.

Sixty-five cents invested in "Daily Strength for Daily Needs," and wisely placed, will enlarge a life!

"Receive and give, and know that hour by hour
Shall add a blessing to thine own heart's dower."

M. H. L.

STOPFORD BROOKE'S POEMS.*

Under the above heading is a dainty collection of more or less beautiful poems, written by one to whom the world of art, literature and theology owes much, and on whose

high and courageous thought the future will place the crown that the present is preparing.

Some eight years ago lovers of poetry were gladdened by the appearance of an octavo volume called "Riquet of the Tuft.—A Drama of Love." There was no name on the title-page to identify the writer, but those who had read "Theology in the Poets," "Robertson's Life," "Christ in Modern Life," by Stopford A. Brooke, or who had listened much to him as a preacher, or a lecturer on literature, had little difficulty in recognizing the exquisite finish, and rare choice of language, as well as the wonderful tenderness that characterize the writings of this most gifted man; and the authorship soon became an open secret. Now, after a lapse of eight years, during which volumes of sermons and lectures have been given to the public from time to time, and notably an everyday book called "Sunshine and Shadow," compiled with marvelous skill by a member of his congregation from his multitudinous writings, Mr. Brooke has sent out a volume of his poems for circulation that will deepen the affectionate regard in which he is held by those who know him personally, and forge many a link between himself and thousands who will never see him in this life. In some of the poems there is a depth of pathos, hardly to be realized on a first reading, but it is the genuine pathos of heart experience, and not the sham sentiment of stimulated imagination all too common in the verse-writing of to-day. Mr. Brooke is a true poet in his passionate love of nature, and a true artist in his delineation of her beauty. Here are a few lines that make one soul-hungry for a glimpse of the scene they portray. They are from the first poem in the book:—

"The speedwell there
Lifted its blue eyes to the sapphire sky,
The wild wind-flower trembled in the wind,
And midst the tangled roots the hyacinths
Stood with the white starflowers, hand in hand;
While nestling everywhere, sweet violets,
The simplest-hearted people of the woods,
Stole their dim odors through the grateful air;
And many more that tapestried the banks
More richly than kings' chambers."

And these—

"O'er the tumbling sea
The sun had set in wild magnificence,
And left his glory among clouds that rose,
Dome piled on dome, and wall on wall, and tower
Succeeding tower, edged with red gold above,
And all their whirling volumes underneath,
Purple, incensed with angry rose, whence fell
Flame-flakes, and gout of crimson on the sea—
As if within their rolling spheres the blood
Of great angelic battle had been spilt."

"The Crofter's Wife," "The Sempstress," and "Amy's Tale" are admirable pictures of certain piteous phases of life in the nineteenth century, and written with a delicacy that in no way mars their honest depiction of poverty and want. The first two are admirable for recitation. Perhaps "The Lioness" is the finest piece in the book; but it is a dreadful story, and the writer of this review had the grim misfortune to read it for the first time at midnight just before going to bed!

In most of the lyrics murmurs an undersong of pain, but it is pain set to exquisite music; and the last piece of all in the selection is perhaps the most beautiful of all, and embodies grief that has wandered in a wilderness of sorrow after one loved and lost, and has at last found its way back into a world of "work for God and man." The piece is called "Dawn and Departure," and the first verse describes the place in which the scene of it is laid—

"That night I could not sleep, and when the dark
Dipped towards the dawn, and the belated moon
Down-dropt, I made a sandolo my ark,
And rowed into the weary waste lagoon."

*Poems by Stopford A. Brooke, M. A., London: Macmillan & Co.

Then in the poet's dream of his love, we read—

"Out of the sun, and down his path—she came.
No longer clad in red, but in white fire
Of righteousness, and from her shoulders flew
Backward her robe with speed of her desire,
And at her feet gold changed to burning blue.
Outspread her arms with love, and on her face
Joy and approval shone—and brightened fast,
As near, more near she flew, to such a grace,
I felt my wound was healed, my sorrow past.
I stretched my arms to her and spoke no word,
Then on my lips I felt her kiss rejoice,
More dear than I remembered, and I heard,
Sweeter than angels fluting praise, her voice.
* * * * *
The vision past, and long entranced I lay!
But when I woke, the sun was near the noon;
Within me brooded joy's immortal day,
And Peace walked singing o'er my heart's lagoon.
* * * * *
The morn saw my departure; 'O farewell,
Venice,' I cried, 'dim dreamer of the sea!
Life is like thee, a city where we dwell
Among the waters of Eternity.'"

L. ORMISTON CHANT.

UNITY CHURCH-DOOR PULPIT.

THE CO-EDUCATION OF PARENT AND CHILD.

BY MRS. S. C. LL. JONES.

Then Manoah entreated the Lord, and said, O, my Lord, let the man of God whom thou didst send come again unto us and teach us what we shall do with the child.—JUDGES xiii.: 8.

Thus prayed the father of Samuel at the very promise of the child, and this prayer has been the heart-yearning and the soul-longing all through the ages wherever a new life begins its growth, and the cry increases in strength and earnestness as day by day new problems and perplexities come into our lives and theirs. We talk of the artist and the plastic clay in his hands. We indulge the foolish fancy that we may fashion the child as we will, make its life a thing of beauty and a joy through all eternity, or send it down a reproach and a horror forever, right in the face of the fact that this little bundle of humanity is most emphatically characterized already. The clay and the artist figure is a pretty conceit, though a delusion. You can no more create the intellect and will of your new-born babe than you can its arms and legs. If the child is born to be short and stout, short and stout it will be; if tall and slender, tall and slender it is. If he has inherited a weak will or a passionate temper, a tendency to any special vice or positive virtue, sooner or later they will manifest themselves.

But let not this discourage you; as there is a limit to your power so there is a limit to your limitation. Though you cannot make the short child tall, you can give it the best physical advantages for gaining its utmost stature, or you can dwarf its growth. You can not give sight to the blind, but you can educate the ears and hands to do double duty. Notwithstanding you can not make limbs you can straighten them if crooked, mend if broken. Certainly the will is there, sometimes wayward and unruly, but with patient persistency you may train that dangerous element to be the strength and salvation of that noble soul. While you can not create brains you can nourish, foster and cultivate them. Though your capacity to do has its bounds, the results of your doing are boundless, enter into the eternities. Alas! on the other hand, the power to undo, thwart, warp and distort is quite equal to that of doing and fully as unlimited in its effects, though not more so than the sin of omission, the crime of negligence, the selfishness that "gets along" for the present, trusting the future to care for itself.

Though the child is yours it is not yours. It may bear the stamp of your face and character, yet you only hold an interest in it at best. Very early in life you may be able to control its actions, have command of its body, but not of its

thoughts. You may influence these, but they are beyond the power of your authority, sometimes beyond that of both parent and child. Said a little one in distress, "Oh, mamma, I don't want to be naughty. I do want to be good. How can I make the good thoughts come?" That is the question for us to solve—how to make the good thoughts come; so fill up the little measure of the mind with noble thinking that there will be no room for the wrong to grow in. The good and the bad are already there. The good is the positive side of human nature, the bad the negative. Vice is virtue out of poise. The force of a bad temper put to noble uses will bring grand results. Obstinacy tutored becomes firmness. The more helpfulness in any power rightly directed, the more harm if misplaced. By fire and water are the great activities of the world carried on, fortunes made, people fed, clothed, housed, comforted, and yet either of them may become a fell destroyer. Beware, then, how you add fuel to passion's fires, how you minister to vanity, how you foster that spark of selfishness, how you nourish that egotism that needs dwarfing, how you pander to that unwholesome appetite, how you indulge those little extravagances, how you smile at that bit of shrewd trafficking, how you meet that prevarication. All these, small though they may be at first, go to make the sum total of the coming man.

Says Emerson: "Man is physically as well as meta-physically a thing of shreds and patches, borrowed unequally from good and bad ancestors, and a misfit from the start." Dr. Holmes tells us that "Live folks are only dead folks warmed over," and that "to reform a man you must begin with his grandmother." There is no question but that noble ancestry, honorable dealings in the forefathers, is the richest inheritance a child can be blessed with. But if we can not bequeath these in any large measure to our children, we can at least, by our own earnest efforts to overcome our faults and resist temptation, endow them with a rich legacy of resistance to evil, which is perhaps a richer heritage than passive goodness. Every effort we make for the right is so much good foundation on which not only our lives rest, but those of our descendants also, so that with the tendency, sapped of much of its vitality, goes the neutralizing influence of repugnance to the fault. We must guard against the blemishes grafted upon the young child. The companionship of impurity may leave a blot upon the mind that will become an inheritance in future generations. The scare-to-quiet stories of a servant have often left on the child a nervous fear that has been transmitted for generations. Baby can be frightened into stillness at a very early age, and these early impressions are the ones that last the longest. Then beware who puts baby to bed and thus save baby's grandchildren from a fear of the dark, from restless nights and a nervous dread of that haunting "man-under-the-bed" still sought and uncaught.

"Train up a child in the way he should go, and when he is old he will not depart from it." What a wealth of wisdom in these words, "in the way he should go." The effort is usually to train up the child in the way we want him to go, irrespective of the fact that with all its possibilities and its probabilities the foundation for its future is already largely laid by its parents and grandparents. Not only are "the sins of the fathers visited upon the children unto the third and fourth generation;" but, in the large justice of Providence, so also are the virtues. As each child comes with face and form peculiarly its own, so each child is born with a mental and moral nature fitted to that form and face and with inherent, individual rights that ought at least to be respected. What right have you, to gratify your petty ambition, persistently to persecute that boy and insist upon his keeping at Greek and Latin, because you have marked out a professor's chair for him, while his whole soul yearns for a tool chest? Buy the tool chest and "train him up in the way he should go," sparing the world a stupid professor,

and giving it instead a bright mechanic. If his mind goes out to Greek and Latin, let him dig away at them, that we may glory in one more devoted scholar. The world is already burdened with men and women trying to go in a way they wot not, and they land often at our basement doors with outstretched hands. Consult the child's tendencies and tastes. You can of course do much to direct and develop these, but beware how you force into a distasteful channel its activities, making the work that should be a delight a burden, and life a failure. Remember, you can't twine a vine the wrong way around a pole. At your peril you force a child into an irksome life, thwarting the tendencies of its being. Remember that you owe that child more than it can ever owe you. *It has a right to the best advantages you can give it.* It is your duty to be patient and persistent in your efforts to help it eradicate evil propensities for which it is often not at all responsible. While recognizing the rights of parents we must admit that the rights of the children are supreme. Choice of parentage, and surroundings has not been theirs. They must suffer for the youthful follies of parents and grandparents, the antagonisms often of an ill-assorted marriage giving them a dual nature ever at war with itself; too often they come unwelcome guests into homes where they have to make a place, and no matter how strongly loved afterward, the soul is scarred by that pre-natal repugnance and must suffer therefrom. Under the happiest circumstances we owe it to our children to aid them to self-support and general usefulness. In your desire for the comfort and prosperity of your children beware of damaging their self-respect and self-reliance. Help them to realize the divine possibilities within them that they may have a high and holy mission here, let their hands find what employment it may.

"'Tis a life-long toil till our lump be leaven—
The better! What's come to perfection perishes.
Things learned on earth, we shall practice in heaven."

Says Mrs. Sigourney: "We speak of educating our children; do we know that they also educate us?" Kant tells us "The object of education ought to be to develop in the individual all the perfection of which he is capable." Picking up a "bonnie bairn" in its Western home and running his fingers caressingly over its little cranium, Father Alcott remarked, "Fine head that, fine head." "Yes," replied the fond father, "the head is all right if we can only manage to get something into it." "Into it! Into it! My friend, there is enough there now. You want to draw it out," said the philosopher. The older the child grew, the larger the experience of the parents, the more forcible seemed the wisdom of the remark. The little heads so full of seed-thoughts ready to grow into full flower and fruit are given into our hands to garden, nourish and make the very most of; though we may not be able to change our apple to a peach, nor our peach tree to one bearing oranges, still we may take that poor little apple tree and so enrich the soil, cultivate the roots, keep clean and erect the trunk, trim the branches, that instead of gnarled, knotty, worm-eaten fruit we have a round, smooth, rosy apple, fruit fit for a crowned head to admire or an artist's pencil portray. Though we may work wonders in the way of size, grain, color and flavor, still our apple tree will bear apples, our peach tree will not produce plums, and we must submit to the inevitable fact that everything bears fruit after its kind, and bear this in mind in our dealings with our children, and that they are our children, with our faults and our foibles, together with such additions as our right or wrong doing, our omissions or commissions may have augmented. How often do we re-discover ourselves in our children. The very traits that vex us are our own bequest. Said a young mother who had taken her little daughter to the old home nest, "Mother, how shall I ever manage that wayward child?" "Much as I did you," calmly replied grand-

ma, "by patient persistency." We have all heard of the teacher who began school only a few weeks in advance of his pupils and by dint of hard study kept gloriously ahead and won golden opinions from parents and scholars. Well, I never tried it, but in my small school of two I often find myself studying hard to catch up, and I am quite sure that this is not owing to any special stupidity on my part nor unusual brilliancy on that of my pupils; nor is this new and peculiar experience individually mine, but one belonging to motherhood universally. We are all familiar with the oft-quoted mother who went to the pedantic matron asking, "When shall I begin the education of my three weeks old babe?" and was reproved for having lost three valuable weeks already. How true the old proverb, "Fools rush in where angels fear to tread." That babe was absorbing all the culture its little mind and heart were capable of from its surroundings. To force open the petals of a flower by means of hot water for some special occasion may be quite proper, but such a forcing process on the human intellect and affections savors of vandalism. A crammed brain will just as surely have to pay the penalty of being gorged as a crammed stomach, and may not the heart be as susceptible to excesses as the mental and digestive organs?

"After thou
First camest into the world—as it befalls
To new-born infants, thou didst sleep away
Two days, and blessings from thy father's tongue
Then fell upon thee. Day by day passed on,
And still I loved thee with increasing love."
"In her pretty willow cradle softly swaying,
Lulled to sleep by my rhythmic praying,
Lies my baby, while my mother heart is saying,
'God keep thee there.'"

These are baby's first lessons, lessons philosophic, geographic and psychologic. But the parents had lost three weeks surely if they had not learned, many things old as the first babe and new as the last one. From the moment of baby's advent it becomes a tutor to the intelligent mind. Every child is blessed with a saving grace. "God sends us children for another purpose than merely to keep up the race—to enlarge our hearts, make us unselfish, full of kindly sympathies and affections, to give our souls higher aims and to call out all our faculties, to extend enterprise and exertion," says Mary Howitt. How many women have been saved from foolish disgrace by the babe nestling close to the heart, keeping it warm and pure. How many thoughtless, selfish, careless lives have been toned to sweetness and charity by a bit of helpless, dependent humanity. A giddy young school-girl, whose mind ran riot with flirtations and frolic, and for whom wise heads prognosticated an unfortunate future, with a foolishly fond father and no wise mother to guide her wayward fancy, suddenly startled her school-mates and the community by returning from an elder sister's grave, bringing the wailing orphan home to mother. "Dear little thing," sighed the wise ones, "what a pity the poor babe could not have slept in its mother's casket." But the little foster mother gave months of time, strength, patience and perseverance to nursing this tiny, half dead babe to life and health. When next she appeared in public there was a soft light in the eye, a dignity of mien, a quiet sweetness of deportment that transfigured that wild hoyden into a gentle madonna. She had saved baby's life, baby had saved her soul. How many men have been purified and ennobled by the touch of baby fingers and baby caresses. How often the thought of the little face, with its wistful longing, watching at the window for papa's return has drawn him past all allurements straight home with

"That instinctive tenderness, the same
Blind spirit which is in the blood of all,
Or that a child, more than all other gifts
Brings hope with it, and forward looking thoughts,
And stirrings of inquietude."

How the day's toil is hallowed by the thought of the home nest and the birdlings chirruping there. How the hope centered in the coming man and the coming woman consecrates and invigorates nerves and muscles to action, and spurs on ambition for their sakes. And the mother

"Night after night
She keepeth vigil, and when the tardy morn
Breaks on her watching eyelids, and she fain
Would lay her down to rest, its weak complaining
O'ercomes her weariness."

And all the toil, and all the anxiety and all the weariness are as naught compared with the strength of parental love—and thus are this weary man and worn woman lifted into a higher, nobler life themselves.

"I am the mother of an immortal being. God be merciful to me a sinner," wrote the Countess Ossoli in her diary. "How shall we order the child and how shall we do unto him," is the continued plea of Manoaah. There is no well-wrought scheme of salvation for children. Now and then a pair seem to have discovered exactly how to manage. Said a minister, "With our first child we were wonderfully successful, brought him up by rule and he was a model of good behavior, quiet, gentle, respectful, and for nine years we were happy and boastful in our pride, but then it had a mortifying fall. It seemed almost a judgment. Our next child was noisy, demonstrative, self-willed and headstrong. He shed admonitions as a duck does water." And they then learned that no line of action can be laid down as infallible even for a small family, but that parents and guardians must meet daily and hourly the ever new and ever changing phases of child life. How early a child consciously receives impressions is unsettled, but it can occasion them very soon. Every child is a problem, a new combination as it were, and you should accept it as a fresh volume from the hand of God. Study it carefully, endeavor to put yourself in its place. Try to see matters from the child's standpoint and remember that *to teach, you must be*. Have faith in your children—if you don't, who will? Don't worry them with the degeneracy of the times, and speak of the past as a period of reverence, submission and endeavor. To be sure, grandma will tell you with pride, "He's his father over again, only a little wilder, I think." For the dear, good woman has had such a struggle with life, and George has turned out such a noble, stalwart man, that in her pride she only remembers his childhood at its best. George, however, is now and then haunted with memories of the past which he does not care to rehash for the benefit of George, Jr. Let him bury any little indiscretions in his own breast, but do not forget them when dealing with young George. A child has a right to blunder, but let him reap the benefit of his blunder. Said a little miss, as she was starting home from her summer's holiday with her accumulated pocket money, "I am going to buy everything on the way that I fancy." "Oh, don't!" expostulated the little brother. Mamma suggested that she might want the money more some other time. But all day the fruit vender and notion peddler found her a ready customer. She treated all the children in the car, played the prodigal on a small scale until late in the afternoon, when she remarked: "Guess I won't buy any more. I've only ten cents left and I'll keep that; I am sorry for that boy, though," looking after the little peddler, "he'll be disappointed when he comes back." Some time later, when she had felt the pinch of her poverty many times, she remarked, "Well, I could get it, if I hadn't spent my money, but it's all gone and you won't give me any more I s'pose?" "Not till its due. Aren't you sorry that you were not more careful of your funds?" asked mamma. "No-o-o. I'd like the money pretty well, but I am not sorry I spent it. I always wished I knew how people felt who don't count the cost, and I know now." However, that one experience seemed to prove satisfactory, for she also learned a still more important

lesson—how people feel who have been recklessly extravagant, and that once you spend money that is the last of it, so far as that money and you are concerned. Every child ought to have an income of its own. Let the child have some stated duty, aside from the general contribution to the family comfort, for which it is regularly paid, and paid only when the work is done. That income should be its very own, to do with as it pleases. You may suggest and advise concerning it, but don't dictate, nor make good foolish expenditures. By earning the money the child will feel a certain dignity in its possession; by having to abide by its own losses, being restricted to its own funds, it learns the value of money. By giving out of its own pocket it learns the joy of contributing to the pleasure of friends and the comfort of others.

Another of the integrities:—giving a gift, keeping it ourselves and loaning it to the children. Christmas and birthdays we give delicate toys, beautiful books, and after the child has admired them, put them away, saying, "You'll spoil them, I am afraid," or "You may have them by and by if you are very good," or "Wait until you are old enough for them." How should we feel under similar circumstances? Of course we should teach them the value of the things and the responsibility and care necessary to ownership—but this autocratic way of owning them and their toys, too, savors too much of despotism for our democratic blood. How does it appear from the child's standpoint? Finding a small shawl cut in two, and there being no question as to whose fingers guided the scissors, mamma said to the little maiden, "Why did you cut this?" Looking up with a face full of sweet, innocent surprise, she explained, "Oh, I wanted it and Roy wanted it, so I tut it in two and dived him half, nen we bos' had it." "But I didn't want it cut," said mamma severely. Opening her eyes very wide, her face fairly aglow with surprise, she exclaimed, "W'y 'e s'awl's mine. Mrs. W—— dived it to me, an' I dived half of it to Roy." The case was well put. Here was a lesson in mine and thine worth considering. However, there was another side to the problem, and mamma said, "Some day when it is cold you will need the shawl and you can't have it for it is spoiled." Looking sadly at the haggled edges, she said slowly, "I dinka fink of 'at." "But I should have thought if you had asked me," said mamma. "'Es, you fink more'n I do, don't you? Next time I better 'sult you fore I do fings," and she took a lesson in that larger wisdom that comes with experience and years, and the need of being guided thereby. But if, instead, mamma had punished the child for ruining the article there would have come into two lives just a faint repulsion. The child, young as she was, would have realized the infringement of her rights, and a sense of injustice would have crept into the little heart to fester and poison her confidence; into that of the mother would have entered that which always finds its way into the heart of a despot, even a very, very mild one—a sense of unworthiness. It is these little things that creep into the lives of parent and child that so separate them, annul confidence, make it so hard for the child to accept advice, restive under restraint. They are apparently so slight at first, like the little drip in the crevasse which opens wider and wider for the inundation.

Another right of the child, too often overlooked—its right to know why it must be denied certain things that others, apparently no better off financially, are allowed. If there is a moral or physical reason, give it. If financial, give that also. Let a child once realize that there is a good and sufficient reason for sacrifice and you will find it willing to do its part usually. Never say dolefully, "My poor child, you can't have this or that luxury, I am so sorry," putting it on the roll of the unfortunate, the down-trodden, the oppressed, engendering discontent and covetousness; but say cheerily and truly, "We can't afford it, but never mind, we can af-

ford to do without it," putting the child on the roll of the heroic and brave, the honest and true.

Children can early understand the ethics that demand perfect integrity in dress and living if they have always lived in this atmosphere. In this, as in all else, the mother's influence is predominant, for in early life it is with her they mostly live, and all her dealings, with servants, the market, shopping, but especially her dealings with their father, have a permanent influence upon their lives. If in any way she is given to little deceptions, either in word or deed, she need not be surprised to find herself deceived in turn. She has laid the foundation for it; the children's whole after life is blighted thereby, and "no stream of eloquence" can ever wash away this taint in their blood.

The largest part of a child's religious culture comes from the home atmosphere, living, doing and being. Parents, what you *are* is what you teach, words are but breaths unless they are expressions of your true self, and at best they only photograph you. You must be the living embodiment of the true, the pure, the noble, the good, to give your admonitions a meaning. If you would teach your children integrity, *be it*, live it. See to it, father, so that there be no looseness in your household morals—irregularity to domestic arrangements, untidy habits, anything that throws an unnecessary burden upon the housewife. Beware of the clouds you cast upon the horizon of the home. If there must be clouds pray show the "silver lining." Also, beware of critical discontent at the table, of depressing censure; though it be merited, let a breath of hope and love go with it. Look to your language. Let no compromising words or tales be let loose, like rats in a house, to undermine the very foundations of the home. And mother, do you, too, look to this same home sacredness, home purity, home brightness, home attractiveness. See to it that your doors swing easily, not only to your own children, but to their companions also. Know your son's and daughter's friends, welcome them to the home circle, study them, talk freely with your children about them, their faults, their failings, and their virtues.

Beware how you question a child's veracity, or give it reason to question yours. Never ask "Who did this?" when you know. It isn't honest and there is an insight in childhood which detects you in your fraud, and it engenders falsehood in its young mind. You have tarnished your child's character and injured yourself in its estimation, if not in your own. Give it the benefit of the doubt, in any case where there is a doubt, but by precept and example show how highly you value perfect truthfulness, not only in your own conversation with the child, but with the world in general. Your intercourse with others in its presence has a more powerful influence on the child than a whole stream of admonitions to it. Remember that nothing seems wicked that can provoke a smile or seems smart. Watch any tendency to dishonest transaction, any overreaching in trade among boys under the supposition that it is business sagacity; any gambling, which, though softened into "playing for keeps," is gambling still; of prize packages and all lottery enterprises—show them the fallacy and the fraud of it all. Beware of "honesty is the best policy;" that species of honesty is but a poor graft at best. Be honest because it is right and true. Call things by plain but not exaggerated names; show children that though a wound may heal it leaves a scar. Just so with the moral nature. Although the Prodigal returned to his father's home, was forgiven and received with rejoicing, still his fortune, wasted in riotous living, was gone past all retrieving; and what was worse still, the years that might have brought so much were lost to all eternity, and his moral nature dwarfed and crippled thereby through all the endless cycle of time. The wrong he did lived after him just as much as the good he might have done would. So the world was the poorer for his days of sin and shame as well as he.

Queried a little one, "Mamma, which is worse, to tell a lie or to steal? I've been thinking about it and I've 'cluded it's worse to lie because if you steal a thing you can give it back, 'less you've eaten it, and if you've eaten it you can pay for it," "but," in an awed voice, "a lie is just forever." Yes, *just forever*. Yet truth is a thing so delicately adjusted, that it may by irreverent handling be thrown out of poise and become a lie. In the repetition it may be so distorted, that though given word for word, still by tone, gesture, accent, that fact may become a falsehood. These are nice distinctions but not beyond the capacity of a child of ten,—yes, younger.

Beware of pressing a child too closely for a reason why. How often you feel a thing for which you are wholly incapable of accounting. The feeling is strong, palpable, but to account for it you can not. Then how much more must this be the case with the child who has not learned to reason from cause to effect. So again, I say, beware of persisting in "there must be a reason, and now why?" Many a child, like Wordsworth's little Edward at Leswyn farm, has been forced to manufacture that why. Beware also of insisting on an answer instantly to a question suddenly sprung upon a child, or calling him up to testify concerning something which has just happened. Remember how much more clearly you remember a thing after the excitement is over and your mind is calm than at the moment when you were wrought up, and give the child the benefit of this. Say soothingly, "Think it over and then come and tell me all you know." Don't be guilty of that dreadful crime to God and the child of saying,—as I've heard people say,—"Now remember, God sees and hears you. He knows whether you are telling the truth and He hates liars." Are you not lying when you say "God hates" any thing? It is a fearful charge to make against our Heavenly Father.

Beware of giving commands too freely. Never compel a child to do a disagreeable thing purely for the sake of discipline, nor hesitate to ask it, if at all necessary. Do not insist at table that it eat what it dislikes, nor pander to a notional appetite. Treat a child always as a reasonable being. Respect its likes and dislikes. In the furnishing of its room, in its wearing apparel, in its friendships, consult its tastes, but give it the benefit of your judgment.

Beware of the family ancestor, whether real or apocryphal; that individual exerts a wonderful influence. "Oh, we R—s never forgive," said a lady complacently, "the Indian blood is too strong for that." They had nursed what they deemed the strong traits of the "noble red man," and still nurtured and fostered this element, although Pocahontas had passed away centuries ago, and the blood had been diluted by Teutonic, Keltic, Saxon and Scandinavian intermarriages for generations, and was only half Indian at first. Still they cherished every trait that they thought might emanate from this ancestral root, and had succeeded in developing a number of very uncomfortable dispositions in the family. So I say again, beware of your ancestor if not buried in oblivion. Tone him up to true nobility before elevating him to the family altar for emulation and worship.

All these things tell for righteousness. Says Emerson: "The whole state of man is a state of culture; and its flowering and completion may be described as religious worship;—the fatal trait is the divorce between religion and morality." Little avail all the efforts of religion and ethical culture, where real consecration and earnest work are done with a holy enthusiasm, to one whose daily life is divorced from honest dealing.

"Between the dark and the daylight,
When the night is beginning to lower,
Comes a pause in the day's occupations
Known as the Children's Hour."

This time is peculiarly adapted to reflection and as far as possible should be a family hour, especially given to evok-

ing and developing the religious nature of the child. I doubt whether there is any one subject that is agitating the public mind more to-day than that of prayer, and the deeper the feeling, the more sincere and conscientious the parents, the harder for them to find a solution of the problem of how to turn these atoms of divinity Godward, put the soul in the devout attitude and keep it free from every semblance of cant and make-believe, have the out-pouring of the spirit true, earnest and sincere.

If we only knew how to lead them up with trustful affection and confidence. A certain little one's mother always took her in her arms just before being sent to bed, if she were at home, or, if going out, did so before starting, and holding her close to the mother heart for a while, looking into the eyes, then kissed the little one, saying, "That is good-night, dear; go to bed like a good little girl." This was done quite unconsciously until baby was three years old, when unexpectedly one afternoon the mother was detained from home until late in the evening. Returning, the parents were met at the door by the little puss, very wide awake. Papa picked her up, carrying her to the nurse, saying, "How is this? nearly eleven o'clock and this child not asleep." "I couldn't coax her to bed," said the girl: "she insisted she must see her mamma first." "Papa," said the little maiden very seriously, "I can't do to bed till I've yooked into my mamma's eyes," and climbing into her mother's lap, taking the maternal face between her two little hands, she gazed long and earnestly into the eyes so necessary to her comfort and courage, then one long, hearty hug by both and she sprang to the floor, holding out her hand to the nurse, saying cheerily to papa, "I've yeady now. Dood night." This little sensitive soul could not rest peacefully without this interchange of love, this confiding trust on the one side and protecting, assuring affection on the other. From it there came into her life hope, faith and courage, so that the ominous darkness of night and the mysterious forgetfulness of sleep lost all terror. Her mother's love was the one heart-craving, and she felt that. If we only knew how to bring just this feeling toward God into their little lives,—yes, and into our own, too. This is one of the things we all long to do, but hardly know how.

A mother, on whom this question pressed with most perplexing anxiety, was deeply pained by much that seemed to her shockingly irreverent, where children were taught to pray for everything they wanted, with the assurance, either verbal or implied, that God answered the prayers of good little children; and when the coveted treasures were not forthcoming, they were informed that sometimes God denied us the thing we asked because He knew it was not best for us to have it. She was deeply pained at seeing other children dragging through their prayers so sleepy and tired that it seemed cruel, or rattling over them hurriedly because mamma was going out or there was company below. These things so shocked her that it did not seem true to have a child pray unless there was the spirit of prayer in the form; and how could she evoke this spirit? This was the ever-perplexing question. From the first, when possible, she had made a point of giving the twilight hour to the children. Sometimes they would sit at the Western window of their hill-home where they could watch the lights and shadows of the closing day fading from out the sky and gently shutting in the village below, with the fruitful fields beyond and the river winding in and out among the low bluffs, as though nature was putting down her curtains and covering her children for their night's rest. Mamma would repeat a little poem, or tell them something of the wonders of earth, air or water, or of the meaning of night. Sometimes they would sit and watch an evening storm, when it seemed all dark, wet and chaotic with the dripping rain, rolling thunder and moaning wind, only lighted by flashes of lightning—"thundershine" the

children called it—and they would climb into the arm-chair with her and nestle close to the mother-heart filled with awe and wonder. On quiet evenings they would watch the brightness fade from the sky and the stars come peeping forth, faintly at first, like shy children, then gathering more courage come clearly out. It was ever a surprise, a new delight though seen so often. One evening they were unusually quiet and thoughtful as though they felt

"His embrace
Slide down in thrills through all things made,"

until the younger broke the silence with, "Let's pray, mamma," and that evening at least one prayer was answered.

Keep your children close to you. Live very near them. Let them help you, though it be a hindering helpfulness. When you want to read, read aloud to them. It gives them society. You will find that babes enjoy it. You can pour a perfect flood of philosophy, poetry and theology on an infant head, much to its relish, though all it understands is your nearness and the tones of your voice, which to baby is always sweetest music. Parents, cling to your children; enter into their joys, their sorrows, their sports, their reading and their social pleasures. Meet the needs of their natures for recreation with a hearty recognition. One rollicking game of "blind-man's buff" will bring you nearer your child's life and heart than the costliest gift. Be a part of their very selves. Tell them of your own child life; how human you were, how like unto themselves. Let them feel that you would fain help them to shun your mistakes, would lead them by brighter ways than you came. Oh, blessed mother, who never forgets that she was herself a young girl once, and remembers the heart burns and the heart aches of it all, watching over her own young with a sympathetic heart throbbing with mother love and womanly insight! Oh, rare father, who deals with his boys from a boy's standpoint and with his own boyhood fresh in his mind, remembering the lack of sympathy and the mistakes therefrom, and profits by the remembrance! Curtail not one iota their enjoyment; put no ban on boyish sports nor girlish pleasures. Nay, heighten them by refining them from the dross of companionship and literature which they will themselves loathe if you keep their ideals so toned by your life and influence that the rude, coarse girl will be repulsive of herself, the youth of questionable morals and objectionable habits instinctively offensive, and the "scrofulous French novel" and other demoralizing literature possess no fascination. Awaken early a keen sense of integrity—integrity in small things—the dishonesty of an infringement on the time, patience and efforts of another by carelessness, untidiness or unnecessary exactions. Parental neglect here often mars an otherwise helpful companion and scars a noble life.

If from the beginning we deal thus honestly, imbue our children with a right royal love of the good, the true and the beautiful; so evoke self-respect and noble ambition that they culminate in high aims; if we succeed in living close to their lives, especially through the transition period from boy and girl into manhood and womanhood, having thus far held their confidence, it will hardly be withdrawn now.

Let there be no deviation from the strictest veracity, no petty pretending to keep up the child's faith in either God or yourself. Nothing so inspires confidence to you as confidence in you. Concerning the great verities of life, the large problem of their being, we should deal most devoutly. Tell them that their existence is a mystery; one of the unfathomable problems of God. That the whence and the whither of the soul is not for us to know in this life. It is for us to do the wisest and best we can in the here, leaving the hereafter to God, who alone controls it. Teach them the sacred dower of these human bodies, so wonderfully constructed for the soul's habitation, of the duty we owe

ourselves and our posterity to be clean and strong, of the mystery of the interdependence of mind and body; that purity of life induces mental vigor; that noble thinking and noble doing strengthen the nerves and invigorate the muscles; that clean bodies, clean thoughts, clean companions and clean reading produce the clean character that flowers into the noble life that endures; that whether there be another world awaiting us or no we are immortal. We live on and on here—live either in crippled humanity maimed by our blunders and wrong-doing, in souls upon whom we leave a curse that will be handed down from generation to generation, or in minds enlightened by our lives and words, broadened by our encouragement, wills strengthened by our endurance. Whether we leave posterity or not, we leave our stamp upon the future. Help them to realize the holy trust of life; of Now, the Here. Then death will come calmly, grandly as the natural sequence. Says Emerson: "Higher than the question of our duration is our deserving." Teach them what is due themselves as world workers for righteousness, for the Kingdom of God on earth; of their rich heritage of truth, righteousness and love—that they may exclaim with Julia Dorr:

"Heir of all the ages, I—
Heir of all that they have wrought!
All their store of emprise high,
All their wealth of precious thought!

"Every golden deed of theirs
Sheds its lustre on my way;
All their labors, all their prayers,
Sanctify this present day."

THE STUDY TABLE.

The Revolution in Tanner's Lane. By Mark Rutherford. Edited by his friend, Reuben Shapcott. G. P. Putnam's Sons, New York.

It was hardly worth while to have reprinted this English novel, so objectless and scrappy is it, and so plainly produced by the process known to the irreverent as "running in the emptyings." The author is an English preacher, and his first book, "Mark Rutherford," made a great reputation of the short-lived kind a few years ago.

"The Revolution in Tanner's Lane" is a revolution produced in a dissenting country congregation in England in getting rid of an unworthy minister, but the author goes back more than fifty years to begin his story, and quite fails to make the proper connection between the beginning and the end. The book is one more illustration of a sort of unintentional dishonesty on the part of authors who have once made a "ten strike" and thereafter allow themselves to be persuaded to put together some scraps which they have left into another book to sell on the reputation of the first.

THE HOME.

A BIT OF KNOWLEDGE FOR YOUTHFUL READERS.

"Beware the Jabberwock, my son." As children may be divided into two classes, those who have read, and those who haven't yet read "Alice in Wonderland" and "Through the Looking Glass, and What Alice Found There," all of them will be interested in the discovery made by some girls in Dorchester,—nothing less than the meaning of "Jabberwock" in the famous poem that Alice thought so pretty, but rather hard to understand. These girls sent to Lewis Carroll, author of the books, to ask leave to use the mystical name as the name of their school paper, and the following letter came back:

"Mr. Lewis Carroll has much pleasure in giving to the Editresses of the proposed magazine permission to use the title they wish for. He finds that the Anglo-Saxon word 'wocer' or 'wocor' signifies 'offspring' or 'fruit.' Tak-

ing 'jabber' in its ordinary acceptance of 'excited and voluble discussion,' this would give the meaning of 'the result of much excited discussion.' Whether this phrase will have any application to the projected periodical, it will be for the future historian of American literature to determine. Mr. Carroll wishes all success to the forthcoming magazine."

MAY.

While the sweet birds sing
Till the woodlands ring,
While the apple-blossoms drift like snow,
Trips flowery May
O'er the meadows gay,
To the rhythm of the rivulet's flow.

L. M. B.

BOOTBLACKS WHO HELP ONE ANOTHER.

A reporter called to a little bootblack near the City Hall to give him a shine. The little fellow came rather slowly for one of that lively guild, and planted his box down under the reporter's foot. Before he could get his brushes out another larger boy ran up and, calmly pushing the little one aside, said: "Here, you go sit down, Jimmy."

The reporter at once became indignant at what he took to be a piece of outrageous bullying, and sharply told the newcomer to clear out.

"Oh, dat's all right, boss," was the reply, "I'm only going to do it fur him; you see he's been sick in the hospital for mor'n a month and can't do much work yet, so us boys all turn in and give him a lift when we can, savy?"

"Is that so, Jimmy?" asked the reporter, turning to the smaller boy.

"Yes, sir," wearily replied the boy, and as he looked up, the pallid, pinched face could be discerned, even through the grime that covered it. "He does it fur me, if you'll let him."

"Certainly; go ahead," and as the bootblack plied the brush, the reporter plied him with questions. "You say all the boys help him in this way?"

"Yes, sir. When they ain't got no job themselves, and Jimmy gets one, they turns in and helps him, 'cause he ain't very strong yet, ye see."

"What percentage do you charge him on a job?"

"Hey!" queried the youngster. "I don't know what you mean."

"I mean, what part of the money do you give Jimmy, and how much do you keep out of it?"

"You bet yer life I don't keep none; I ain't no such sneak as that."

"So you give it all to him, do you?"

"Yes, I do. All the boys give up what they gets on his job. I'd like to catch any feller sneaking it on a sick boy, I would."

The shine being completed, the reporter handed the urchin a quarter, saying: "I guess you're a pretty good fellow; so you keep ten cents and give the rest to Jimmy there."

"Can't do it, sir; it's his customer. Here, Jim." He threw him the coin and was off like a shot after a customer for himself, a veritable rough diamond. In this big city there are a good many such lads, with warm and generous hearts under their ragged coats.—*Commercial Advertiser.*

It is not what a man outwardly has or wants, that constitutes his happiness or misery. Nakedness, hunger, distress of all kinds have been cheerfully endured, and even death itself. It is the feeling of injustice that is insupportable to all men. No man can bear it or ought to bear it.—*Carlyle.*

UNITY.

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NOTES FROM THE FIELD.

Minnesota Unitarian Conference.

The first annual meeting of the Unitarian Conference of Minnesota was held at Sioux Falls, Dak., April 26, 1888. The different societies in the conference were represented by the following delegates: Rev. S. M. Crothers, Mr. J. D. Ludden, Mrs. J. D. Ludden, St. Paul; Rev. H. M. Simmons, Rev. Kristofer Janson, Mr. C. E. Sprague, Minneapolis; Mr. A. M. Crosby, Mrs. A. M. Crosby, Mr. F. C. Mahony, Luverne; Rev. Charles F. Russell, Mr. J. H. Locke, St. Cloud. The societies at Winona and Duluth were not represented. There were also present from the Iowa conference, Mr. and Mrs. T. C. Puckett, Mrs. T. K. Bradley, Dr. J. C. Grout, and Mr. Partch, from Rock Rapids, and Dr. and Mrs. Wm. R. Smith, of Sioux City. Rev. J. R. Effinger, secretary of the Western Unitarian Conference, and Rev. George Batchelor, western representative of the American Unitarian Association, were also present and addressed the conference.

The conference was opened at 9 o'clock, A. M., with a devotional meeting led by Rev. George Batchelor. At 10 o'clock the business meeting, in the absence of the president, was called to order by Rev. S. M. Crothers. Mr. J. D. Ludden, of St. Paul, was chosen chairman, and Mrs. E. I. Fuller, of Sioux Falls, secretary, pro tem., until arrival of secretary.

An address of welcome was extended to the conference in behalf of All Souls church, by Wm. A. Wilkes, and responded to by Rev. S. M. Crothers for the president. The minutes of the last regular meeting of the conference were read and approved. The regular business of the meeting was then taken up. Mr. Effinger first gave an address, speaking in an encouraging manner of the growth of Unitarian work in the west, and especially at Sioux Falls, Rock Rapids and Luverne. He was followed by reports of the work being done in the various churches of the conference, Mr. Janson reporting for the Scandinavian societies in St. Paul and Minneapolis; Mr. Crothers for Unity church, St. Paul, and for the society at Winona; Mr. Russell and Mr. Locke for St. Cloud; Mr. Crosby for Luverne; Miss Bartlett for Sioux Falls, and Mr. Simmons for the First Unitarian church at Minneapolis. All gave encouraging reports of the condition of the societies and the interest shown in the missionary work throughout Minnesota and Dakota. Mr. Batchelor fol-

lowed with some remarks, giving some of the results of his observations as the western representative of the American Unitarian Association. He urged upon the conference the necessity of a rigid supervision of the ministers admitted to the conference so that no one of bad moral character should be allowed to preach to any society. The meeting then took a recess in order to do justice to the bountiful collation provided by the people of All Souls church.

The meeting was again called to order by the chairman at 2:30 P. M. Mr. Russell was called upon for an address, and gave a very enjoyable and elevating discourse, dwelling upon the advantages of self-sacrifice and of giving freely of the best that is within us. Mr. Janson followed with an address on the outlook of missionary work among the Scandinavians throughout the west and northwest. He showed that in many places in Minnesota, Dakota, Michigan, Missouri and Kansas there was an earnest need for such work. What were wanted were stirring, enthusiastic men, familiar with western life, and who were willing to make some personal sacrifice for the good of the cause. A report of the Post-office Mission work, by Miss McCaine, of St. Paul, was then read by Mr. Crothers and approved. A motion was made by Mr. Crothers that Miss McCaine be appointed general secretary of the Post-office Mission work for the Conference, to whom all the other secretaries shall report, and whose duty it shall be to have supervision of, and to advance, wherever possible, the Post-office Mission work in the conference, and to report the same at each annual meeting of this conference. The motion was carried, and the secretary instructed to notify Miss McCaine of her appointment. Mr. Crothers then moved that the secretary notify each society of the conference of the action of this meeting, and have them appoint a secretary for Post-office Mission work. The motion was carried. Then followed a general discussion on the efficacy of Post-office Mission work, participated in by a number of those present, including Mr. Tupper, of Lincoln county, Dakota, who stated that he was a Post-office Mission convert, and that no one need despair of the good results of circulating Unitarian literature. Following this there was a general discussion of the ways and means of carrying on the missionary work in the conference. All admitted the necessity for such work and the advantages that would accrue therefrom. The main difficulty seemed to be the limited supply of men suitable for this work. Mr. Russell thought the men must come out of the west, and his hope was that the urgent demand would develop such men. Mr. Russell moved that Unity Church of St. Cloud, Minn., be admitted to the Unitarian Conference of Minnesota. The motion was unanimously adopted. The following resolutions were then passed:

Resolved, That a vote of thanks be extended by this conference to those ministers who have preached at St. Cloud, and also to the churches who released these ministers, thus enabling them to do this work.

Resolved, That a vote of thanks of the conference be expressed to the people of All Souls Church for their cordial and hospitable entertainment.

The meeting then adjourned. In the evening, despite the unfavorable weather, a fair sized audience gathered to listen to able sermons by Rev. H. M. Simmons and Rev. Kristofer Janson of Minneapolis.

C. E. SPRAGUE, Secretary.

Sioux Falls, Dakota.—All Souls church was dedicated Wednesday evening, April 25. Six ministers besides the pastor occupied the platform and took part in the services, namely: Revs. George Batchelor, J. R. Effinger, Kristofer Janson, Charles F. Russell, and S. M. Crothers. The Rev. Eliza T. Wilkes, who

was compelled to be absent from town, sent a beautiful dedication hymn and a message of her constant love for the cause and church.

The form of dedicatory service followed closely that used by All Souls church, Chicago. Mr. Jenkin Lloyd Jones' impressive Dedication Service between minister and congregation was used. Mr. Gannett's and Mrs. Marean's hymns, used at Mr. Jones's dedication, were also used here, and Mrs. Wilkes and Mrs. Bartlett, each unknown to the other, had written a hymn for the occasion.

The sermon by the Rev. J. R. Effinger, "The Temple of God," was a very beautiful and impressive one, full of high thoughts and stimulating appeals. The Rev. George Batchelor made a short and eloquent address to the people. The Rev. S. M. Crothers offered the Dedication Prayer. The music was exceptionally fine and appropriate. Not the least important thing in connection with the evening's service is the fact that the church is dedicated free of debt, with the exception of the \$2,500 (without interest), borrowed from the Loan Fund.

Chicago.—The Monday noon teachers' meeting was led by Mr. Jones. The lesson was on the twenty-second chapter of Luke to verse 46. There is here an abundance of interesting critical matter concerning the Last Supper and the Passover, if that is the best thing. My own feeling is that all this matter which can be got out of commentaries be held at arm's length till the events related here be made real and put in their proper setting in the life of Jesus and in Christian history. The "Lord's Supper" as celebrated in some Unitarian churches (some do not observe it), is participated in very coldly. And yet this is one of the tenderest and most poetic of the episodes in the life of Jesus. Let us make real to the children this last week in Jerusalem. So much of his life is crowded into that one week. Let us call it anniversary week and think of his coming down from Galilee with his friends, preaching in the city during the days, retiring to Bethany for the quiet nights. It seems probable that the most of all Jesus's ministry in Jerusalem was crowded into this brief period. Toward the close of the hour the conversation became general.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, May 13, services at 11 A. M.; 7:30 P. M., Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, May 13, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, May 13, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, May 13, services at 11 A. M.; subject, "Fifty Years of Emerson,"—a preface sermon. Monday evening, Emerson section of Unity Club; Browning section, Friday, 4 P. M.; Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, May 13, services at 10:45 A. M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, May 14, at noon. Rev. Mr. Utter will lead.

M. M. MANGASARIAN, of Philadelphia, will speak before the Ethical Culture Society, at the Grand Opera House, Sunday, May 13, at 11 A. M. Subject, "The Religious Outlook."

WILLIAM M. SALTER will make lecture engagements for the month of June. Address 516 North avenue, Chicago.

PROGRAMME OF THE WESTERN UNITARIAN CONFERENCE.

*Thirty-fourth Annual Session.**Tuesday, May 15.*

10 A. M. Meeting of Directors of the Conference at Headquarters.

8 P. M. Sermon. Milton J. Miller, Geneseo, Ill.

Wednesday, May 16.

9 A. M. Devotional Meeting led by S. M. Crothers, St. Paul, Minn.

10 A. M. Business Session of the Conference.

President's Opening Address. Reports of Secretary and Treasurer.

General Business.

11:30 A. M. Paper: How shall we man our Missionary Posts? Eliza T. Wilkes, Sioux Falls, Dak.

12:30 Intermission.

2 to 3:30 P. M. Western Sunday School Society. In charge of J. V. Blake, President.

1. Reports of Officers.

2. Discussion.—A Normal School in Morals and Religion. Introduced by Jenkin Lloyd Jones.

3. Election of Officers.

President Shorey in the chair.

3:30 P. M. The Claim upon us of the Mission Fields.

In India—The Pundita Ramabai Mission in behalf of Woman's Education, by Emma Endicott Marean, Chicago.

In Japan—The Mission of Inquiry in charge of A. M. Kapp, by Mr. K. Sugimoto, Japanese Student at Ann Arbor, Mich.

In Montana—The Mission of Civilization (The Crow Indian School) by Kate Gannett Wells.

At Home—The Post Office Mission and the Sunday Circle, by Arthur M. Judy.

Discussion.

5 P. M. Intermission.

8 P. M. Fifty Years of Emerson, 1838-1888. A Commemoration by the West-

ern Unitarian Conference. In the First M. E. church, corner Clark and Washington streets.

I. Organ Voluntary.

II. Hymn. "In Lonely Vigil." Frederick L. Hosmer.

III. Prayer, J. Coleman Adams.

IV. Responsive Readings from Emerson, selected by John R. Effinger.

V. Emerson the Man, Jenkin Lloyd Jones.

VI. Great Sentences from Emerson. The Audience.

VII. Emerson the Worshiper. Frank W. Gunsaulus.

VIII. Hymn: Victory, adapted from Emerson's "Voluntaries."

IX. Emerson the Prophet. Fifty years of Influence. William C. Gannett.

X. Song. "The Crowning Day is Coming."

XI. Poem: "Cambridge, July 15, 1838." John W. Chadwick.

XII. Hymn: "The Soul's Prophecy."

XIII. Benediction.

[A special programme of the evening will be printed.]

Thursday, 17.

9 A. M. Devotional meeting led by Chester Covell.

10 A. M. Paper. Moral Education in the Public Schools. George P. Brown.

Discussion.

11:15 A. M. Paper. The Relation of Literature to a Child's Education. Mary E. Burt.

Discussion led by Mrs. L. W. Learned.

12:30 Intermission.

2 P. M. Paper. The Actual Roots of Religion in Human Nature.—Does Religion mean more or less as Modern Thought discards the Creeds? Henry Doty Maxson.

Discussion led by Rabbi Hirsch.

3:30 P. M. Business Session.

5 P. M. Intermission.

8 P. M. Platform meeting in the First M. E. Church, corner Clark and Washington streets. Subject for discussion, THE POSSIBLE AMERICAN CHURCH.

D. L. Shorey, President of the Conference, will make the opening remarks. The following gentlemen have been invited and are expected to speak: Prof. David Swing; Dr. Samuel G. Smith; People's Church, St. Paul; Rev. M. D. Shutter, Minneapolis; Rev. J. C. F. Grumbine, Syracuse, N. Y.; Rabbi Hirsch and Dr. H. W. Thomas.

WOMEN'S WESTERN UNITARIAN CONFERENCE.

*Seventh Annual Session.**Tuesday, May 15.*

2 P. M. Devotional meeting led by Rev. Eliza T. Wilkes, Sioux Falls, Dak.

President's Address. Reports of Secretary and Treasurer.

Religious Study Classes, by Mrs. J. C. Learned, St. Louis, Mo.

3 P. M. Address by Mrs. Kate Gannett Wells, Boston, upon "Need of Religion rather than of Special Legislation."

Report of Unitarian Women's Work on the Pacific Coast.

Address by the delegate of the Women's Auxiliary Conference.

4 P. M. Post Office Mission Talk, led by Miss F. Le Baron, Elgin, Ill.

Co-operation, Organization, Advertising, Reporting, Post Office Mission Fund, how raised and expended.

The Lesson of the International Council of Women at Washington, by Mrs. J. R. Effinger, Chicago.

Election of Officers.

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MACHINERY OF THE BODY

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BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any books in print will be mailed on receipt of price by Charles H. Kerr & Co., 176 Dearborn street, Chicago.

How Religion Arises: A Psychological Study. By Daren J. H. Ward, Ph.D., B.D. Boston: Geo. H. Ellis, 141 Franklin street. Cloth, pp. 74.

The Prelude, or Growth of a Poet's Mind. An Autobiographical Poem. By William Wordsworth. With notes by J. A. George, A.M. Boston: D. C. Heath & Co. Cloth, pp. 118.

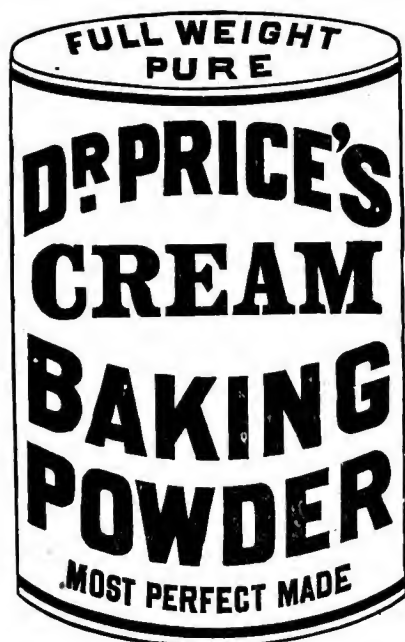
Cheap Books and Good Books. By Brander Matthews. New York: The American Copyright League. Paper, pp. 25.

Next Door. By Clara Louise Burnham. Boston: Ticknor & Co. Paper, pp. 371. Price.....\$0.50

Practical Lessons in the Use of English. Book Two. By Mary F. Hyde. Boston: D. C. Heath & Co. Cloth, pp. 228.

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VOLUME XXI.]

CHICAGO, MAY 19, 1888.

NUMBER 12.

CONTENTS.

EDITORIAL—

Notes: Opening of the Conference; a Monument to Joseph Priestley; Regrets; the <i>Ethical Record</i> ; the Power of Love; Ethics for the Young; Society and Solitude; Genuine Peasimists; Spirit of Methodism to-day; Verdict of the Future; the Closest Sympathy; Summer for Character Building; the Art of Skipping; Darwin's Private Life; Practical Education; Gentlemen's and Women's Club; "Am I my Brother's Keeper;" Solitary Unitarians.....	155
President White's Papers—H. M. S.....	157
Three Steps of Faith and Duty—L.....	157

CONTRIBUTED—

Concealment—HATTIE TYNG GRISWOLD.....	158
The Vitalizing Power of a Rational Religion—EDWARD FOSTER TEMPLE.....	158

Dress Improvement—E. E. M.....	159
THE UNITY CLUB—	
Reading Guide to Emerson.....	159
THE STUDY TABLE—	
"Metrical Translations and Poems;" Before the "Curfew" and Other Poems Chiefly Occasional;" "Heartsease and Rue".....	160
THE HOME—	
Spring—Bessie Chandler.....	160
Proverb Sermon, IV.—J. V. B.....	161
NOTES FROM THE FIELD.....	162
ANNOUNCEMENTS.....	163

A NEW MONTHLY.

UNITY MISSION, our standard series of tracts, will be hereafter published as a monthly. The first number, "NATURAL RELIGION," by James Vila Blake, was published in the new form on May 16. The second number, "THE RELIGION OF JESUS," by Henry M. Simmons, will be issued about the middle of June. The third number will be a new pamphlet, subject and author to be announced later. The fourth will be the standard tract "About Prayer," by J. T. Sunderland, C. F. Dole and W. C. Gannett. The fifth will be a new tract to be announced later. The other seven will be re-issues of tracts now included in the Unity Mission series.

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CONTENTS.

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VOLUME XXI.]

CHICAGO, MAY 19, 1888.

[NUMBER 12.]

EDITORIAL.

WE go to press amid the joyful excitement of the Conference meeting; and as usual the editorial force of *UNITY* is preoccupied. The attendance is good. Delegates are here representing interest reaching from Dakota to Boston. The meeting of the Women's Conference is already over; the reports showed splendid activity and harmonious work for the year. The programme was unusually interesting; the greeting carried to the West from the East by Mrs. J. W. Andrews, president of the Woman's Auxiliary Conference, was most cordially given and heartily received. Mrs. Wells was at her best, and Mrs. Effinger's record of the Woman's International Council at Washington impressively interesting. Mrs. Moss, of the church of the Messiah of St. Louis, presented the amendment to the "Certificate of Incorporation" of which she gave notice last year. But the chair ruled that no provision is made in the By-Laws for the amendment of the *Incorporation Articles*, and until some provision is thus made by the incorporation, any motion to amend would be out of order. The ruling of the chair was not challenged by the house, and the session closed. Last night Mr. Miller gave a noble sermon on the spirit of truth, and this (Wednesday) morning the work of the Conference proper begins, of which more anon!

ALL success to the movement started by the Rev. Joseph May, of Philadelphia, looking towards the erection of a fitting monument to Joseph Priestley by the Unitarians of America. As an exile for religious opinion and as the founder of the first Unitarian Society in this country, as well as on account of his great scientific contributions, his memory deserves to be perpetuated.

WE clip the following from a letter from Dr. Townsend, feeling that to *UNITY* readers it will be of deep interest. "I am so sorry I can do no work for our dear *UNITY*. I am not preaching at all; I may not for months. But as soon as I get better you will have the best work I can do for you. I am recruiting here on my farm in Brookfield, Ohio. Please mail *UNITY* to me here. It is doing good work. You have my entire sympathy in your labors."

THE *Ethical Record*, Volume I., No. 1, is before us; a handsome pamphlet of forty pages. It is the first issue of a quarterly intended to represent the Ethical Culture movement. It contains thoughtful addresses by Professor Adler and Stanton Coit with news of the work done in New York, Philadelphia, Chicago and St. Louis; with six pages of music accompanied by words suitable for the Sunday services of Ethical Societies. The pamphlet is creditable to this worthy movement and valuable to all students of the same.

THOSE of us who believe the gospel of love to be efficient for the ignorant and depraved in life would find in Susan H. Barney, of Rhode Island, a powerful advocate, and we can think of no one better fitted to judge of the evil instincts to be combated in the worst elements of mankind, being, as she is, national superintendent of the prison, jail, police and almshouse work of the Woman's Christian Temperance Union. If the story which she related before the International Council of Women, of the conquest of poor but hardened "Old Sam" of whom the police officers said: "Why it

often takes four of us to bring her in, and we get our faces scratched at that"—if this story showed the conquest through love of this poor dwarfed heart to be complete in one kind attack, what may we not expect from a conception of the love, infinite and unchanging, of the great All-Father. Surely the warmth which makes the bud to burst and the flower to blow finds its nobler spiritual counterpart in human and divine love.

THE *Philadelphia Ledger*, as quoted by the *Friend's Intelligencer*, says some sensible things concerning "Ethics for the Young" and the need of directing their powers in the right direction to the help rather than the hurt of the state. We make room for the following: "Instruction in the principles of right and wrong can alone give this much needed guidance. The great need of such teaching is visible everywhere. It seems as if the idea prevailed that, while every other species of instruction needed systematic and assiduous effort, this would come of itself."

IN the olden times men withdrew to the mountain fastness or the ocean cave for solitary spiritual communings—the holy men were hermits. To what dangers are we not exposing the soul if, in the hurry of active life, we find no solitary hours. As the wearied city dweller flees for rest and refreshment to quiet country woods and green fields, so should we, if we would truly live, retire into the solitude of our own hearts and insist upon silent hours removed even from intimate companionship. It is absolutely necessary to the largest work for others as for self.

WERE full statistics to be gathered on the subject, doubtless the world's great, large-hearted thinkers would rarely be found among its pessimists, and necessarily so. So long as man can largely enrich the existence of his yearning neighbor, life is full of hope to him, and ever with the longing grows the power to do. As has been well said, the consistent pessimist should at once make way with himself. If, on the contrary, life be tolerable to him, why may it not be so for his neighbor also? Let us be frank with ourselves, and while by mere existence we declare that life is worth living let us further prove that it is worth living grandly.

THE Methodists have decided that women are not entitled to seats in the General Convention, with which decision we are in sympathy. We can but believe that the vote was right in so far as it interpreted the spirit and intentions of the founders. But the question is now placed where it ought to be. What is the spirit and intentions of the *Methodists of to-day* in this matter? Are they unwilling to accept the new light of a riper age and to avail themselves of the larger thought born out of great experiences. Are they to be Methodists of the nineteenth century and give to woman the place she deserves? If not, so much the worse for Methodism.

THE grandest victory may be the most terrible defeat, because dearly bought at the price of virtue. When Cicero's star fell in the Senate it rose in Rome, and at no time had he reached such a magnificent height of triumph in the hearts of the people as when he sorrowfully set on the Capitol his small antique image of Minerva, and, clad in mourning, publicly ostracized, fled from Rome, the dear

city of his adoption. Up to that time he had well merited the honorable title of Father of his Country, and with the very flames that reduced his three magnificent homes to ashes we can imagine his soul rising to nobler self-command. But in those later successful years after his recall how the man dwindles, and, sick at heart, we consider the closing scene of his life, full indeed of pathos, but no longer heroic. What a poor paltry spectacle is that of a life, which, laid bare by time's relentless finger, with all its triumph of wide fame and extraordinary power, shows a heart benevolent only to the extent of self-interest. How shall we, the Ciceros and the populace of to-day, appear two thousand years hence?

THE closest sympathy between any two individuals is that which feels a great deal unexpressed, and believes in the absolute sacredness of some spiritual matters. There are many things which though understood by one nature should never come to avowal from his friend. To use the expressive words of another: "Knowing ourselves we thus learn much of all others. But while every soul imparts something of what it is, of its hopes and fears, of its sorrows and aspirations to others, it has also solitudes of experience, of doubt, of trial, of temptation, of failure, of joy and victory, known only to God." Indeed these experiences in human life, too sacred for expression even to the nearest and best earthly friend, that true friend with a divine instinct will sacredly guard even from his own certain knowledge.

THIS timely hint clipped from the editorial columns of the *Reporter of Organized Charity* published by the skillful and wise secretary of the C. O. S. of this city,—W. Alexander Johnson—has a suggestion for our churches. Are they doing all that might be done during the summer months in the work of character building? "Spring and summer are favorable times for the higher charity. Now is the time to inculcate self-reliance, savings, improved domestic economy, cleanliness, ventilation, etc. There is less suffering, there are more opportunities of employment, the friendly visitor's work is less trying and more successful. It is a fatal mistake to let the work drop because new applicants come more slowly. It is precisely when the urgency of relief work ceases that our higher work of building character can best be done."

THE principle of selection, said to prevail in the animal world, should and does have its counterpart in the world of thought. Not every book that falls deadborn from the press to-day is worthless, but if not, the coming years will speedily resurrect it. On the other hand many a thriving child of the mind deservedly meets with an early quietus. But the individual can not always afford to await the demonstration of natural law, hence he finds in the words of Melvil Dewey, chief librarian of Columbia College, excellent advice: "The skillful reader makes a dictionary out of his library—he gets what he wants. He handles books, not to say 'I have read so many books,' but to get inspiration, new ideas on the subject in which he is immediately interested, and he gets it where he can find it without needless dilution." Many a student after a time becomes mentally nauseated. Is it because he has not discovered, "the valuable art of skipping?"

REGARDLESS of the separations of creed and doctrine unconsciously all unite in the commendation of the good life, whatever its controlling religious principle. Hence, men from the glimpses had of the real Darwin, aside from his scientific theories, have yearned for a full portrayal of his home life. Archibald Geikie in the *Contemporary Review* has given us some very touching facts concerning the scientist. He shows him to have been heroic in intellectual labor spite of forty years of

physical suffering; tenderly considerate of others; modest to the point of depreciation; scrupulous in honor and veracity; sympathetic toward those struggling below him; eager for truth from whatever source; and above all, courteous always and invariably grateful toward those who had shown him a kindness. Darwin's contribution to scientific investigation never can, never will be forgotten by the scientist, but what a powerful propulsive power for the ordinary reader do his works gain when founded on so true a life.

CHARLES GODFREY LELAND's recent work on "Practical Education" promises to enlarge wonderfully the outlook of the teacher, and greatly to strengthen the powers of the learner. At the foundation of all instruction he places hand-work, the art of design being the fruit of work in all the minor arts. The very first among the child's mental acquirements, he believes, should be to learn the "art of learning" by getting everything *perfectly* from the beginning. In order that the memory, being thus wonderfully strengthened, shall not overbalance the judgment, the powers of perception and original thought are to be cultivated, and that this is possible, kindergarten instruction has already demonstrated. Nearly related to this growth is eye-memory, to the consideration of which one of the five parts of the book is given; and lastly, the value of interest in any study is considered and the method of arousing it. Possibly some thoughtful educators will insist, upon reading this book, that it has not invented startlingly new methods, but they will at least admit that it gathers together large principles, hitherto unconsciously perceived, and elaborates them into a method. Whatever teaches the child to think deeply also teaches him to live nobly, and the moralist is at last dependent upon the true educator.

THIS is the age of clubs. Gentlemen's clubs and women's clubs are being multiplied indefinitely. Some of them are wielding immense influence upon public sentiment in our larger cities. Like the Century Club in New York, the New Century Club in Philadelphia, and the Woman's Club in Chicago. This last club can directly trace to its own efforts and agitation some of the most important municipal and philanthropic reforms and advances made in Chicago for the last few years. But still there is a blight of inefficiency and a line of imbecility which is more or less easily discovered in all these one-sided clubs. The higher life of our city is almost as much threatened to-day by the *sex* line as by the *sect* line. When men and women systematically work apart, the work of either is only half done. The time is ripe for a club that will unite the best men and the best women of our cities, irrespective of denominational lines, in social strength and ethical earnestness, and it may remain for the women to inaugurate such clubs. In city life, particularly western city life, the women largely form the leisure classes. They have the time and opportunity to plan and execute for the higher co-operation. We look forward to the time when a man may be the president of the Chicago Woman's Club, or its successor, and when a woman may rightfully and effectually grace the presidential chair of Harvard College.

A CHICAGO divine recently declared with great truthfulness that only the morally degraded human being could seriously ask, "Am I my brother's keeper?" The New Testament ideal of character stands out in beautiful contrast with this in its divine toleration: "If meat maketh my brother to offend I will eat no meat." And toward this ideal are we blindly reaching. The strong are caring for the weak—man provides tenderly against abuse of the children and of poor dumb brutes; and not only is this true in societies for the prevention of cruelty to animals but also in private life. A wealthy lady was heard to say with stern sorrow to her coachman, who had been belaboring a spir-

ited team: "Thomas, you disgrace me. Let me never see that whip so used again, or you and I must part company." On a larger scale this mercy to mankind is struggling forth into deeds, and we find the wealthy considerate of their underlings. The heads of a large manufacturing firm, endeavoring to add comfort and cheer to the daily lives of their 1,000 employees, have erected a spacious four-story building, with basement dining-room and kitchen, and provided also with parlor, music room, bath and toilet rooms, a reading-room, and library of 1,200 choice volumes and sixty magazines and newspapers. In addition to these is a concert hall, two large class-rooms, and a sewing room with twelve machines where the girls can do their own sewing. Here these workmen and women can secure good board at \$2.50 and \$3.00 per week and enjoy the refinements of a higher life. Would that each one of us, in his measure, could become his brother's keeper. Then would there be not scores but thousands of such happy homes, and the poor would be lifted from their dens of vice into surroundings that were fit temples for immortal souls.

A SOLITARY Unitarian, living remote from any sympathetic church, writes: "We have our weekly sermon in our own home, generally Sabbath evening, ordinarily one of M. J. Savage's. This is followed by a song service, if only by one voice. Unitarian churches are few in this section; they would have to be built firmly in order to withstand the cutting, chilling winds of the popular belief. It is difficult for a Unitarian to join in the service where the following is the favorite hymn and it fairly represents the general drift of the sermon, and this is in New England:

"Working will not save me,
Noblest deeds that I can do,
Purest thoughts and purpose too,
Can not form my soul anew.
Working will not save me.

"Faith in Christ will save me.
Let me trust thy weeping son,
Trust the work that he has done,
To his arms, Lord, let me run,
Faith in Christ will save me.

CHORUS:

"Jesus wept and died for me,
Jesus suffered on the tree,
Jesus waits to make me free,
He alone can save me."

PRESIDENT WHITE'S PAPERS.

Some twelve years ago President A. D. White published his first paper on "The Warfare of Science," taking as his thesis that religion's opposition to science has invariably harmed both; while science, when left free, has invariably aided religion as well as itself. This thesis he has well proven in the various papers since, and in none better than in those recently published. His papers on geology show very fully how often its opponents have defended as divine what they afterward had to abandon as ridiculous, and have persecuted the men whom they afterward had to thank. Fossils were long explained away as relics of Noah's flood or of antediluvian giants; and sometimes as "models," upon which the Creator had experimented before proceeding to real business. Even the fractures of rocks and upheaval of strata were sometimes said to have been produced by the flood, and sometimes by Adam's fall. The French geologists who denied these things were banished from Paris, and Buffon was forced to abjure what he knew to be true, and what all clergymen believe to-day. For clergymen have moved on, and are beginning to argue that the chapter which was so long quoted to deny geology really was teaching it all the time, and will much enlarge religious thought when so interpreted.

His thesis is still better established by the history of the warfare about the firmament. The idea that the sky is a

solid roof or firmament, with sun and stars placed under it to light us, and with a reservoir of waters above it to give us rain, is a very natural one, and was quite common in the early world. It has been found widely in the lower races, from our Indians to the South Sea Islanders. Negroes held that this sky roof was stretched over us like a tent cloth; and the New Zealanders that it was solid and supported the waters for rain. The Zulus taught that it was made of rock, and the Finnish poem that it was made of fine steel; and both agreed that sun and moon were placed under it. Naturally the same idea found its way into the Bible. The book of Job said that the sky is "strong and like molten glass;" and the Genesis story told how God first made this firmament to keep the waters above it, and afterwards made sun and stars and set them in below to light us.

So theologians felt obliged to defend this solid firmament against all doubts. St. Augustine thought it his duty to guard as especially sacred that theory of the waters above the heavens. So Cosmas, in his famous book, had pages to describe and plates to picture this solid firmament, with sun and stars beneath and cistern of water above it, and with angels moving the stars and opening and shutting the windows, and regulating the rain. So Isidore and Bede and other writers defended the firmament; and Musaeus taught that God first made it, and left it hanging there, and afterward put the earth under it. Even so late as the seventeenth century, Calixtus, for doubting this solid firmament with the waters above it, was denounced as a heretic;—and we know how long and bitterly the church opposed and persecuted the astronomers who were removing it.

But its removal has been only a help to religion. The waters of which science tells,—ever lifted and distilled and fetched from far off seas; held invisibly over our heads, without need of any firmament walls to support them; and falling so truly in dew and rain, without need of angels to tend the windows;—show a far better Providence than Cosmas' cisterns or system. And the old firmament with its little lights has been removed only to show an infinite universe beyond, and to stir reverence and true religious feeling far more than any ancient creation story ever did.

H. M. S.

THREE STEPS OF FAITH AND DUTY.

"Revelation is not from without, but from within; it is moral intuition."—HEDGE.

Man has three fundamental relations, out of which spring corresponding duties. Upon these relations rises the structure of religious faith; out of them blossom worship and all holy aspiration. These relations hold for all men, hence their nature is universal. They need but to be mentioned to be confessed.

I. The first relation is that of man to himself; by which we mean the relation of body to mind and soul; of the appetites and passions, to reason, conscience and affection; of the lower nature to the higher nature. Of the duties that belong here no man can be wholly ignorant; but how much instruction, how much training, how much self-denial, how much resolution of the will is necessary from infancy and childhood up, in order to form the true, the equal, the well-rounded man!

II. The second relation is that of man to his brother man; to a being like himself, outside of himself. How needful that he shall know something of himself, of his own strength and weakness, of his own hopes and fears, of his own prejudices and affections, before he can be just towards his brother and neighbor. Founded on this second relation is society; all the duties that are laid upon man in the family, in the neighborhood or in the state, belong in this class. Does a man have dealings with another, no matter how near or how remote—it may be the wife of his bosom or the child of his love; it may be the ruler of his na-

tion, or some trader in a foreign port; or if some dusky Indian creeps to his door for bread in the season of famine,—to all these he owes something. Whenever he finds himself brought into relation with any of these, immediately a duty grows out of it. It may not be his duty in every case to do what they ask of him, any more than it would be their duty to do what he asks of them. But it is everlastingly his duty to be just, to do the right, to cherish honor and good-will.

III. The third relation is the largest we can name, because it is all-inclusive. In a very significant way, it involves the duties to self and the duties to our fellowmen. It includes the duties that seem to lie beyond self, and beyond our brother. The self at any moment of time, has its limit. The number of men that we can possibly know or think of is finite. But there is a whole universe of beings, some perhaps higher, some certainly lower than any of us! and there is a universe of laws and forces, as well as a universe of ideals and possibilities, in which we find ourselves. We are related to this universe. In time it has an infinite past and an infinite future, as well as the passing moment on which it moves and which is our tempting possession. In space it reaches from each man as center, beyond the boundaries of his utmost thought. And yet each inch of infinite space is full of power, of beauty and of truth. Each moment of life is a prismatic lens giving color and direction to endless influences. The moral laws constantly hold fast in their conditions every rational being.

Shall not man, then, look up into the starry heavens, and out upon nature with its manifold and wholesome lessons, and say, "I am related to this infinite order, and out of this relation I find growing within me the sense of solemn duties. Small and insignificant as I seem, that I have some comprehension of this creation, makes me great. It is my duty to know more of it. Minute part of it as I am, I help sustain that order. I owe it to the universe to live in harmony with all its discovered laws." The sin and wickedness of a single man, the falsehood or excess of the humblest man, of a child even, makes a less perfect world; disturbs the social health, and for aught we know, sends its taint or shock on communicating lines of justice and equity, to the farthest planet, and so throughout the mighty whole.

But however we may speculate on so great or dark a theme, from the universe we received our powers, and to the universe we owe that loyalty of obedience and submission, of patience and truth-seeking, which enables us to live more gratefully, intelligently and perfectly in the sphere of our opportunity and our hope. Light comes to us from spaces where undefined galaxies burst into solar systems of radiance and life. Beauty presses upon our vision wherever bounteous nature lifts her veil,—even the meadow primrose and the lowly violet has its lesson for the heart. And love comes to us—a ray from the very heart of the infinite—in the kindly look of the speechless animal that longs for our caress, that watches for our return from absence, and welcomes us with many tokens of unselfish joy.

From these three relations thus set forth, that of man to self, to brother-man, and to the universe or sum of things, none can be discharged; nor from the duties which he owes to each, can he be freed. And out of these three relations and their corresponding duties rises the new edifice of faith and worship which, when the sectarian doctrines have done their worst, and then have destroyed each other, we may hope to see gradually taking their place.

Supernatural religion with all its arbitrary schemes, with its capricious God and its utterly depraved and disinherited humanity, is for all thoughtful men offensive or obsolete. Science in this realm, as well as in so many others, has won a victory of which she may well be proud. As far and fast as the creeds were really found out, they died. Thus has science made possible a natural religion founded upon uni-

versal relations, which, when once its thought and language are familiar to men, will win both their reason and their hearts.

Nearer to man can nothing be than himself; there, then, his education and his duty begin. From the first dawn of consciousness, he is appointed to the control of his own appetites, and feelings and powers.

Next to him then stand his kindred; then his neighbor, his fellow-citizen, his fellowman—though in distant Africa. With each remove new duties confront him—pity, love and justice.

Finally spreads about, beyond and above him, that thought of the sum and whole of things, living or lifeless, which we call the universe. Whatever is in man came from this all. As body came from the world's matter, so thought and feeling, enchanting this handful of dust, housing itself in man's flesh, came from a source and supply beyond himself, from a soul filling the very universe with reason and with love.

And when we look up to the universe of infinite thought and power and justice, rejoicing to experience such measure of this perfection in ourselves as our finite state allows, shall we not bow the heart as we bow the head in worship, for the sublime conception and for the eternal hope that it begets? Little as we may be by ourselves, we are great in being a necessary part of the eternal order. As the universe would not be complete without man, so it can not be perfect without his recognition of its demands, and his consenting obedience to all its righteous laws. L.

CONTRIBUTED.

CONCEALMENT.

How we beat against the bars
Of life's imprisoned mystery,
How we yearn to read the words
Of all the great world-history!
But could the whole be now revealed
To our soul and to our sense,
We should ask another world
Our loss to recompense.

HATTIE TYNG GRISWOLD.

THE VITALIZING POWER OF A RATIONAL RELIGION.

Irrigation is no more indispensable to the success of agriculture than a rational religion to the development of thought. As the soil requires moisture to enhance its productiveness, so intellectual advancement requires the stimulus of progressive ideas. The winding river not only imparts an artistic finish to the landscape, but supplies nutritive properties, without which vegetation could not thrive. There is an electric current in the water-course which arouses latent energies in the soil which lies within reach of its vitalizing power. Remove the life-giving stream from its bed between verdant meadows, and what now elicits the admiration of the artist, and excites the cupidity of the farmer, would only deform the landscape with its unsightly sterility and waste—a desolate tract, without either poetic interest or agricultural promise, and worthless, both as pasture for cattle, or wheat culture for the material prosperity of man. No further testimony is required to establish the river's prerogative as a fertilizing power.

No less electric than the river's force is the influence of a rational belief. We only begin to live when we begin to think without the incumbrance of inherited or predisposed superstitions. A rational interpretation of existing conditions requires perpetual open-mindedness. Truth is accepted on its merits rather than measured by some standard which has acquired an artificial infallibility through the blind deference it has so long extorted from human thought.

No longer does prelate or parchment-roll successfully contend with reason for spiritual supremacy. The final test must be individual, for there the responsibility of doctrine rests.

While we sometimes inherit predispositions to doctrine as we inherit predispositions to consumption, we are not obligated to accept the spiritual tyranny with the same uncomplaining resignation which the physical unfortunately requires. Constitutional disease is not easily eradicated, but constitutional religion is unmitigated folly unless it receives personal sanction as a result of independent investigation and belief—open-mindedness is that mental attitude which impartially examines whatever comes within its range, and accepts or rejects according to the conclusiveness of the evidence. No veneration for theories long cherished, even though taught by holy lips at a sainted mother's knee, should insure the personal endorsement of what fails to stand the intellectual test. It is worse than stagnation to continue to hold what the reason rejects as false. It is unqualifiedly dishonest. Is there any fertility in a life which is a perpetual denial of itself? It does not respect itself, nor does it command the respect of others. No one thinks of it except to despise it, and when it quietly drops out of existence, and is forgotten, the world is none the wiser for its having lived.

A rational belief, believed so thoroughly that it enlists action in its behalf, is indeed as magnetic in its results as moisture in the soil. McKinley says: "The truth can not be burned, beheaded or crucified. A lie on the throne is a lie still, and truth in a dungeon is truth still, and the lie on the throne is on the way to defeat, and truth in the dungeon is on the way to victory."

Real conviction is its own reward. It never thinks of consequences. Boldly over-riding every native prejudice, and putting its foot firmly and squarely on the most sacred associations, it is satisfied to endure any hardships, and submit to any deprivation, yea, and even to hazard the fagot's flame, if only it may think, and think free.

Is there any blessing more blessed, or any privilege more majestic and sacred and soul-stirring than that of standing with one's face serenely fixed on the future, ready to subject its every revelation to the test of microscopic thought? Who would part with the conviction gained through mental wrestles, in which doubt and faith fought as desperately as the contestants in any conflict ever witnessed on the battlefield? To endorse a rational religion is to bring oneself in harmony with that law of progress which is written upon every strata of rock, and burned into every nebula flung off from some distant sun, and pronounced in every type of animal existence from the polyp, with its single organ, to the complicated structure and crowning personality of that development we call man. True rationalism is never partial in its discriminations, is always receptive to the latest discoveries in science and morals, and seeks to judge both conditions and results by what they are rather than by what they seem.

A religion which fosters superstition, caters to human credulity in order to perpetuate ecclesiastical emoluments, and teaches that salvation is conditioned by a string of beads, or confessed by a dogmatic statement, is not a religion calculated to meet the exigencies of modern thought or modern longing. The true religion is that which vitalizes human development and human action, as the water course vitalizes the territory through which it flows; which is not ashamed to stand for itself before the world despite the ridicule of its opponents, and which accepts or rejects according to the conclusiveness of the evidence advanced.

Religion is first light and then love, and he who has learned to carefully discriminate between its essentials and non-essentials has already effected an entrance to the Kingdom of Heaven.

EDWARD FOSTER TEMPLE.

DRESS IMPROVEMENT.

When Annie Jenness Miller charmed her audience in All Souls church last Saturday afternoon by her talk on "The Improvement of Dress," she might have taken for her text the words of Emerson: "We ascribe beauty to that which is simple; which has no superfluous parts; which exactly answers its end; which stands related to all things; which is the mean of many extremes," so well did all her suggestions correspond to his thought. For over three hours she held her intelligent, earnest hearers, combining the powers of argument, sarcasm, delightful raillery and anecdote, convincing them that dress might be sensible and healthful and at the same time beautiful and artistic. Most of the ideas in relation to under-garments were more or less familiar to her hearers, who yet surely received a fresh impulse to conform more closely to the laws they recognized. Mrs. Miller is herself a beautiful example of what physical culture and proper dressing may do for a woman, and corsets never seemed so confining, high heels never so ridiculous, and bustles never so much of a deformity as when watching her graceful movements, as natural as the flight of a bird. Once during the afternoon it was said that Mrs. Miller would look beautiful in anything and was thus not a fair exponent of the system, but the conclusion seemed to be that the plainer and more angular a woman may be, the more she needs the softening grace of natural dressing. Mrs. Miller's own decision was, "Nature never intended me for a beautiful woman, but I have frustrated her efforts," a confession which was received with much enjoyment. With the usual enthusiasm of the Chicago woman when she once believes a thing ought to be done, a movement was under way at the close of the meeting for some kind of an association to stand by this new thought, and a hundred names were taken of women eager to enroll themselves among the pioneers. These women came from all parts of the city, and doubtless the public will hear more of it before long. On Tuesday evening, May 22, Mrs. Miller will address an audience of dressmakers, who will have the same chance to see the beautiful costumes as did those present on Saturday afternoon and to become initiated in the new art.

E. E. M.

THE UNITY CLUB.

READING-GUIDE TO EMERSON.

There are two editions of his Works: the "Riverside," in eleven volumes, sold separately, or in set, at \$1.75 per volume; and the "Little Classic," also in eleven volumes, each \$1.25—both published by Houghton, Mifflin & Co., Boston, and both for sale at UNITY office, 175 Dearborn street, Chicago. The separate volumes in these editions are known as:

1. *Nature. Addresses and Lectures* (1849).
2. *Essays. First Series* (1841).
3. *Essays. Second Series* (1844).
4. *Representative Men* (1850).
5. *English Traits* (1856).
6. *Conduct of Life* (1860).
7. *Society and Solitude* (1870).
8. *Letters and Social Aims* (1875).
9. *Poems* (1847 and 1867).
10. *Lectures and Biographical Sketches* (1883).
11. *Miscellanies* (1883).

If but a single volume is bought, the "Conduct of Life" may be suggested, each separate essay in it being notable,— "Fate," "Worship," "Beauty," "Considerations by the Way," and the other five. And next, the first two volumes named in the list above, as holding his early and most characteristic thought,—volume I. containing "Nature," and the "Method of Nature," the "American Scholar," the

"Divinity School Address," "Literary Ethics," etc.; and Vol. II., "Self-Reliance," "Compensation," "the Over-Soul," "Spiritual Laws," "Love," "Friendship," "History," etc. Next to these three, volume X., because it holds, besides some racy sketches of New England character, the four noble essays called, "Aristocracy," "Character," "The Sovereignty of Ethics," and "the Preacher," showing more of his thought on ethics and religion. Volumes VII. and VIII. contain the essays easiest to read, dealing mainly with man in society and with literary subjects: "Domestic Life" is in the former, "Immortality" is in the latter. Volume IV. shows him as the critic of great men,—Emerson measuring Plato, Swedenborg, Montaigne, Shakespeare, Napoleon and Goethe; and volume V. as the traveler,—the acute critic of a great nation. In volume XI. will be found his anti-slavery addresses, etc. And whoever loves his essays will be sure to want the volume of his "Poems." The poems by other writers, which he loved best, he gathered into a volume called "Parnassus;" and the mind of Margaret Fuller, and their friendship, are pictured in the pages he contributed to her "Memoir."

Of Lives of Emerson, that by Cabot, in two volumes (\$3.50), is every way the best. It is largely told from letters and the journals. Few biographies more perfect of the *interior* kind have been written. But Dr. O. W. Holmes has written a shorter Life in the American Men of Letters series (\$1.25). Both are published by Houghton, Mifflin & Co., Boston.

The "Correspondence of Carlyle and Emerson" reveals the striking likeness in unlikeness of the two great thinkers. G. W. Cooke's "Life, Writings and Philosophy of Emerson," M. D. Conway's "Emerson at Home and Abroad," and the Concord School lectures on "the Genius and Character of Emerson," are helpful books,—but after one's own study, not before.

Among single chapters and essays concerning Emerson may be mentioned those by—

- A. B. Alcott, in "Concord Days," and elsewhere.
 - C. A. Bartol, in pamphlets.
 - John Burroughs, in "Birds and Poets."
 - O. B. Frothingham, in "Transcendentalism in New England, and the "Life of Theodore Parker."
 - Dr. William Hague, in "Life-Notes."
 - William T. Harris, in the "Atlantic," August, 1882.
 - F. H. Hedge, in Allen's "Liberal Movement in Theology."
 - Dr. O. W. Holmes,—his tribute to Emerson before the Massachusetts Historical Society.
 - Henry James, in his "Literary Remains."
 - James Russell Lowell, in "My Study Windows."
 - R. Heber Newton, in the "Index," July 13, 1882.
 - E. C. Stedman, in "Poets of America."
 - E. P. Whipple, in "Recollections of Eminent Men," and the "North American Review," July, 1882.
- And by writers abroad,—
- Matthew Arnold, in "Discourses in America."
 - John Morley, in "Critical Miscellanies," Vol. I.
 - Herman Grimm, in his translated essays called "Literature."

literary fertility of the year. The first we take up is a joint volume of translations and poems from the pens of the venerable Doctor Hedge and Mrs. Annis Lee Wistar, the gifted translator, and daughter of Mr. Hedge's old friend and classmate, Doctor Furness, of Philadelphia. Doctor Hedge contributes twenty-seven translations and ten original poems, Mrs. Wistar thirty-eight translations. Both have worked chiefly in their loved German fields. Doctor Hedge gives us the result of his communings with Goethe in many a translation. We will not presume to pass upon the merits of these translations, but will content ourselves by calling attention to them and noting the delightful testimony which this volume bears to the truth, too often lost sight of, that the philosopher and the poet are very closely allied, and in their highest reaches are generally found standing in one pair of shoes. Doctor Hedge, our James Martineau of America, shows in this book that his soul has been quick to apprehend the beautiful as it has been earnest in search of the truth.

The second volume of poems is the most recent gatherings from the ever prolific pen of Oliver Wendell Holmes; a hundred pages or more so full of after dinner wit and geniality and of personal friendships that we can almost taste the viands, hear the clink of the dishes and the easily won applause. We can but wonder how the good doctor has been enabled to survive so many good dinners. When the story of Harvard College and of the Boston culture for the last half of the nineteenth century is gone down with the wreck of time and lost in the stream of oblivion, if the poems of Oliver Wendell Holmes should haply survive, the ingenious critic will be able to largely reconstruct the story and to bring back the men of the far-off days by their help. In this little volume James Freeman Clarke, Doctor Hedge, Lowell, Whittier, and several others are done into song. If you have time for only two poems on the first introduction read his "Hymn at the Dedication of the Oliver Wendell Holmes Hospital" at Hudson, Wis., and "To the Poets Who Only Read and Listen."

The third volume is likely to be the event of the year in the American book trade, another volume of poems from James Russell Lowell, one for which we have waited patiently for many years, one which amply pays for the waiting. Our noblest of poets is still the James Russell Lowell of the "Present Crisis," the "Bigelow Papers," and the "Commemoration Ode." In this volume he certainly sustains his high level as the poet of courage, progress and liberality. The leading poem in the book entitled "Agassiz," divided into six cantos, has a largeness and a vigor about it that places it among Lowell's noblest; it is a thing to study, to remember, to preach about. Next we read "Endymion," and then his "Lines to George William Curtis," and give thanks for James Russell Lowell to whom is given

"A nature sloping to the Southern side."

We wish publishers would resist the temptation to use the delicate glazed white in the binding, its beauty is so evanescent. It makes it so improper to handle volumes that it is so profitable to finger often, in many kinds of moods and in many different places.

THE STUDY TABLE.

Metrical Translations and Poems. By Frederick H. Hedge and Annis Lee Wistar. Houghton, Mifflin & Co. Pp. 127. \$1.

Before the Curfew and Other Poems, Chiefly Occasional. By Oliver Wendell Holmes. Houghton, Mifflin & Co. Pp. 110. \$1.

Heartsease and Rue. By James Russell Lowell. Boston: Houghton, Mifflin & Co. Pp. 218. \$1.25.

The Houghton-Mifflin House have recently issued these three dainty volumes of poetry in which our readers will take great pleasure. They are volumes to mark the

THE HOME.

SPRING.

As little children gather round their mother,
And beg her a familiar tale to tell,—
One that is dearer far than any other,
Because so often heard and known so well;

And as they watch her, prompting should she falter,
And any variation quickly see,
And cry, "Don't tell it so, don't change and alter,
We want it just the way it used to be,"—

So do we come to thee, O Nature—Mother,
And never tire of listening to thy tales.
Tell us thy spring-time story now,—no other,
That hath a wondrous charm, which never fails.

Tell it with all the old time strength and glory,
Fill it with many a happy song and shout;
Don't miss one bird or blossom in the story,
Don't leave one daffodil or daisy out.

Tell us each shade in all the tree's soft greening,
Don't skip one blade of grass, one bee, one wren,—
Each little thing has grown so full of meaning,
In the dear story we would hear again.

O Mother Nature! thou art old and hoary,
And wonderful and strange things thou canst tell;
But we, like children, love the spring-time story,
And think it best, because we know it well.

—Bessie Chandler in the Century.

PROVERB SERMON.

IV.

Proverb:—Sit in your place and no one can make you rise.

This is a proverb which sums in a word the lesson of the parable of Jesus on the chief place at a feast, as you may find the story in the 14th chapter of the Third Gospel, at the seventh verse. This lesson is to be found also among the rabbins; for I have met this saying of the Rabbi Akiba "Choose a place two or three seats lower than belongs to thee, and sit there until they shall say to you, 'Come up.' But beware of taking the first place lest then they say, 'Go down.' It is better to hear them saying, 'Come up, come up,' than saying, 'Go down, go down.'" This plainly is the same thing as the parable of Jesus; and that it was needful counsel is plain from Luke, for he says that Jesus spoke the parable "when he observed how they chose out the highest places at the table." And that this was the way in countries in the East, and belike still is so, seems to be shown by travelers. I have read that when a Persian comes into a company, he quickly measures with his eye among the guests the rank which he thinks belongs to him, and then straightway wedges himself into the place which he pitches on as his own; and this he insists on doing however he may disturb anybody or all of them together. He may take perhaps a higher place than others concede him; in which case the master of the feast or the host has the right to look to it; and the host may place any one as high as he may choose. A traveler saw an instance of this at a company to which he was bidden. He says, "when the assembly was nearly full, a governor of Kashan, a man of humble mien, although of considerable rank, came in and seated himself at the lowest place. Thereupon the master of the house after numerous expressions of welcome, pointed with his hand to an upper seat in the assembly to which he desired him to move," and this he did. The like of this may be seen anywhere, though we have not here, as in the East they have, a master of the occasion who looks to it that no man sets himself up for more than he is. I saw once a company of men, who had place and praise and power in the city, march in solemn single file into a wide pulpit or platform, where some of them were to speak to an audience; and I saw that they who had done least but dressed best came first, and took the front seats with a very fine and grand manner; and last of all, and coming in behind them, and getting quickly into a back seat without any pomp or marching, came the greatest among them, whom most the people wished to see. Whence I concluded that the order of march had been arranged by themselves, and that, as usual, he who deserved most had acted after the wisdom of Jesus and the rabbins, and had marched wher-

ever he found himself in the line, after looking out that he was not too high, and waited for others to assign him his place. And this speedily they did; for the people would have it that he should speak to them, and stood him forth-with at the front.

Now this is the meaning of the proverb and of the parable and of the rabbinical wisdom, that our place is the place which others give us, and that it is no part of ours to choose it for ourselves or to say, "This is mine and I take it," or to grumble if another has taken it; but only to do our work as nobly as we can, and then leave it to be judged by others. For to do our work and to judge it too, is a double right given to no man. What others give us truly is our own by title, since the giving belongs to them; and then we are crowned as a king is, by those who hold up his power. But what we take for ourselves, this is but a seizure, and any pirate may do the like. And when all is said and done, a proud and heady spirit is piracy upon the rights of others who hold the awards of honor. What others give us we have safely, but what we seize we can hold only while we are suffered; and this we may be sure will be but a little time, for men will set it right. Therefore I say again, keep thy eye on thy work and thy hands busy with it, and thy heart devout on it; and spread thy sight over the multitude of men, and bethink thee how many good ones there are who are working as honestly as thou art, and keep it before thee that thou art but one in this great company of mankind, like one small atom in a great sea, and that thou dost but thine own small atomic part in floating the world's commerce.

It is the nature of anything mean to stretch high, and yet the higher it goes, the plainer and more to be seen is its meanness. This has a proverb fitted to it which is not to be despised for its homeliness,—"The higher the ape goes, the more he shows his tail;" which means the more he shows for an ape and not a man. Wherefore a mean and shallow and foolish thing has three dreadful scourges. The first is the meanness of being mean; for any vileness is its own worst pillory. The second is the itching to set itself high and well up in sight. The third is that thereupon the tail of its meanness shows worse than before.

It has been said very finely that to forget ourselves and simply to think of doing well, but not of judging how well we do, "is the grace that makes every other grace amiable." Whichever way I turn my eyes or whatever I think of, I care not what be the subject, or whatever be the business, the work, the art, the matter, always I am running up against this like a guardian wall of a rich garden, namely, that when we are thinking of ourselves all goes ill and we see nothing in its true place, but all is awry and unhappy, but when we are thinking of others or of the work put in our hands, and keep our eye on these things, it is wonderful when we look up what a fair world we see, and in what order everything is going. Therefore, very well did the rabbins say that "whoever offers a whole offering shall be rewarded for the whole offering, and whoever devotes a burnt offering shall have the reward of a burnt offering; but he who offers humility to God and man shall have reward as if he had offered all the sacrifices in the world."

The sum of this whole matter is in a good saying, a bit of the world's scripture, though not in any sacred parchment or Bible,—"Content thyself to live obscurely good." In this there are two great and lovely things, to be content and to be good. And for being obscure, what of that? For if we be content, that is all; and if we be good and do well, we are not obscure or hidden, for in very truth "the stones of the field are in league with us," and "all things work together with us." We are "heirs of God and joint heirs with Christ."

J. V. B.

Time spent in making your children happy is never thrown away.

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NOTES FROM THE FIELD.

Chicago.—A significant hint of the cosmopolitan character of this city is found in the meeting held last Sunday of those interested in the establishment of a Greek church in this city, at which there were Athenians, Spartans, Servians, Russians and other people whose names we would not know how to pronounce. A bishop of this church is on his way from San Francisco. We welcome this new movement of the oldest church in Christendom.

—The Union Sunday-school lesson last Monday covered Luke's account of the arrest, trial and crucifixion of Jesus, and Mr. Utter led. The interest in the discussion was greater than usual, inasmuch as the lesson reached the climax of intensity in the gospel story, and the maximum of critical difficulties in the narrative. This latter Mr. Utter first disclosed with much skill and frankness, and then proceeded to give his estimate of the causes that led to the execution of Jesus. He believed that Jesus was put to death by the Romans under suspicion of sedition, rather than by the Jews under the charge of heresy. He believed also that Jesus' followers had plotted for a Messianic coronation, or in some other way to force Jesus to the front as the leader of a Jewish revolt against Roman authority and in the interests of a Messianic kingdom. Judas' treachery sprung perhaps as much from fear as from avarice. Jesus' real grandeur comes out in the fact that he would not desert his friends. Rather than expose them to danger he chose to become a victim. Thus instead of a King of the Jews, he became Messiah of the world.

—The Chicago Women's Unitarian Association met on Thursday, April 26, at Unity church. The meeting was called to order by the president, Mrs. E. W. Conger. The minutes of the last meeting were read and approved. The secretary also read a letter from the secretary of National Temperance League of Unitarian Women, cordially responding to the greeting tendered them by this association in January last. The president then spoke tenderly of the death of Mrs. Sarah E. Sayres, one of our oldest and most interested members. Remarks were also made by Mrs. J. L. Jones. A committee of two was appointed by the president to draft resolutions expressing the sentiments of respect and affection with which our departed

sister was regarded by the members of this association. The annual election of officers for the ensuing year was then held with the following result: for president, Mrs. J. M. Ware; for secretary, Miss Emma Dupee; for treasurer, Mrs. J. C. Hilton; for vice-presidents, Mrs. Adams, Mrs. Wallin, Mrs. Wilson, Mrs. Van Inwagen. A letter was then read by the secretary from the Ladies' Society at Hinsdale, inviting the association to meet with them on Thursday, May 24. Mrs. Butter, in the name of the Ladies' Society of Oak Park, invited the association to meet at that place on Thursday, June 7. Both invitations were cordially accepted. Mrs. Marean reported for the Ramabal circle that more than sufficient money for one scholarship in the proposed Ramabal school had been collected in Chicago, and that she expected to obtain still more. Mrs. J. L. Jones gave the usual paper on current religious news. Mrs. Hilton then read a paper on Dean Stanley and the broad church movement, which was listened to with much interest. Remarks by Mrs. Marean followed. Mrs. West reported several new books added to the Loan Library, and a new catalogue published. On motion the meeting adjourned. L. E.

Boston.—General Marshall asks donations of old dictionaries and books of reference and magazines for Rev. Mr. Bond's Indian school, Hampton Institute, the Tuskegee school in Alabama. You, dear UNITY, would be glad to give the address of either institution if inquired for by families willing to donate reading matter.

—The last essay before the Monday club told of pastoral calls as means of Christian grace, social culture and church increase.

—Our Young Men's Christian Union gives in its annual report an account of \$45,000, expended in reading-room, gymnasium, Sunday services, week-day classes, invalid rides, "country week" care of children, and other good uses.

—Brother Ames, of Philadelphia, called on the Boston Ministers' Assembly recently, and said a brave word about honesty and courage, and earnest, fresh thought in pulpit instruction.

—Our prominent ministers and other specialists in philanthropic movements are already calculating how many addresses they can safely make in any one day during Anniversary Week, and not too frequently repeat themselves.

—For Europe—Rev. F. L. Hosmer, of Cleveland, Ohio, already started; Rev. William J. Lawrence, of Dorchester, Mass.; and Prof. George L. Cary, of Meadville, Pa.

—Rev. William H. Foote will continue next week before the Boston Association of Ministers his "Retrospect" of the History of the Association. It is hoped that the result of his valuable researches may be given out in book or pamphlet form.

—Governor Ames will be present at the meeting, May 30, in Tremont Temple, of our Sunday-school pupils. Seats will be reserved for fifteen hundred children.

—At a late "Reading," by Rev. Edward E. Hale, in the vestry of Brother Collyer's church, in New York City, the result was \$477 for the Working Girls' Vocation Society.

Fall River.—"The season just closing in this city has been noted for the exceptional interest taken in literary matters. Never before have so many literary and reading clubs been formed in this city both among old and young. The meetings have been held at stated intervals and the interest sustained to a remarkable degree. The result has been a new interest in reading the works of great authors and the cultivation of a higher taste which can not fail to be productive of great benefit to those who have given their attention to these matters this winter. Other en-

tertainments have languished on account of the quickened interest in literary matters. Whist clubs have been comparatively rare and only a few stray parties have been given, to serve as a reminder of the rush of such entertainments which prevailed here last winter and spring. Literary societies are now drawing their meetings to a close and will take a rest until next fall. Most of them has affected a permanent organization." The above paragraph is clipped from the Fall River *News* editorial column, and we have no doubt is largely due to efforts put forth in that direction by our wideawake Unitarians in that city; for they have a flourishing Unity Club of 100 members, and besides this a Browning Club of 75 (which caused a Shakspeare class to be formed of 25), including in both professional men and others of the most highly educated classes in the city. The Browning Club was so popular that, we are told, it was finally opened to the public for members, and has been an education to all who have attended the meetings, which were held fortnightly. Hon. Milton Reed, ex-mayor and superintendent of the Unitarian Sunday-school, is leader. Probably religion has in no ways suffered from this winter's Study Club and classes.

Warren, Ill.—The Unitarian congregation at this place is occupying a hall in a beautiful and substantial block recently erected by the Hon. N. B. Richardson, who kindly gives the use of it for Sunday services.

At the meeting on May 6 resolutions were adopted by the society, thanking Mr. Richardson for his considerate and efficient assistance, concluding as follows:

Be it further resolved, That for the many courtesies extended and assistance rendered in the furnishing of this hall, and the manifest interest he has taken in the welfare of this society, that the Unitarian congregation unanimously tender their heartfelt thanks to him, and hope that he may yet live many years to enjoy the same with us.

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UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, May 20, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, May 20, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, May 20, services at 11 A. M.; subject, Temple Building. Monday evening, George Eliot section of Unity Club; Browning section, Friday, 4 P. M.; Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, May 20, services at 10:45 A. M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, May 21, at noon. Rev. Mr. Blake will lead.

WILLIAM M. SALTER will make lecture engagements for the month of June. Address 516 North avenue, Chicago.

BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any books in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

John Ward, Preacher. By Margaret Deland. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 478. Price.....\$1.50

Our Heavenly Father's Book, Part 2. A compilation of Truths and Facts about the Bible. New York: The New Church Board of Publication, No. 20 Cooper Union. Cloth, pp. 287. Price.....\$0.50

He Cuts Ease and Rue. By James Russell Lowell. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 218. Price.....\$1.25

The Story of Politics. By W. P. Atkinson. Boston: Roberts Bros. Cloth, pp. 63. Price.....\$0.50

Martin Luther. By F. H. Hedge. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 328. Price.....\$2.00

Atlanta's Race and other Tales from the Earthly Paradise. By William Morris. Boston: Ticknor & Co. Chicago: S. A. Maxwell & Co. Cloth, pp. 240. Price.....\$0.75

A Wayfarer's Wallet. By Henry G. Hewlett. London: George Redway. Cloth, pp. 120.

Woman: Her Power and Privileges. By Rev. DeWitt Talmage, D.D. J. S. Ogilvie & Co.: New York, 57 Rose St.; Chicago, 79 Wabash Ave. Paper, pp. 200.

Befo' De War. Echoes in Negro Dialect. By A. C. Gordon and Thomas Nelson Page. New York: Charles Scribner's Sons. Chicago: S. A. Maxwell & Co. Cloth, pp. 131. Price.....\$1.00

Bonaventure. A Prose Pastoral of Acadian Louisiana. By George W. Cable. New York: Charles Scribner's Sons. Chicago: S. A. Maxwell & Co. Cloth, pp. 314. Price.....\$1.25

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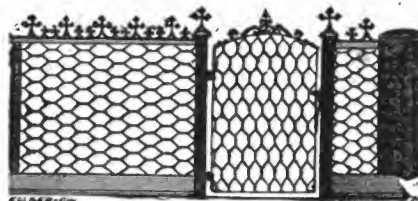
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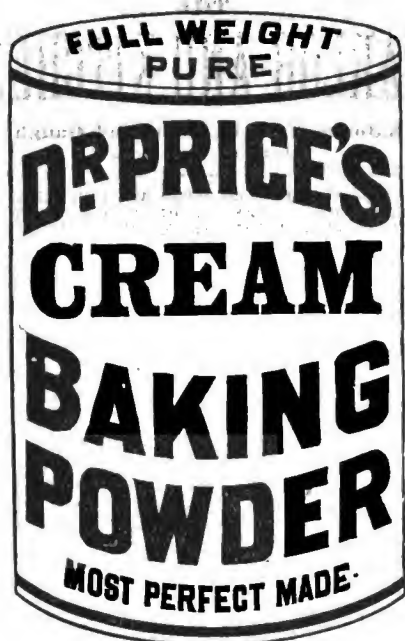
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VOLUME XXI.]

CHICAGO, MAY 26, 1888.

NUMBER 13.

CONTENTS.

EDITORIAL—

Notes: Greeting; Double Number of UNITY; Life Memberships for the W. U. C.; Session of the W. U. S. S.; Cheerful Financial Outlook for the W. U. C.....	167
Our Western Anniversaries	168
Two Notable Evenings.—B. L. G.....	168
The Women's Western Unitarian Conference.—S. C. LL. J....	170

CONTRIBUTED—

Cambridge, July 15, 1838.—JOHN W. CHADWICK.....	170
---	-----

THE UNITY CLUB—

Annual Meetings of the National Bureau of Unity Clubs.....	172
Ancient Astronomy and its Practical Values.—S. R. CALTHROP.....	173

THE STUDY TABLE—

"Manual of New-Church Doctrine;" "Indian Summer;" "Black Ice".....	173
--	-----

NOTES FROM THE FIELD.....	174
---------------------------	-----

ANNOUNCEMENTS.....	175
--------------------	-----

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, MAY 26, 1888.

[NUMBER 13.]

EDITORIAL.

BEFORE we have another opportunity of speaking to our readers Boston will have had its anniversaries. This is always a season of refreshing. We send to them our greetings and extend to them the hand of fellowship and co-operation.

FOLLOWING the example of last year, our next number of *UNITY* will be a double one, combining two weeks' issue, so our readers will please not look for *UNITY* next week, but will find it early in the week following. We trust to their patience and indulgence in this respect, springing from their interest in the Western Unitarian Conference and their knowledge of the many labors which this cause brings to the editorial corps at this time of the year.

WANTED!—Twenty people who will become life members of the Western Unitarian Conference at \$25 apiece. It is a small sum for each, but it bespeaks an interest that will hold up the hands of those who are undertaking a difficult work. Make yourself a life member! Make your grandchild a member, your grandmother, your pastor, or your mother. Send the names in to *UNITY* that they may go in with the list in our next annual number. If your \$25 is not at hand we will take your word for it and receive it at any time during the year.

THE session of the Western Sunday-school Society last week was a short and interesting one, owing to the new departure of putting careful and extended work into an autumnal institute. In the absence of Mr. Blake, Mrs. Conger, the vice-president, presided. Mrs. Leonard, the secretary and treasurer, if unable to show any great amount of new work done, was able to present a report of a thrifty year, showing an aggregate business of \$1,400, bills all paid, the society out of debt, with perhaps \$1,000 of property on hand. It is natural and fitting that the home life of our Western Unitarian Conference organization should gather around the Sunday-school Society as the home interests cluster around the child. We doubt if ever a society has been projected in the west that has accomplished so much for the amount of money patronage received as the Western Unitarian Sunday-school Society. When this society, in our next issue, reports the number of its life and annual memberships and the number of societies that have contributed to its treasury this year, we trust our readers will scan the report with their consciences as well as with their intellects, and that the result will be a *conscience harvest* within a fortnight—a harvest that will yield, say, ten life members at \$10 apiece, fifty annual members at \$1 apiece, twenty societies who will promise an annual contribution that will average \$10 apiece, and thirty Sunday-schools that will send an average of \$5 worth of pennies each. This *harvest* would yield to the society an income of \$500 with which the society can plan and execute a noble institute this fall, and do some important printing in the way of new aids. This is not asking for impossibilities. It is simply a temperate expectation. Let a word be sufficient for the noble. Don't wait. *UNITY* will be glad to report progress from time to time.

THE point of anxiety at a Western Conference is always the financial point. The treasurer's report is always looked

for with concern. The present writer has attended eighteen consecutive sessions of the Western Unitarian Conference, and never was the point of anxiety converted into the point of enthusiasm and cheerfulness more successfully than at the Conference just closed. It is well known to those who have watched the growth of Western Unitarianism that it has always been characterized by too much limp dependency upon Eastern treasuries. Since the passage of the Cincinnati resolution, in 1886, which stated in words the position which the Conference had occupied in fact many years before, namely, that character was its only condition of fellowship, and that the purpose to serve the cause of righteousness was to it the foundation of the religious life and experience, it is well known that the three most wealthy societies in the West have withheld the larger part of their financial support, thus lessening by at least \$1,000 a year the usual expectations of the Western Conference. This, it was predicted in many quarters, would of itself compel the Western Conference to give up a large part of its work, but instead of that, the result has been the stimulating of generosity among those who do believe that the Western Conference has a work yet to do, and that its position is a nobly prophetic one. During the last two years bills have been met with less anxiety on the part of the secretary and treasurer than in any previous year. The hesitancy of a few societies has been more than made up by the willingness of individuals and the devotion of other societies. The experience of last week shows that if necessary those who do the work of the Western Unitarian Conference are willing, as long as the necessity remains, to pay out of their slender incomes for the *privilege* of working. Hard-worked ministers have contributed these last years oftentimes more than their parishes used to. The method pursued each year has been the securing at the beginning of the year a guarantee fund, paid by individuals,—enough to pay all arrearages at the end of the year. At Cincinnati the raising of this fund was entrusted to Mr. Gannett; last year the sums came joyfully in response to the genial invitations of Mr. Hosmer; this year the work was undertaken by Mr. Jones. Last year the full time of the secretary was employed, while the four previous years only three-fifths of his time was paid for by the Western Unitarian Conference, and in order to be sure that his full time could be secured for the year to come, in addition to the expenses of headquarters, the business committee reported that a guarantee fund of \$2,300 would be necessary. This fund is not to be called for until the close of the year, and then to be assessed to the extent of the arrearages, *pro rata*, with the understanding that the assessment is never to exceed the face of the subscription. It was late Thursday afternoon before this business was reached. Many of those who had been in attendance were necessarily absent, and those present were wearied by two days of absorbing interest in the proceedings of the Conference, but the subscriptions came promptly, heartily, with a joy that translated it into a privilege, and in about half an hour's time about \$1,700 was subscribed. Mr. Jones still holds the list open, and hopes that the true friends of the Western Conference, who were not able to be present but are permitted to read this paragraph, will promptly avail themselves of the privilege of joining this body-guard of contributors; and that they will send in their "good will" to him so that he may be able to report the whole sum guaranteed in the next number of *UNITY*,—the

annual Conference number—which will go to press Tuesday morning, June 5.

OUR WESTERN ANNIVERSARIES.

It is not expedient to issue the annual conference number of *UNITY* until after the proceedings of the Boston Anniversaries are received so that we may be able to incorporate in our directory the officers there elected by our National Organizations; meanwhile our readers will have to wait for the particulars of meetings in which they have much interest. We will content ourselves this week with the briefest summary. The programme as printed was carried out with exceptional fidelity. It proved a wieldy one and its movement from the start was that of a river,—it ran itself. There was a gravitation to the Conference such as we do not remember for several years back; there were no hitches or undue friction; with the exception of the few moments of anxiety in the Woman's Conference on Tuesday afternoon, of which we spoke in our last, there was no question that sought expression on the floor that threatened in the least to mar the hearty unanimity and enthusiasm of the Conference, but there were many moments when the utterances and the interests reached high levels. On Wednesday morning at the close of the reports of the secretary and treasurer when Mr. Ware, of Chicago, in a fit of noble spontaneity, suggested the raising of \$50,000 as an endowment fund for the Conference, the real spirit of the Conference became manifest in its reception of this proposition. It was best interpreted by the speech of President Shorey, who said the West contained wealth enough to do the work of the West if it were but developed. Four or five thousand dollars was within reach that morning, as a starter, but the Conference wisely chose to move deliberately and to entrust the whole to a committee, not yet named, who will lay comprehensive plans to secure the full result. The secretary's report this year as on all previous years sought rather to reflect the activities and conditions of the Unitarian movement throughout its territory rather than to claim for itself any credit for work, except such as is obvious from the facts offered. The Wednesday afternoon meeting from 3:30 to 5 P. M. was a model missionary meeting. Four great claims were presented in rapid succession; the presentation was vivid because made by those who are intensely interested in their work—India, Japan, the civilization schools of the Indians, and the home work through the Postoffice Mission. The two evening meetings we leave to be characterized by the hand of an associate. Thursday morning was our practical educational morning. Prof. George P. Brown on "The Moral Education in the Public Schools," spoke words possible only to one who had had both experience and study; the discussion that followed was one of the most interesting of the Conference. In this discussion it was a delight to many of us to hear again the commanding voice of Doctor Kerr, of Rockford, and to look into his sunny face, reflecting as it does the perpetual youth that comes to one who is profoundly interested in humanity. Miss Burt's paper and the discussion introduced by Mrs. Learned worthily followed. In the afternoon we reached the highest thought ground of the week in Professor Maxson's paper, the speech of Rabbi Hirsch, and of Rev. P. H. Hugenholz, Jr., of Holland, brother of Pastor Hugenholz of Grand Rapids, who gave a noble address in surprisingly lucid English. The social features of the Conference were delightful. The full delegations came to stay all day; and each day the Third church people outdid themselves in hospitality, which is saying much, though the unavoidable absence of Mr. Blake, who had been suddenly called to New York city, was a source of continual regret; and Mrs. Wilkes, Sugimoto, the Japanese student, and Doctor Smith, of St. Paul, were unable to be present, though the paper on Japan was present and read. On Fri-

day, loth to separate, a very large number of the delegates were lunched at All Souls church and spent several hours in social intercourse. We have had a week of forward looking, a week of harmony, a week in conspiracy with Time, the healer of breaches, the revealer of the true intentions of sincere men, the interpreter of progressive words and positions. The Western Unitarian Conference reconsecrated itself to its work; it was given new visions of the work and a fresh hold upon itself. It missed many faces it would have been glad to have welcomed; but until our readers are permitted to see the full proceedings, we ask them to take our word for it and believe that we have had a helpful, inspiring, courageous Conference, in which the voices from Holland, from Boston, from St. Louis, St. Paul, from Davenport, and from the westward as far as Denver, mingle now in our ears as a pleasant memory chorus.

TWO NOTABLE EVENINGS.

Rarely are there great moments in any life unless rich with store of tender memories, and "Fifty Years of Emerson" spoke volumes of sweet remembrance to many full hearts. The art of the photographer seems paltry beside that of the artist whose every brush-mark speaks feeling; so that, indeed, would be a gaunt skeleton account which should detail accurately, setting *soul* apart. We shall endeavor to give our readers the atmosphere.

Ordinarily the Central Methodist church is not an attractive interior, but either the noble, benignant countenance of the man we came to honor, shining down upon us, the wilderness of living green and fragrant flowers, or the soft glow from each eye filling the room with a mild radiance made it beautiful, while a low expectant murmur, as from hearts impatient to greet a dear, long-absent friend, filled the room. It seemed indeed almost as if the marble features above us must warm to speech. With Polixenes might we say:

"The very life seems warm upon the lips,
The fixture of the eye has motion in't
Methinks
There is an air comes from him: What fine chisel
Could ever yet cut breath?"

That "most gracious of mortals, with a face of benignity," with that "pure intellectual gleam diffusing about his presence like the garment of a shining one," Emerson, with the inspired mien of one who has a great message to deliver, appeared to each one of us and at once come rolling in upon our souls the tender memories of his life: how throughout Concord he was known by the simple folk for the words he had dropped and the deeds he had done; even the little boy who carried wood for the household was enlightened by him; and in converse with all, a quiet gaiety breathed through his thoughtful words; while, as to the sturdy, unconscious countrymen who would not, after repeated invitations, remove his hat in the house, now rings in our ears the gentle half humorous rebuke: "Well, then, if you prefer it, we will talk in the yard."

But while memory fondly recalls all the little characteristic incidents of the life, to a richer treat are we invited. Verily, says Emerson, to see a very intelligent person is like being set in a large place; and when the rich swelling notes of the organ have ceased, we come upon "Emerson, the Man" in very truth, in all his largeness of conception, breadth of spirit, and clearness of insight. Gently Jenkins Lloyd Jones led us from that unique childhood, up through the formative period of early youth, to the days of splendid maturity, when the *man* shone forth in strong relief. Very simple was the stern background of that early life, though the angels that dwelt with the brothers, Toil, Want, Truth and Mutual Faith, were "weaving laurels of life for their youthful brows;" and well in

keeping with its stern features that Puritan Romanticist of heroic mould—Aunt Mary Moody Emerson, a little over stern mayhap, yet always holding the young enthusiast, Waldo, to his highest levels, determined that he should one day “exchange the lyre for the caduceus.” Little guessed she that he whom she had set apart for the most sacred of callings, forbidden the expounding of those Holy Scriptures, would bring to us his own new scripture, pulsating with faith and hope, not only for the future, but for the life that now is; for the transcendentalism of Emerson’s “Nature” teaches us that our ideals are not too large for this world, and that its concerns are only dangerously dear when they pinion to momentary ends. Truly, to join with the essayist in quoting from Doctor Holmes, Emerson “took down our idols from their pedestals so tenderly that it seemed like an act of worship.”

And yet we were shown that in spite of this gentleness courage was not wanting in the man who could electrify his small world, and stir up every hornet’s nest of orthodoxy without thought of retaliation against their fierce stings. For the near friends who misconceived him Emerson had no word of bitterness, and spite of the storm of obloquy that followed the Divinity School Address calmly, steadily, he pursued his even way, never remorseful for his daring, always the same true “Godful man,” living out sincerely the spirit that was in him, for genuineness was the large message of Emerson’s inspiring gospel. What Jesus would have every man be to his fellows, Emerson would have each man be to himself also—true, intellectually and spiritually.

As Mr. Jones very justly said, though Emerson was nominally poet, essayist and lecturer, he was a preacher to the heart’s core; and while but one of his essays bore the title of “Religion,” it was the real prevailing subject of all: religion in new aspects, it is true, but still religion of the purest type. While Emerson manfully despised preaching of the pledged sort, no one regarded with profounder reverence the truly holy clergyman. But his noble creed, so grandly, richly uttered in the full, free voice of the soloist later in the evening, was first, last and always, “Freedom boundless I wish.”

“Emerson, the Man,” was followed by a spirited and inspiring rehearsal of Great Sentences from Emerson, by the audience, who found genuine pleasure in offering their small tribute of feeling to the one whom, living, having respected, dead they loved.

“Emerson the Worshiper” was unavoidably omitted from the programme on account of the enforced absence of the essayist, but the Rev. John C. Learned, of St. Louis, and Rev. Mr. Crothers, of St. Paul, ably filled the breach with short addresses, followed by a hymn, which, in common with others during the evening, was rendered with thrilling effect by a large audience who sang with their hearts in their voices; and who joined in the beautiful Emerson responsive service, prepared by John R. Effinger, with genuine earnestness.

The crowning thoughts of the evening should have been on the topic, “Emerson the Prophet,” the consideration of which all had gladly accorded to William C. Gannett, of Hinsdale, as the one to whom, as a most earnest student and sincere and tender lover of Emerson, the sacred duty rightfully belonged. Though, owing to the lateness of the hour, in regard for the audience, Mr. Gannett mastered the situation, and right heroically mangled the splendid paper to which he had given so much thought and care, he could not conceal from his audience the broad outlines, so well filled in, of Emerson the prophet as the revealer of Nature; the revealer of Unity or the God thought; and Emerson as the Optimist. The speaker’s voice rang out in clear, strong tones, the countenance seemed to glow and dilate with the thought, and the whole man to expand as he spoke. We

shall expect one day to read that of which we were then so unfortunately deprived.

The evening, however, though so rich, would not have been complete without the beautiful and appropriate poem by the Rev. John W. Chadwick, of New York city, finely read by Rev. John Snyder, of St. Louis, and which we gladly offer our readers, as an unlooked for treat, in this number of UNITY.

So much having been said of the Emerson evening of Wednesday, May 16, little space remains for the programme of the following night, which embraced brief addresses by a half dozen speakers on “The Possible American Church.” Owing to the severe rainstorm the audience was smaller than on the previous night and perhaps a trifle dampened in spirits by the too prevalent moisture of the atmosphere. However, all of the speakers received earnest, respectful, and, in the case of Professor Swing, even breathless attention from the audience, for the Professor indulges in, or has unconsciously contracted, the habit of using a low indistinct tone of voice in beginning, quite in contrast with the resonant tones of the preceding speaker, Rev. J. C. F. Grumbine, of Syracuse, who showed the incompetency of the existing church to battle evils of society. However, Professor Swing succeeded in carrying his audience with him. Though evidently somewhat disconcerted by his opening negative statement,—that he believed in having an Americanized church,—as the plan unfolded, with larger and larger vistas, sensibly the audience became more engrossed, and were at last quite ready to applaud the speaker’s witticisms showing how each denomination had, barnacle-like, fastened upon some foolish dogma and was allowing itself to be dragged thereby swiftly hither and thither through the great ocean of truth without seemingly absorbing what it should. The true church, he thought,—the Americanized church,—would take as its large basis not creeds but usefulness—doing good in the world to all in need; to the poor sewing-women, whose pathetic distress Mr. Grumbine had painted, bringing speedy relief. Denominations would perhaps never cease to be, but Methodist, Baptist, Unitarian, would forget the separation of the *ism* in the vast strong bond of the general good. Mrs. Chant had come preaching a gospel of help to the down-trodden, drawing an immense audience in Central Music Hall, but few in that audience asked or cared to know what church she came from. The good she did was enough, but he (Professor Swing) had after considerable inquiry learned that she belonged to Stopford Brooke’s church, was an Unitarian, but, smiling, he did not think the less of her for that. So he hoped in the future for a more and more Americanized church, one laying less stress on creeds and forms, and more on substance—the church of the *greatest usefulness*.

Doctor Kerr, of Rockford, for many years pastor of an independent church there, after some urging from his friends, made a few kindly extemporaneous remarks, showing how thoroughly he had enjoyed freedom in his own pulpit, and how gladly he would respond to any movement which should bring more freedom and greater union to all the churches.

Mr. Shutter, associate pastor of the Universalist church of Minneapolis, made the first address and showed how the Roman conditions made a Romish church, and English conditions gave an Anglican church; so America offered conditions so unique and strong that it must ultimately produce a type of church that will be American. When it comes it will be practical, cosmopolitan and democratic. The great verities of life and conduct will be its message.

Dr. Henry W. Thomas, of the People’s church, of this city, finally closed the remarks of the evening with a very brief endorsement of the thought of the previous speakers, adding that while there should be independence in the

pulpit there was a loneliness in that independence, and he would like to feel the strong handgrasp of his brother workers all over the land. He believed devoutly in the possible American church or Americanized church, but he felt that such a vast subject as this should not have for its consideration only one evening, such as this, though so kindly given them by the Western Unitarian Conference, but it should be the topic of a large convention called for that special purpose. To this suggestion ready and favorable response was made, and we should not be surprised if, at no distant date, such a convention should be called, with the hearty support of many varying denominations, and should enthusiastically pledge itself to future work, for usefulness, toward unity, and to the establishment, on a noble and enduring basis, of the great *American Church*. God speed the day!

B. L. G.

THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

The Women's Conference was well attended, notwithstanding the storm, and opened as usual with devotional exercises. The President in opening her address stated that organizations are said to be only large enough to hold one idea, but she hoped that we might continue to prove in the future, as we had in the past, that we are sufficiently inclusive to embrace the knowledge side, the worship side and the service side of religion, to hold on to all the good of the past, pressing onward to the perfection of the future; that devotion to God means service to man, and she gave a brief account of the origin of the Conference, showing how emphatically religious had been its inception and thus far its life.

Mrs. J. C. Learned followed with her admirable paper on Religious Study Classes. To the narrow vision there has been but little religious studying among us, but who can enter into the work of a Browning, or an Emerson Class, or the study of our best English literature without a deepening not only of the intellectual nature but of the religious nature also, a quickening of the spirit, a broadening of the soul of man, an uplifting of the human into the diviner realities? They are the layman's theological schools, from which people as naturally graduate into church life as do students from medical colleges and law schools into the office and practice of their professions. "He who instructs, reverences God; he who speaks of knowledge praises the Lord." Mrs. Kate Gannett Wells gave us a strong paper on the "Need of Religion rather than Special Legislation." It was delivered with the strength and force of deep conviction,—a cry from the heart. These two papers, we hope, may find their way into print, for we want to read them as well as hear them.

The Conference felt the benediction of the presence of Mrs. J. W. Andrews, President of the Women's Auxiliary Conference, and were glad to feel this hand to hand touch, this heart to heart throb of fraternal intercourse between these sister organizations that work toward one common end—the advancement of our noble Unitarian religion with its gospel of love. We listened to the lesson of the International Council of Women at Washington, and we were thankful for the small but choice bit of it some of us had enjoyed in Mrs. Ashton Dilke and Mrs. Ormiston-Chant.

According to notice last year, an amendment to our constitution was introduced, to substitute for the words "Freedom, Fellowship and Character in Religion" the words "The Promotion of Unitarianism whose central principle is Love to God and Love to Man." This was ruled out of order by the Chair as an impossibility, there being no provision in our by-laws for amendments to the certificate of incorporation. Mrs. Sunderland gave as her objection to this article in our constitution, that, owing to an interpretation of its originator it had lost its noble meaning to her, hence she had dropped the word "re-

ligion" in using it, and she made an appeal for the amendment. Mrs. Conger said, "As long as we are somewhat out of order in speaking to a motion that has been ruled out by the Chair, I want just a moment; I want to call attention to the wording of this article, 'The advancement of Freedom, Fellowship and Character in Religion.' Words are common property. They are to be used in their popular signification; we can not legislate meanings into them one way or the other, they stand by their general interpretation. The central thought in the word 'religion' is faith in God. That is what it means to us now in common with the rest of the world. It is what it has always meant. What have we to change? We stand for Unitarianism when we proclaim our name 'The Women's Western Unitarian Conference'; we declare our faith in God when we pledge ourselves to work for the advancement of 'Freedom, Fellowship and Character in Religion.'"

These words have no originator, they were not invented nor evolved by any one mind,—they came into being by the harmony of the natural laws of gravitation. It was an evolution and as such is open to the interpretation of every individual, who will read into it or out of it according to the status of his own soul, for "We can only believe as deep as we live." "The fatal trait is the divorce between religion and morality."

Sunday evening there was a sort of an adjourned meeting at All Souls church, where last words were said by Mesdames Wells, Andrews, Conger, Wilkinson and Shorey. And we closed with a collection for the furtherance of woman's work and a larger hope for the future in all good words and works and a final benediction to hearts grateful for the season of quickening and fellowship.

S. C. LL. J.

CONTRIBUTED.

CAMBRIDGE, JULY 15, 1838.

THE POEM READ AT THE EMERSON COMMEMORATION OF THE WESTERN UNITARIAN CONFERENCE, MAY 16, 1888.

What music, clear as that which, on the day
Cecilia heard the angelic roundelay,
Made heaven near, comes to us from afar,
As 'twere the singing of some happy star?
Across the weariness and waste of years,
The rage of battle and the rain of tears,
The market's greed, and all their curse and ban
Who love their party more than God or man,
It swells and falls; and now we catch the words,
The music mating as the blessed birds
Mate with each other in the woodlands dim,
When May is full of gladness to the brim.

What glorious temple of the soul's desire
The heavens piercing with its lonely spire,
Its nave with banners of old heroes dight,
Its windows all with jewelled radiance bright,
Swung wide its doors to claim a good more vast
Than any stored in all its hallowed past,—
The spoken word whose beauty should outshine
The chiselled splendor of its fairest shrine,—
The speaking soul as simple, brave and just
As ever dwelt in hero's honored dust?

Nay, our new world no glorious minster boasts;
Still unexplored were all our roaring coasts
When Art's great building-centuries drew on
To their last chapters writ in lyric stone;
Nor what we had of imitative best
Rang all its bells that it should be so blest.
But one there was of "Harvard's factories red"
Which to its own secluded corner led
The scholar's feet from busy ways apart,

To learn the preacher's lesson for the heart.
 An upper chamber—even in such began
 The Church her witness of good news to man—
 For chapel served; with panelled walls severe
 Not yet ennobled with the faces dear
 Of honest Noyes, and Francis ever kind,
 Great-hearted Stearns, and Hedge of spacious mind.
 The pulpit whence the poet-prophet spoke
 Was smart with grain of well-dissembled oak;
 The pews were innocent of cushions soft
 Which tip the chin, not raise the soul, aloft;
 The wheezy organ, stationed at the rear,
 Made bitter anguish for the tuneful ear;
 The narrow precincts scarcely could contain
 A hundred, suffering patiently their pain,
 Save when, forgetful of themselves, they heard
 Some present speech of the incarnate Word.

A homely place, and yet, when Channing came
 Bearing aloft his torch of smokeless flame,
 Into men's eyes to flash the hopes that cheered
 Stout hearts of those who had its bareness reared,
 There were who felt the narrow walls expand
 Till Peter's dome was never half so grand,—
 So large the message of the entranced soul,
 Rapt in the vision of that flying goal
 Which evermore is theirs whose seeking mind
 No dear tradition of the past can bind;
 Whose path must lie where Reason points the way,
 Whatever voices plead with them to stay.

There ever, as the faithful years brought nigh
 Refulgent summer's wealth of golden sky,
 The pine-trees' breath exhaling in the heat,
 The punctual stars for evenings cool and sweet,
 Some leader of our Israel came to tell
 The old, old story, never known too well,
 Of him who gave unperishing renown
 To Jordan's side and Judah's fated town;
 So, speeding forth the fresh and eager bands
 With sickles ready for the whitening lands.
 Then came the summer on whose midmost day
 Broke on men's eyes that pure and perfect ray
 Whose cheerful brightness shining from afar,
 Like sweetly-fabled Bethlehem's guiding star,
 Our feet has led to where a Thought was born,
 Like Mary's son for buffeting and scorn;
 Like him for love and reverence and delight
 For all who read its glorious meaning right.

"Speak to the earth"—so doth old wisdom say—
 "And it shall teach thee;" and there fell a day
 When one, who oft had bent a listening ear
 To catch her message coming slow but clear,
 Heard the great secret that—by ways as still
 As now each season's patient course fulfill—
 The changeful earth from ancient heats has passed
 Through countless forms each fairer than the last,
 Till all the sweet perfection of to-day
 Streams forth rejoicing on its glorious way.
 So earth to one her simple story told
 Of all her fortunes from the ages old.
 He gave good heed; but on our prophet stole
 An equal meaning for the boundless whole,—
 One perfect law for nature's teeming plan
 And all the deep unfathomed soul of man;
 What is to-day has been the ages through;
 What was of old is still forever new;
 The wayside rill, the mighty Amazon,
 Make but one music as they hurry on,—
 So humblest souls and souls of rarest dower
 Breathe but one word of the Eternal Power.
 Say not, God spake, and on the Bible's page

Are his "remains," a priceless heritage;
 Still as of old his voice goes sounding on
 Where duty calls, where right is bravely done.
 Say not that Jesus proved by outward sign
 The truth he spoke eternal and divine;
 His witness ours,—the voice within the breast
 That spurns the good for better and the best.
 Say not that heaven shall bless, that hell shall pay
 The virtuous man, the fool that goes astray;
 For every action see the swift reward
 Deep in man's heart as seas in planets scored;
 To be or not to be, the question still
 Each doubting Hamlet answers as he will.

So rang the word, and hearts leaped up to hear
 A voice that brought the highest heavens near.
 O youthful band, upon whose lips was laid
 That altar-fire, were ye not half afraid
 With thine in heavenly places! Yea and there,
 Where conquering souls shall breathe immortal air,
 O blessed hope, that we may hail some day
 Thy great soul holding its eternal way!

JOHN W. CHADWICK.

Of your own joy, that unto you should come
 A call so high, lest it should find you dumb?
 Whate'er had been the measure of your power,
 Touched by the spirit of God in that high hour,
 Were ye not prophets made? Did any hear,
 Yet doubt God's word is evermore as near
 As we are to ourselves?—that every son
 May say, "The Father and myself are one?"

Alas, for some the music-breathing word
 Was madness all. Their ears no gospel heard
 In that glad song of present Deity,
 But saddest prophecies of things to be:
 "Truth its own evidence! And virtue's good
 A heaven won! And Calvary's suffering rood
 A piece of that forever-growing tree
 Whose name is Love! What fearful blasphemy!"
 So timid saints bemoaned. But some there were
 For whom the air was sudden all astir—
 Upon the left hand and upon the right,—
 As they went homeward in the silent night,
 With wings (it seemed) of angel companies.
 And one there was who, as the cooling breeze
 His temples kissed, knew that he could no more
 Keep back the truth as he had done before;
 Hear him, who would, and let who would forbear,
 For truth so lovely he must all things dare;
 So made himself, in noble scorn of scorn,
 The dauntless captain of a hope forlorn.

The flowers that bloomed on that midsummer day
 Long since have withered; but from their decay
 Have sprung in sweet succession year by year
 As fair as they to give men heart of cheer.
 More frail than they the preacher's accents died
 On the still air which long had been denied
 Such pure delight; died—but what plenteous seed,
 The furrows sowing of men's conscious need,
 On every wind went journeying abroad
 To stay the hunger of the sons of God;
 Yet, while it fed, to make their hunger grow
 More good to win and higher truth to know.

Dear noble friend, thine earthly course is done!
 Where slant the arrows of the westering sun
 Through Concord's pines, thy body sleeps, and near
 Are those who, living, held thy spirit dear:
 The forest-seer upon whose early tomb
 Thy fingers wreathed the stainless Alpine bloom;
 Alcott, whom thou almost alone didst know,

And Hawthorne, who from our New England snow
 A ruddier color for his blossoms drew
 Than theirs, so sorry that he never knew
 A soil more rich; and she whose agile pen
 Our "little women" and our "little men"
 Made lovers all—of her whose life was spent
 In making theirs more full of sweet content.
 Thy body sleeps; but ever wakes thy heart
 In all good things; in every better part
 That men can choose for whom thy living truth
 Has something in it of immortal youth.
 Through thee more bright the spangled heavens glow;
 Through thee more sweet the summer roses blow;
 More fair through thee the stormy winter flies,
 And each new May is lovelier in our eyes.
 Best gift of all, through thee the yearning soul
 Holds sweeter converse with the Eternal Whole;
 Knows that God *is*; not *was*, and now is dead;
 Knows that God speaks wherever truth is sped;
 That never justice makes us greatly dare,
 Or love resign, but God himself is there.
 Blessed our eyes that we thy face have seen!
 Our minds more blest that they so oft have been

THE UNITY CLUB.

ANNUAL MEETINGS OF THE NATIONAL BUREAU OF UNITY CLUBS.

The business meeting will take place in Channing Hall, Unitarian Building, 25 Beacon street, on Thursday, May 31, at 9:30 o'clock, to which all delegates, clergymen, members of Unity, and other church clubs, and friends are invited to be present.

The public meeting will be held in the South Congregational church (Back Bay), Rev. Edward E. Hale, D.D., pastor, Wednesday evening, May 30, at 7:30 o'clock. After reports from the officers, the following speakers will be introduced, speaking on the subjects named below:

REV. EDWARD E. HALE:

"Just what the Unity Club movement should mean for the Liberal Church and the Country."

REV. GEORGE W. COOKE:

"The Unity Club as an Intellectual Center in the Church."

MRS. MARY A. LIVERMORE:

"The Unity Club a Philanthropic Factor in the Church."

REV. W. H. LYON:

"The Relation of Unity Clubs to the real Uses of a Church."

REV. H. C. PARKER:

"Unity Clubs and the Young People of our Parishes."

ANCIENT ASTRONOMY AND ITS PRACTICAL VALUES.

[Before entering upon the consideration of Ancient Astronomy, a few words to students of astronomy in general. Lockyer's "Astronomy" is published by Appleton, is cheap and well printed, and is as good a text-book as an astronomy class would need. It is clearly written. Newcomb's "Astronomy" is a noble book, much fuller and deeper. Porter's books are admirable for reference and for selected passages. The article on Astronomy in the *Encyclopædia Britannica*, and the article Calendar, in Smith's "Dictionary of Greek and Roman Antiquities," will give admirable aid; while the biographies of Meton, Callippus, Eratosthenes, Hipparchus and Ptolemy, in Smith's "Dictionary of Greek and Roman Biography and Mythology," are indispensable as aids to the biographical and historical parts of our subject. I can not, however, too strongly insist on the wisdom of using the starry heavens as God's great object lesson. Thus

alone can we follow the ancient thought step by step. Watch the moon moving night by night through the stars; watch the planets Jupiter, Saturn, Venus, in their seemingly complicated motions through the sky, now stopping, now receding, now advancing, but always in the end moving eastward among the fixed stars. Watch how the eastern stars always rise a little earlier every night, so gaining, through your own eyes, a notion of the sun's apparent eastern motion through the stars. Note that each constellation rises two hours earlier every month. Then learn gradually the constellations themselves. Begin in winter with Orion. When Orion is due south his belt of three stars points downwards to Sirius in the southeast, giving you Canis Major, or the Great Dog; and points upward toward the west to the red star Aldebaran, in the head of the Bull. From Sirius, it is but a step northward to Procyon, in the Little Dog. Just above him are the Twins, Castor and Pollux, etc.]

Now to the subject in hand. The body of astronomical knowledge which we possess is so great and imposing that we are too apt to look at it in an impersonal fashion, forgetting that the result was gained, bit by bit, by the stalwart effort and continued thought of innumerable minds. Each new conquest, however small, represents the hard-won victory of some man's mind, often the result of the combined struggles of many minds. The history of astronomical discoveries should never be dissociated from the study of the discoveries themselves, since it is one of the most interesting chapters in the history of human development.

The first astronomical discoveries were made under the steady pressure of human needs. To know the moon's age might make the difference between victory and annihilation to a wild tribe. To start an expedition near the full moon, so that marching could go on night and day, and time the march so as to strike the enemy in utter darkness before the moon was up, was an essential part of ancient warfare.

Again, in the life of an ancient people, where frequent communication was difficult, the great festivals formed the one means of keeping up that feeling of national life which is so precious, so vital, so difficult to gain, so hard to keep, so terrible to lose. Now, when many thousands met together, at the trysting place, darkness meant confusion and danger. Two things were therefore essential—a pleasant season and a full moon. The camps were safe when the Queen of Heaven watched all night over them. It was of the last importance, then, to know long beforehand the date of the full moon, and to do this two things must be known: First, the length of the moon's month; second, the length of the solar year. Generally speaking, the ancient months were lunar months; the Greek months had alternately 30 and 29 days. They had ascertained that the lunar month was nearly 29½ days long. The month began with the new moon. The full moon thus came in the middle of each month. But the lunar month is really 29.53+ days long, or nearly ½ of a day longer than the Greek month. Here came the first difficulty. The second was, that the lunar month and solar year are incommensurable quantities, even if the solar year were accurately known, which was not the case. But the matter was of such prime importance that the best heads in Greece tackled the problem. The Olympian games, the great event in Greece, were celebrated at the first full moon after the summer solstice. They lasted five days. The fourth day was the day of the full moon. Thus the mighty multitudes camped on the plain of Elis had the full light of the Queen of Heaven all through each night.

But it was absolutely necessary that all Greece should know long beforehand the exact date of this greatest of festivals. Two things, then, had to be accurately known: First, the exact date of the summer solstice; second, the exact day of the full moon after the solstice. Attempt after attempt was made to reach greater and greater ac-

curacy. About B. C. 432, Meton set up a column in Athens, which recorded that 235 lunar months correspond to 19 solar years, or to 6,940 days, making the year $365\frac{1}{4}$ days. The Metonic cycle brought the festivals to date for some time. The Queen of Heaven shone on the great assembly all night long, for many a year. But after a century had elapsed, it became plain that Meton's year was too long. The moon was wrong nearly a day and a half. Callippus, B. C. 330, went to Egypt to study astronomy under the Egyptian priests; and in order to make sure of his time, shaved off one side of his hair and beard and left the other side growing, so that it would be simply impossible for him to go out of his house and waste his time. He returned from Egypt with the knowledge that the year was $365\frac{1}{4}$ days long. He then proposed a cycle of 76 years (9×4), or four Metonic cycles, deducting one day, which once more made the Queen of Heaven punctual to her appointments. This was near enough for all practical purposes, and, henceforth, the Callippic cycle was used.

To day, it is difficult for us to realize how overwhelmingly important it was to ascertain the exact length of the year. All the operations of agriculture depend upon this knowledge. My good neighbor once advised me strongly not to plant out my tomatoes until the 25th of May, as the May frosts generally came just before that date. It, probably, never occurred to him to ask how he knew the 25th of May when it came. He gained his information for nothing, from some almanac which such men as Ayer & Co. distribute gratis for philanthropic purposes. But scholars know that mankind had to struggle for thousands of years before the exact knowledge of the 25th of May was possible.

Many peoples seem to have striven independently toward that knowledge. In the Shoo-King, the sacred history of China, edited by Confucius (see Legge's translation), the good Emperor Yaou, about 2200 B. C., summons the two astronomers, He and Ho. He orders the elder, He, to receive reverently, as a guest, the Sun of Spring in the Palace of Spring. "Watch the Water-Clock," said he; "when the days and nights are equal in length, then proclaim to the dark-haired people that spring has come, that they may fearlessly plant their crops." The younger, Ho, is ordered reverently to receive as a guest the Sun of Summer in the Palace of Summer. "Watch the shadow of the Gnomon," said the good Yaou; "when the shadow is at its shortest, then proclaim to the dark-haired people that summer is come." In the autumn, He once more watches the Water-Clock, till the days and nights become exactly equal. In the winter, Ho once more watches the shadow, and when that is at its longest, he proclaims to the dark-haired people that winter has come.

In those days, astronomers had large emoluments. If, however, their important duties were not fully discharged, condign punishment fell upon them. Years after this, in another reign, the astronomers, He and Ho, being "lost in wine in their respective cities," neglected to predict an eclipse of the sun. "The blind men beat their drums," and the soldiers shot their arrows into the air to frighten away the jealous and envious moon, but the astronomers were nowhere, and, indeed, their place soon knew them no more.

It was by means of watching the summer solstice, apparently, that the good emperor was able to announce to He and Ho that the length of the year was $365\frac{1}{4}$ days. In a long series of years noon observations, made on a carefully leveled pavement, with a long straight pole inserted perpendicularly above it, and a measured index on its floor, would find very accurately the time interval between two summer solstices. The error made in one year would be almost entirely eliminated in 500 years.

In Julius Cæsar's time, the Roman year had been so tampered with for political purposes by the priests, that the seasons were three months wrong. Determining upon a re-

form of the calendar, the emperor consulted the Egyptian astronomer, Sosigenes, and agreed upon a year of 365 days, with 366 days in every fourth year. He wished the year to begin with the winter solstice; but, as the superstition of the Romans was roused by this strange tampering with the year, he consented to allow it to begin with the new moon, which happened a few days after; so that superstition spoiled the symmetry of the year. He also planned that the months should be alternately 31 and 30 days. February would then be 30 days in leap year, and 29 on the other three.

When, however, the divine Julius died, the month Quintilis was after him named July. But the divine Augustus must have a month named after him, and so Sextilis was changed to August. But the divine Augustus must not have a month of less length than that of the divine Julius, and so flattery altered the perfect symmetry of the months. The adulation of the Roman senate, then, has obliged every child in Christendom to learn: "Thirty days hath September, April, June and November," etc. But the year is only 365 days, 5 hours, 48 minutes, 46 seconds long; and so Julius Cæsar's correction made the calendar's year 11.14 minutes, nearly, too long. In the time of Pope Gregory XIII. (1582) this had made an error of ten days, from the date of the Council of Nice, A. D. 325. Ten days of October were omitted, and it was agreed that all century years not divisible by 400 should not be leap years, thus cutting off three days in 400 years. This is our present system; which makes a day too much in a little more than 3000 years.

S. R. CALTHROP.

THE STUDY TABLE.

Manual of New-Church Doctrine. By Rev. L. P. Mercer. Chicago: West. New-Church Union. Parchment, pp. 69.

This very neat and daintily constructed little volume concerning the New Church, what it is, and what it teaches, we note as a welcome visitant upon our library table.

Indian Summer. W. D. Howells. Boston: Ticknor & Co. Price, 50 cents.

This is a reprint of one of the author's most charming stories issued in the popular paper series of Ticknor & Co. "Indian Summer" is considered by some of Mr. Howells's admirers as one of his finest works, and it doubtless illustrates as well as any the peculiar merits of that writer—his delicate touch, quiet humor and felicitous expression; but we shall never think of ranking it with those other novels of more serious purpose, "A Modern Instance," and "Silas Lapham." Mr. Howells's numerous readers will be glad to have the book in its present cheap and portable form.

C. P. W.

Black Ice. By Albion W. Tourgée. New York: Fords, Howard & Hulbert. Price, \$1.25.

Mr. Tourgée's last novel impresses us as the work of a writer who is content to rest on the laurels already won. As the author of "A Fool's Errand", and "Hot Ploughshares," his works are sure to meet with a ready welcome, but we fancy many readers will lay down this last volume with disappointment. "Black Ice" contains the material for a good story, but so poorly arranged that the sense of form seems entirely absent, while the progress of the narrative is interlarded with long and useless digressions on outside subjects that continually check the reader's interest. Yet these faults are in part atoned for by the general moral tone and atmosphere of the book, which is pure and healthful.

C. P. W.

UNITY.

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NOTES FROM THE FIELD.

Chicago.—In Mr. Blake's absence Mr. Jones led the teachers' meeting Monday noon on the last lesson in Luke—the stories of the resurrection. All we know of the laws of life and the laws of the universe is presumptive evidence against the literal truth of these stories, or this story, that a man once was really dead and then came to life again, walked about, using the same body, eating and drinking, and then with that body disappeared up into the clouds. Against this strong improbability we have the testimony of the four gospels—written in a credulous age, and not agreeing well together, their evidence impeaching one another. Further, we must consider the hunger of the human heart for tangible evidence of immortality, the desire of Christians to make out a case in favor of Jesus's triumph over death. He then urged that if we should admit that Jesus did rise from the dead just as in the Gospel story, there is in it no demonstration scarcely evidence of our immortality. Mr. Utter spoke of the way in which these stories grew up in connection with the expectation of the second coming of Jesus. Miss Legget, of Beatrice, Neb., said that the stories of the reappearance of Jesus had never impressed her as evidences of immortality. We must draw his doctrine of immortality from his dependence upon the Father, his thought of oneness with him. With some general conversation concerning the true resurrection of Jesus in the revival of his faith, the meeting adjourned for one week. Mr. Kerr and Mr. Utter being requested to bring suggestions for next year.

—The last word of the anniversaries was the improvised Woman's meeting All Souls church last Sunday night, the special object being a welcome to the Eastern sisters from Boston. The church was filled with representatives of the four Unitarian churches of the city and from Unity church at Hinsdale. Messrs. Utter, Effinger, Gannett and Jones were on the platform. Addresses were made by Mrs. Kate Gannett Wells, Mrs. J. W. Andrews, of Boston, and by Dr. Julia Holmes Smith, Mrs. D. L. Shorey, Mrs. John Wilkinson, and Mrs. E. S. Conger of Chicago. The closing word was by J. B. Galloway, the treasurer of the Western Conference, who told a story with a very practical point. It was a pleasing close to a memorable week.

Boston.—The Unitarians in London are said to number 30,000.

—Our ministers at the Monday Club at the last meeting seemed to believe that every minister ought to be able to extemporize sermons—but previously think them out faithfully; also that he ought often to write sermons in order to make himself an accurate thinker and a careful composer. Nearly as much time ought to be spent in making up a sermon to be given without notes as to be read from manuscript. A congregation may be trained to enjoy either style of delivery though perhaps not every auditor may be satisfied. But in much of our territory written words will disperse a band of church-goers. A good plan is to deliver in a conversational way a written sermon in the morning and in some other part of the day to give an off-hand resumé or some remarks on collateral topics.

—The Unity Club Grove Meeting projected for Weir's in July will be postponed to October and will probably be made a regular Normal class meeting of club members.

Davenport, Ia.—The annual conference of the Iowa Association of Unitarian and other Independent churches convened at Davenport May 9, 10, 11. The various churches throughout the state were fairly well represented, and a great deal of important business was transacted. The reports from the different churches show the Unitarian bodies to be in a flourishing condition. The good results of the Postoffice Mission were exceedingly encouraging. The opening sermon by the Rev. W. C. Gannett, and the evening sermons by Rev. Mary A. Safford and Rev. George Batchelor were listened to, not only by many delighted Unitarians, but by a goodly number of outsiders. The attendance throughout the sessions was good, considering the very bad weather. Professor Mack's paper on "Manual Training in the Public Schools" brought in many strangers. There was a spirited discussion following Mrs. Celia P. Woolley's paper on "Dissolution in Evolution." Altogether the Conference was a success, and all expressed themselves as pleased with it.—E. T. L.

Oviedo, Fla.—Col. O. H. Brewster, of this place, a Postoffice Mission member of All Souls church, Chicago, i.e., one who, on account of the interest awakened and the sympathies revealed through the Postoffice Mission activities, joined this church by signing its bond of union and forwarding it through the mail, has recently been speaking in the Foster chapel, on Lake Charm, on the High Caste Hindoo Women with special reference to the work of Pundita Ramabai, and much interest was awakened. Hereafter the faith which UNITY loves and labors for will have a sympathetic few at Oviedo, one of the points of inoculation by means of which the new South is to find the strength of the new faith of which we spoke in a recent number.

Battle Creek, Mich.—Rev. Ida C. Hultin, of Des Moines, Iowa, occupied the pulpit of the Independent church, Battle Creek, Mich., May 20. The audience was large and attentive. The sermon, "clear, forcible, eloquent on character-building," elicited hearty commendation from all present, and Miss Hultin was invited to supply the pulpit the following Sunday. She spent the remainder of the day driving to Athens and Sherwood, eighteen and twenty-four miles away, where she preached in the afternoon and evening to large and appreciative audiences. Good roads, delightful weather and the beautiful scenery of Southern Michigan combined with the good preaching made the day a memorable one to our correspondent, from whose kindly letter we glean the above information.

Cincinnati, Ohio.—Now that it is a settled fact that the Unitarian church is to build a new home in Walnut Hills, some three

miles distant from its present location, a movement is afoot to organize a new church in order to hold the old position in the heart of a city that is estimated at 400,000 souls, including its suburbs. A meeting was held at Nelson Hall on the 17th instant to deliberate on the matter. We trust this important missionary movement will be pushed to a successful issue. Cincinnati ought to have not two but four or five churches, untrammelled by creed, pledged to the religion of character and the piety of reason, science and progress.

Rochester, N. Y.—Rev. N. M. Mann,—whose resignation we reported sometime since, together with an account of its reluctant qualified acceptance by his congregation—on Sunday last preached his farewell sermon. As the close of a pastorate of eighteen years it was a most significant event aside from the fact of the warm relations which it severed. Mr. Mann's feeling words will long be remembered by his people, even though, as they seem to hope, he may some day return to them. The church was beautifully decorated with flowers and potted plants, which also lent their eloquence to the farewell word.

The Twentieth Century.—This is the name of the eight-page weekly in which Hugh O. Pentecost, of Brooklyn, publishes his sermons and other interesting matter. The sermon is preached three times on a Sunday, first at New York, then at Brooklyn, and last at Newark; then it goes its round as a paper missionary. Mr. Pentecost seems to combine in a peculiar degree the power of the preacher and the business man's sagacity,—a combination difficult as it is rare.

Cleveland, Ohio.—Prof. W. M. Hallman, the effective lay preacher, of LaPorte, Ind., occupied the pulpit of Unity church, Cleveland, May 6, and preached on "Shams" to the gratification of all present. He said "All activities that center in self must die."

Women Workers.—Twenty-five women are studying at the Boston Institute of Technology. One hundred successful women drummers are on the road, representing Western houses chiefly.

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Noble Deeds of Our Fathers as told by Soldiers of the Revolution. Revised and adapted from Henry C. Watson. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Cloth, pp. 157. Price.....\$0.55

Dissolving Views in the History of Judaism. By Rabbi Solomon Schindler. Boston: Lee & Shepard. New York: Charles T. Dillingham, 718-720 Broadway. Chicago: S. A. Maxwell & Co. Cloth, pp. 340. Price.....\$1.50

Lost in a Great City. By Amanda M. Douglass. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Cloth, pp. 408. Price.....\$0.50

Constitutional History and Political Development of the United States. By Simon Sterne. New York and Boston: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 361. Price.....\$1.25

Economic Science. By Edward Clark Limb, A. M. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 114. Price.....\$0.75

In Nesting Time. By Olive Thorne Miller. Boston: Houghton, Mifflin & Co. Cloth, pp. 275. Price.....\$1.25

Birds and Bees. Essays by John Burroughs. With an Introduction by Mary E. Burt. Houghton, Mifflin & Co: Boston, 4 Park Street; New York, 11 East Seventeenth Street. Boards, pp. 96. Price.....\$0.40

Abraham Lincoln. A Biography for Young People. By Noah Brooks. New York and London: G. P. Putnam's Sons. Cloth, pp. 464.

The Heart of the Creeds. Historical Religion in the Light of Modern Thought. By Arthur Wentworth Eaton. New York and London: G. P. Putnam's Sons. Cloth, pp. 200.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Uter, minister. Sunday, May 27, services at 11 A. M.; 7:30 P. M.; Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, May 27, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, May 27, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, May 27, services at 11 A. M.; subject, "The Tender Side of War;" a commemoration sermon. In the evening Mr. Gannett will give his address on "Emerson as a Prophet." Monday evening, Emerson section of Unity Club; Browning section, Friday, 4 P. M.; Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, May 27, services at 10:45 A. M.

UNION TEACHERS' MEETING at the Channing Club room, 175 Dearborn street, Monday, May 28, at noon, to consider the work for next season.

WILLIAM M. SALTER will make lecture engagements for the month of June. Address 516 North avenue, Chicago.

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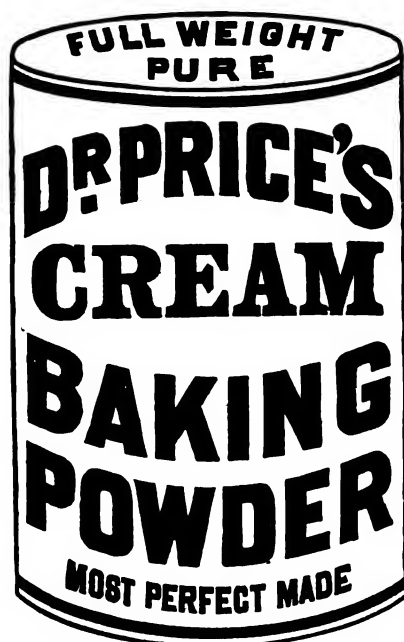
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CHICAGO, JUNE 2 and 9, 1888.

[NUMBER 14 AND 15.

CONTENTS.

EDITORIAL—

Notes: Close of the Western Anniversaries; Mr. Miller's Sermon; the Ministers' Alliance; Greetings; the Guarantee Fund; Down-town Sessions; "Spiritual Volapuk;" President Shorey; Absentees; Conference Workers; Sacrifices for the W. U. C.; the Endowment Fund; Mr. Chadwick's poem; a Good Word; Mutual Missionaryism; the Alliance Lectureship; Mission Schools; Rev. P. H. Hugenholtz, Jr.; a Lesson Learned.....	179
Western Conference for 1888—L.....	180

THE WESTERN ANNIVERSARIES—

Opening Address before the W. U. C.—D. L. SHOREY.....	181
Report of the Secretary of the W. U. C.—JOHN R. EFFINGER.....	181
Opening Address before the W. W. U. C.—MRS. E. A. WEST.....	186
Report of the Secretary of the W. W. U. C.—FLORENCE HILTON.....	188

WESTERN UNITARIAN YEAR-BOOK FOR 1887-1888.

WESTERN UNITARIAN CONFERENCE—	
Object, Membership, etc.....	196
List of Officers.....	196
List of Societies.....	197
List of Ministers.....	197
WOMEN'S WESTERN UNITARIAN CONFERENCE—	
Object, Membership, etc.....	198
List of Officers and Committees.....	198
WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY—	
Object, Membership, etc.....	198
List of Officers.....	198
Forms of Bequest.....	198
WESTERN STATE CONFERENCES—	
List of Officers.....	199
POST-OFFICE MISSION OF THE WEST—	
List of Workers.....	199
Western Committee on Fellowship of Ministers.....	199
Western Unitarian Association.....	199

Report of the Secretary of the W. U. S. S. Society.—ELLEN T. LEONARD.....	190
Report of the Unity Publishing Committee—LOUISE M. DUNING.....	191
Report of the Treasurer of the W. U. C.—JAMES B. GALLO-WAY.....	191
Guaranty Report for 1887-88.....	192
Report of the Treasurer of the W. W. U. C.—MRS. J. C. HILTON.....	192
Financial Statement of Women's Work.—FLORENCE HILTON.....	193
Post-office Mission Work—FLORENCE HILTON.....	193
Report of the Treasurer of the W. U. S. S. Society.—ELLEN T. LEONARD.....	198
Proceedings of the 34th Annual Meeting of the W. U. C.....	194
Proceedings of the 7th Annual Meeting of the W. W. U. C.....	195
Proceedings of the 15th Annual Meeting of the W. U. S. S. Society.....	195
Notes from the Field.....	204
Announcements.....	205

Unity Publishing Committee.....	199
Charles H. Kerr & Co.....	200
Unitarian Periodicals Published in the West.....	200
Channing Club of Chicago.....	200
Chicago Women's Association and Loan Library.....	200
Unity Clubs.....	200
NATIONAL ORGANIZATIONS—	
National Unitarian Conference.....	200
Women's Auxiliary of National Conference.....	201
American Unitarian Association.....	201
Unitarian Sunday-school Society.....	202
Ladies' Commission on Sunday-school Books.....	202
Church-Building Loan Fund.....	202
Unitarian Church Temperance Society.....	202
National Unity Club Bureau.....	202
OTHER ORGANIZATIONS, ETC.—	
Other State and Local Conferences.....	203
Theological Schools.....	203
Unitarian Periodicals Published in the East.....	203
Boston Organizations.....	203

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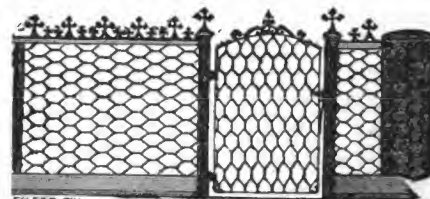
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ELEVENTH ANNUAL
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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, JUNE 2 AND 9, 1888.

[NUMBERS 14 AND 15.]

EDITORIAL.

THE Western Anniversaries have come and gone, and this number of *UNITY* for the eleventh time gathers up so much of the feast as it can and presents it to those who were denied the privilege of partaking of it in person, and also for the more leisurely enjoyment of those who were compelled to take the courses in such rapid succession that their powers of assimilation were too severely taxed. If we shall succeed in putting the hopeful, courageous, onlooking spirit of the Conference into type, it will gladden the hearts of *UNITY* readers and give a new impetus to the missionary spirit among us.

THE opening sermon before the Conference, by Rev. M. J. Miller of Geneseo, which is necessarily crowded out of our columns this week, will appear next week.

THIRTEEN Unitarian ministers sat down to dinner at the Tremont House on the first day of the Conference with the Alliance composed of liberal ministers of Chicago and vicinity.

THE Western Conference declares its work identical in aim, methods and constituency with that of the Minnesota Conference and heartily welcomes the new comer into the sisterhood of state conferences.

THE good feeling which accompanied the raising of the guarantee fund on the afternoon of the 17th was even better than the amount raised. It really turned the collection into a means of grace.

THE experiment of holding two evening sessions of the Conference in a large down-town audience room, capable of seating a thousand people, was a most gratifying success. It will doubtless form a precedent to be followed in the future.

"SPIRITUAL VOLAPUK" is the phrase that fell from the lips of Dr. P. H. Hugenholtz, in his address to the Conference, in his anticipation of that universal language of the spirit which all of God's children everywhere shall readily understand.

PRESIDENT D. L. SHOREY proved himself equal to any emergency. He was never at a loss, equally ready to lend a hand in debate or extend a hand with a generous pledge in it whenever opportunity offered.

IT was a matter of regret that several of our leading ministers were unavoidably absent from the Conference. For the first time these many years James Vila Blake was absent. Hosmer greeted the Conference by cablegram from Paris. H. M. Simmons, of Minneapolis, and Kersey H. Fell, of Bloomington, sent greetings by letter. Eliza T. Wilkes

sent her word of regret from Brooklyn, N. Y. Sylvan S. Hunting, though absent in the body, sent a cordial letter of greeting and an exhortation to faith and hope. And Miss Safford and Miss Murdock, of western Iowa, were unable to be present.

IT was pleasant to see once more among us the venerable Doctor Kerr, of Rockford, and to hear his voice on the floor of the Conference and on the platform helping to outline the possible American church. Henry Doty Maxson, of Menomonie, Wis., was seen among us for the first time, and his earnest thought and speech were a valued contribution to the Conference.

THE time has come in the history of the Western Conference when every friend of Unitarianism, man, woman and child, is called on to make some sacrifice for it. "How shall I raise my hundred dollars?" is the question one good friend, in our hearing, asked herself; while another said, "I have it all planned; I know how my hundred is to be raised." When we are ready to make sacrifices for its sake, then is our cause dear to us and destined to become dear to many others.

IT was a moment of fine enthusiasm when Mr. John Ware, of All Souls church, Chicago, rose and urged the raising of \$50,000 as an endowment fund for the Western Conference. No appeal was made for contributions to this fund, but the quick impromptu response of two five-hundred-dollar subscriptions and one for a thousand dollars was a noble expression of interest from the audience. The Conference adopted the proposition in so far as to place it in the hands of a committee for further consideration. Elsewhere in our columns this committee is announced.

OWING to a gross blunder in the transposition of matter by the printers and its subsequent oversight by their proof-readers, the Rev. John Chadwick's fine poem, entitled "Cambridge, July 15, 1838," published in the last number of *UNITY*, appeared in a sadly mangled condition and will be reprinted in our next issue. While we deeply regret this unfortunate mistake, we are glad to offer this treat to those new readers who will begin their subscriptions to *UNITY* with the Conference number.

THROUGH the following quotation from the Boston *Transcript* of a year ago we are glad to emphasize the importance both of the preservation and of the wide distribution among Unitarians of this number of *UNITY*. Of the Conference number of last year the *Transcript* says: "The Unitarian organ, *UNITY*, published at Chicago, became, in the numbers of June 4 and 11, the tenth annual report of the Western Unitarian Conference. It is a volume in itself, and represents an immense amount of intelligent labor and

high devotion to the cause of liberalism in religion in a missionary region, and is not only valuable for reference, but precious as a memorial."

THE Free Religious Association suggests a new theory, a new ideal, of Foreign Missions in the wording of the subject selected for discussion at one of its anniversary meetings,—“Mutual Missionaryism; or How the Religions may help each other.” *Help each other*,—not necessarily convert each other. And *help each other*, that is, each religion would send its representatives to learn as well as to teach. “Difference from me is the measure of untruth” is the theory underlying present mission zeal. “Difference from me is the measure of possible new truth for both of us,” would be the new theory.

We would call special attention to the advertisement of the “Alliance Lectureship” found in another column. We predict it to be the beginning of an important work, the interest and value of which will be felt far beyond the limits of Chicago. In every parish there are one or more young men or women in whom lie undeveloped the possibilities of effective ministers of morals and religion. Many of these have never been asked the question, not even by themselves, “Why not fit yourself for this field of usefulness?” The “Alliance Lectureship” puts this question directly to all such, and we trust every minister in the west and every reader of *UNITY* will see to it that the question is passed on to those to whom it belongs.

MR. PRINCE, of Bloomington, gave the Sunday-school Society an account of some philanthropic work in his church. A boy, who had been put in jail for some small offense, was liberated and placed in a good country home where he would have friendly care, wholesome influences and steady work. He seemed to be doing well, and if they succeeded in releasing him from the impress of the jail, and made a good, reliable man, he felt that it, alone, was enough to justify the establishment of a church. Mrs. Conger said she wished each of our Sunday-schools could do some such mission work, which might be lying right at our own door. We could bring into our schools more children from the poorer classes; we have there certain surrounding influences which will enter unconsciously into their lives as an educating element. We can not give them this if we set them apart in mission schools where the surroundings are different and call them mission children.

REV. P. H. HUGENHOLTZ, JR., from Amsterdam, brother of the minister for the Hollanders in Grand Rapids, Mich., was at the meeting of the Sunday-school Society, and told us something of his fellow-countryman and friend, the great Doctor Kuenen, who has done so much in advancing the interest in the study of Hebrew literature, and to combat supernatural views of Bible history. He sought to make the book not only a study of Hebrew times, but a history that applied to our own times. Mr. Hugenholtz believed we must work from sincerest conviction if we would have a growing religion in this nineteenth century. He thought sermons were not the only form for propagating religion; he believed in conferences, social helps, and in benevolence. Only by the growth of liberal, sound religious views can we combat the monster of state socialism, and free ourselves from ties that are repressing the life of the times. He spoke in hearty sympathy with the plan, previously announced in the meeting, for an “Alliance Lectureship for instruction in Morals and Religion,” and said he hoped we should go on propagating the principles of Freedom, Fellowship and Character in Religion.

THE trouble in our Western churches may have one good effect in which *all* parties will rejoice, whatever be their thought about the limits of the Unitarian name and fellow-

ship, or about the need of two centers, a Western as well as an Eastern center, for effective missionary work. It looks as if the trouble were beginning to teach our churches to *give money* for their faith—give money to spread the religion of the Free Spirit. We have never learnt the art of giving for such things in the West; probably because almost every church still feels itself to be a sort of frontier station engaged in its own struggle for existence, a mission-post whose ambition is well satisfied at reaching self-support. This feeling is a case of the survival of the unfit; it no longer matches facts. There are three stages in a church life—that in which it is fed, that in which it feeds itself, that in which it can feed others. Most of us are thoroughly in the third stage without realizing it; we “can” feed others, but *can* and *will* have never married in us. Therefore for the \$3,000–\$3,500 which our Western Conference requires to keep but one general secretary in the field and one headquarters open, there has always been a pocket scratching and a final spasm necessary. This in a Conference of fifty, sixty, seventy churches and church lots. And we had one church that used, in generous years, to give \$550, and two that gave \$300–\$400 each, and one from which \$250 was the hope, and four which sent \$100 or a little more, the other churches scaling down to \$30, \$20, and many in the \$10. How is it now? Our richer churches now no longer help the Conference, and yet the old figures are maintained by the smaller and poorer churches—individuals coming forward and gladly paying down their \$50 and \$100 in place of their old \$5 and \$10. The things for which the churches stand are growing worth a sacrifice to these men and women. *Can* and *will* are marrying. One society, that used to raise \$60 for the Conference, these last two years has given \$76 and \$205. Another, that used to give \$90, has given \$290 and \$200. A third, whose figure used to be \$30, has risen to \$171 and \$205. A fourth changes its former \$125 to \$235 and \$350. A fifth changes its \$110 of old times to \$405 and \$377. And some of the smallest churches have done proportionately, as bravely. Let this beginning spread from church to church! Let it spread—far more important, this—from the few who can change their \$5 to \$50, to those who can only change their 50 cents to \$1 and their \$1 to \$2,—“can,” if they “will.” Let it spread among us *all*, whatever treasury, West or East, we elect to hold our mission-funds. Let this thing happen and we shall all look back upon our present trouble with the thought, “Whatever else it did for freedom in religion, it taught us how to *freely give* for that religion which we love.”

WESTERN CONFERENCE FOR 1888.

Whatever doubts and fears may have been entertained by timid souls, as to the power of the Western Conference to go steadily on in the interests of the work it was organized to perform, have been set at rest by the results of the recent meeting. The Western Conference will probably remain, as it has been for many years, the rallying point of the liveliest and largest Unitarian constituency of this central west. That it does not and can not enlist all Unitarians in its work, greatly as that may be regretted, is nothing new. It never did. And with few exceptions, the names of those who have been arrayed against the policy of the Conference are names of those who never did anything to call it into life, and some, we venture to say, have never even so much as troubled themselves to attend its sessions. Nor was it the peculiar type of Unitarianism (as has been intimated) which kept so many away. It was the indifference which has prevailed everywhere, and which it was the object of the Western Conference to arrest or break up. The missionary spirit was wanting for *any type* of Unitarianism. The contributions of our churches clearly enough show how

much interest there was in denominational work. When one of our ministers called on a rich parishioner for fifty dollars for the Western Conference, being told that it was to help the general cause, he replied: "I'll give you the fifty dollars because you ask me; but I tell you plainly I don't care anything about your 'cause.' I am a Unitarian, but I wouldn't turn my hand over to make another. I don't care if there isn't another Unitarian in the world."

This was the spirit which the active members of the Western Conference had to contend with, and especially in the older churches. Gradually they had the pleasure of seeing it grow into something better. Little by little the churches increased their gifts, sent larger delegations, and in various ways entered into the proposed plans.

Let any one interested run over the records of the Western Conference for the last fifteen years, and see what the present position of activity and prosperity has cost! See how the little handful of delegates and ministers paid their fares over the long distances that separated them to revive the forlorn or lost hope of coöperation, of hand-to-hand and face-to-face fellowship at least once a year. Recall with what diffidence and anxiety they resolved upon lines of work which involved an appeal to the churches at home for a few dollars to carry them out. And yet, ten years ago, when, as some seem to think, the great churches of our great cities were never so strong, how much money could we get? The other day, in the Western Conference of this year, at the end of a long and toilsome session, from which not a few had gone out, in the last business hour Mr. Jones picked up, in twenty minutes, on that floor pledges for more money than in 1878 we could get by drumming the churches the whole year through.

"Thirty parsons" in attendance at the Conference, counting all in any sympathy with us, who showed their faces at our meetings for longer or shorter times,—this has been high-water mark in any recent years. "Thirty-two," I believe, is the very highest figure, which number was reached by accessions from the east at Cleveland, in 1882. But this year at Chicago there were *thirty*, in spite of some very unexpected absences, and *nineteen* of these had parts or spoke in the deliberations of the Conference. But had the pledges been much smaller, or for any cause the attendance of ministers and laymen less (as may well happen in the future, as it has happened in the past), the Western Conference is of the nature of a larger church; and it has the life of a church which feels its mission. It has cost too much of toil and thought, of time and sacrifice, to drop out of men's minds and hearts. It is bound up with too many associations of consecrated resolve and effort, with too many hours of tender emotion, of glad and joyous fellowship, to fail in its objects, or to die from any man's desertion from its counsels.

L.

THE WESTERN ANNIVERSARIES.

OPENING ADDRESS BEFORE THE WESTERN UNITARIAN CONFERENCE.

BY HON. D. L. SHOREY, PRESIDENT, MAY 16, 1888.

Friends of the Western Unitarian Conference:

It has often been my privilege to give you the formal welcome and greetings, which from long custom seem to be expected from the chair at the opening of our annual conferences.

We are a small part of the Unitarian body, recognized, however, in the fundamental law of the National Conference as one of the agencies it relies upon. We can not too fully acknowledge the gratitude due to the men by whose forethought and wisdom the national body was organized. We are indeed fortunate in being so closely identified with a national organization which is sufficiently free from pro-

vincialism to represent the Unitarianism of the United States. The flag for this session is the programme which has been published. We are to be judged by the work we do, rather than by any formal declarations we may make; by the enthusiasm we inspire in the good causes we are engaged in and by any devotion to duty traceable to our influence.

I am welcoming you to a feast prepared by your own hands, and you will all join with me in giving a hearty welcome to those kind friends who have come from the East to attend these meetings.

REPORT OF THE SECRETARY OF THE WESTERN UNITARIAN CONFERENCE.

READ AT ITS THIRTY-FOURTH SESSION IN THE THIRD UNITARIAN CHURCH, CHICAGO, ILL., MAY 15-17, 1888.

At the end of another year it is my duty and pleasure to submit to this Conference the Report of its Board of Directors. The year opened auspiciously with a cordial response from the American Unitarian Association to a greeting which the Conference sent to that body. It will be remembered that the following resolution, offered by S. S. Hunting, was unanimously adopted at the last session of the Conference in All Souls church, Chicago:

Resolved, That the many years of persistent effort and the present purpose of the Western Unitarian Conference are sufficient guarantee that its interests are identical with those of the American Unitarian Association in everything pertaining to the missionary work to be done; that their cause is our cause; that we know no East nor West in the grand work of spiritual emancipation which this time demands of us; and we extend to the American Unitarian Association a fraternal hand and a consecrated heart, and ask their coöperation, as in years past, in the propagation of Unitarianism in the West.

Your secretary forwarded the resolution immediately to the Secretary of the American Unitarian Association. In a few days there came back the following "echo to that resolution" from the sixty-second annual meeting of the Association:

Resolved, That the American Unitarian Association cordially acknowledges the kindly feeling conveyed in the fraternal greeting received from the Western Unitarian Conference, and earnestly reciprocates the hope that both organizations may be able to work together in the future, as in the past, for the promotion of the great interests which they have in hand and at heart.

This resolution was adopted by a rising vote. Such a response to our greeting was gratifying and encouraging to your directors, since the interests of the American Unitarian Association and the Western Unitarian Conference in the West admit of no division, and it is only by united and harmonious action that the spiritual power of our body can be brought to bear on the work which we have "in hand and at heart."

We have endeavored to work in the spirit of this resolution and to do our utmost towards making good the hope expressed. And we trust that this hope will yet be more abundantly realized in the future, without, at the same time, surrendering anything of our own independence and responsibility.

A WESTERN CENTER FOR WESTERN WORK

is indispensable to Western Unitarian growth. A self-respecting courage and loyalty to the interests confided to our care is the only condition of a true fellowship and coöperation with our Eastern brethren. We are only worthy of our Eastern mother when we develop our own strength, learn to give in proportion to our means, and wisely plan to meet the peculiar needs of the Western field.

Your directors have maintained the Conference headquarters and carried forward its various activities to the best of their ability. They have held regular quarterly meetings for the consideration of Conference business, and special meetings when occasion demanded. They have re-

newed the lease of the present rooms at 175 Dearborn street for a term of three years. By the contributions of the churches and the prompt liberality of the friends of the Conference all its expenses, some five hundred dollars greater than last year, have been provided for.

THE WORK OF THE SECRETARY.

Your secretary has traveled 15,248 miles; has attended and taken part in the exercises of eight State Conferences, viz.: Michigan, Wisconsin, Iowa, Kansas, and two sessions each of the Minnesota and Illinois Conferences; has preached and lectured in eleven different states and territories; has conducted a correspondence extending from Massachusetts to California; has corresponded with fifteen ministers in regard to settlements in the West; has prepared two new leaflets in the short tract series for promoting the organization of Sunday circles—one being suggestions to aid in the formation of, and the other containing four short services for conducting lay services in such circles; has given one of the lectures and one of the sermons in the Champaign University course, projected by the Illinois Conference and sustained by an appropriation by the American Unitarian Association; has organized and carried out a plan for the stated pulpit supply of the Unitarian church at Hobart, Ind., for the entire year, by ministers and laymen of Chicago; has spent three Sundays in Kansas—two in Wichita, where he organized a Sunday circle, which has since developed into a church; several days in visiting missionary posts at Ft. Scott and Uniontown, preaching at the latter place, and one Sunday preaching at Topeka and the Boys' State Reform School; has assisted in the organization of one state Conference—that of Minnesota; preached the dedication sermon of All Souls church, Sioux Falls, Dak., and taken part in the dedication of the new church parlors at Jackson, Mich., besides attending to the less conspicuous, but not less important, details of work at headquarters. He has found it necessary to make many journeys by night to avoid long absences from the

CENTRAL OFFICE

which maintains its value as a center of fellowship and denominational life, and as a bureau of information. It is the meeting place of the several boards of directors of the Western Unitarian Conference, the Women's Western Unitarian Conference, and of the Western Sunday-school Society. It offers hospitality to the Union Sunday-school Teachers' meeting, which is held every Monday noon, led by Chicago ministers in turn, Rabbi Hirsch sometimes lending a hand. It is the place of kindly greetings, the goal towards which many a Unitarian turns his face as soon as he or she alights in the city, a source of supply for the various needs of our widely scattered flock throughout the west. The activities of the Women's Conference in its large and increasing Post-Office Mission work have been carried on here by its secretary, Miss Florence Hilton. The Western Sunday-school Society, in charge of Mrs. E. T. Leonard, is here doing its beneficent work in stimulating the Sunday-school interest and supplying excellent material for Sunday-school use. The Sunday-school Institute, held in the Third Unitarian church in November last, under the auspices of this society, was a move in the direction of improved methods and more intelligent interest in Sunday-school work, and was full of inspiration and instruction to those who attended it. It is hoped that this institute has established a precedent that will be followed from year to year to the great betterment of our schools.

The supply of the demand for our literature has also been one of the important activities at headquarters.

Nine new tracts have been published during the year. Sixteen new editions of old tracts have been published, and 38,969 of these tracts have been sent out from the office, mostly sold.

GENERAL SURVEY.

In presenting a survey of Unitarian work in the west, as far as reports could be obtained, your directors would make mention first of a series of meetings held by the American Unitarian Association at Toledo, Kansas City and Davenport, which were felt to strengthen the cause of Unitarianism in those cities. The presence of such ministers as Grindall Reynolds, Charles G. Ames, M. J. Savage and George Batchelor was sufficient guarantee of the interest and profit of the meetings.

President A. A. Livermore, of the Meadville school, sends greeting to the brethren and the following report of his school:

THE MEADVILLE THEOLOGICAL SCHOOL.

"We have had a full school and a prosperous year, 1887-8. The number of students is the largest since the institution was founded. The material, also, is considered by the faculty as good or better than we have ever had. The whole number has been thirty-eight. The prospect for the coming year is also quite as good as the last. We send out six into the field. The anniversary exercises are on June 14, when we should be happy to see as many of our Western brethren as can attend. They will have a hearty welcome in Meadville. A large foreign element in the school will awaken, we trust, the minds of our people to the claims of other nations as well as our own to a pure Christianity. The prospects of our Unitarian gospel were never brighter, we think, than now. The church of Christ is the greatest institution on earth; no kingdom or empire can for a moment compare with its power. And it will be yet purer and better in the twentieth century than it has been in the nineteenth. We have a part to take in this world-wide movement, and uplifting and saving of men and nations. What we want is devoted men and women ministers, missionaries who shall on a higher standpoint renew the zeal for God, and enthusiasm for humanity of the olden ages without their feuds and hates, but baptized into a deeper love of God and man, and a clearer faith in the leadership of Jesus."

STATE CONFERENCES.

One of the most encouraging features of Western Unitarian work is the growth of the State Conferences. We have now in active operation six State Conferences, some of them holding two sessions each year, all of them planning more and more vigorously at each session for aggressive work. Organization is the word of success. Wherever even three or four churches can be united there is an accession of spiritual force and momentum that is felt far beyond their limits. In going out of themselves they find themselves.

The blessed inspiration of the Post-Office Mission work, which first threw light on the great problem of how to reach the masses with our insufficient means and small force of workers, is telling on the State Conferences in new courage and enthusiasm. Some of their most interesting and inspiring sessions are those which report the returns from this work, and the returns are never all in. The word of life and truth goes forth in silent, unnoticed ways and by-paths of life carrying new stimulus to thought and new quickening of moral vision. Long before the possibility of a State Conference, the Post-Office Mission, planted in St. Paul, was sending out its feelers through the state, publishing our name and thought where they were unknown or misunderstood, giving sympathy to the lonely, guidance and fellowship to newly awakened minds, and sowing the seed of the future harvests of rational religion. In that empire of the northwest, where sixteen years ago there was one little struggling Unitarian church holding its meetings up two flights of stairs, we have now the

MINNESOTA CONFERENCE,

reporting through its secretary, Mr. C. E. Sprague of Minneapolis, "nine societies, all in fairly good condition" and as having raised since its organization last November \$693.25 for missionary purposes. Great interest in missionary work has been awakened throughout the Conference and the feeling is general that with the proper effort the number of societies could be largely increased. The new movement at St. Cloud is reported as follows: "Services were first held at this place on the last Sunday of November, 1887. Since then there have been two services on Sundays, different ministers from New England preaching. In January of this year the society was formally organized and incorporated and is now only waiting for the proper pastor to lead it on to independence." The Winona society is reported as organized and has just called Walter F. Greenman, of the present graduating class of Cambridge, who is expected soon to enter upon his duties. The society at Luverne, organized last year, of which Mrs. Wilkes is pastor, is preparing to house itself.

Luverne reports itself in a fashion so unique and beautiful that I can not refrain from giving you a part of it in the writer's own words. "We are new," he says, "in the work of reports of this nature, and don't know anything about conferences," and then, after speaking of the visit of your secretary, who broke ground there in September, 1886, of the subsequent organization with Mr. Hunting as pastor, of the beginning of Mrs. Wilkes' pastorate in July, 1887, he says, "The society has enjoyed a healthy growth. Forty-two persons have signed the bond of fellowship, and our Sunday-school has an enrollment of forty-five pupils. We are planning to build for the society a permanent church home. The contemplated structure will be built of Luverne jasper, at an estimated cost of \$4,000, \$2,000 of which has already been raised within the society; and we expect to dedicate the building, Providence permitting, October 1, 1888, at which time the society will be about two years old." Right here it is interesting to note that the secret of all this courage and confidence lies in the spirit of self-help and self-sacrifice which animates the society. It is reported that subscriptions of \$200 came out of incomes not exceeding \$1,200. "But the most gratifying feature of the work at Luverne," continues my correspondent, "is the spiritual growth which the society has attained under the guidance of Mrs. Wilkes. Two years ago a majority of the people, constituting our present membership, were non-churchgoers—people whose religious proclivities had not been discovered. Mrs. Wilkes, who has a genius for finding and developing whatever of latent goodness there is in people, soon discovered and aroused in her congregation a strong religious sentiment. And now, during her six weeks' absence, her pulpit is occupied by lay members every Sabbath, and despite the most discouraging weather the attendance has been good, and the regular order of Sunday service has suffered no interruption. If this sounds a little like boasting, and we fear it does, we trust our friends will understand that we are boasting not of ourselves, but of what has been done for us and for the cause of liberal religion in Luverne."

All Souls church, Sioux Falls, Dak., belongs to the Minnesota Conference. It has just completed and dedicated its handsome stone church, which is already crowded to the doors, under the ministry of Miss C. J. Bartlett. It has raised for all purposes during the year \$4,659.25, as reported to me by the state secretary, and the society is less than two years old.

Rev. J. H. Crooker, secretary of the Wisconsin Conference, was asked to report for Wisconsin. While declining to make any formal report to this Conference, on the ground that he was not authorized by his Conference to do so, he courteously forwarded a detailed statement to be used in this report.

WISCONSIN.

The Wisconsin Conference has had two meetings during the year, one in Baraboo, one in Arcadia. It "has taken a step forward in missionary work by creating a fund for the publication of sermons by Wisconsin ministers. Considerable money has also been raised to help on state missionary work." Six churches are reported as having had a prosperous year: "all of them in a better condition and engaged in more work than ever before." "The pastors of these churches continue the same as a year ago." Every minister in this state has been engaged in missionary work. New movements are reported at Menomonie, Eau Claire, Alma and Reedsburg. G. W. Buckley, of Battle Creek, Mich., received by the Western Committee of Fellowship within the year, as a worthy minister of our order, has been settled at Monroe, where the work is prosperous. In addition to these facts, I would also speak of the church without a minister in Helena Valley. It will be remembered that at this point a little church was built and dedicated last year. The congregation, I am told, averages forty. The services are conducted by different members of the society in turn. The Sunday-school is bright and well attended, the whole enterprise illustrating how much can be done by consecrated laymen, and when I say "laymen" I depart from the usage of the great Methodist General Conference now in session in New York City, and explain it to mean *women* as well as men. And Cooksville, without regular meetings, is a radiating center of liberal religious thought and sentiment.

IOWA.

From the state secretary, Rev. Arthur M. Judy, and from others the following facts are received: Five fully organized societies report encouraging attendance, growing financial strength and increased missionary activity. The average attendance in the five churches in the past year has been about one hundred and thirty-five. At Davenport "the congregations have increased in size and noticeably in regularity. A special series of evening services has been held with audiences of from one to two hundred and fifty. An increased amount has been raised for current expenses; there is on hand a fund of \$200 for repairs, and "about \$175 have been contributed to seven of our missionary agencies."

A Unity Club and a lecture-course have been sustained and special attention has been given to Post-Office Mission work, "which has more than doubled the number of people reached by the parish."

Des Moines has had a noticeable increase in attendance. Evening meetings held at the east side opera house have attracted audiences of from three to four hundred. Systematic Post-Office Mission and Unity Club work has been carried on. Something has been contributed to missionary work and "a large increase in next year's subscriptions is expected."

At Humboldt the attendance has run as high as three hundred and fifty, the usual current expenses have been met and more. Contributions have been made to seven of our missionary agencies, a lecture course has been sustained, there is a confirmation class and an elaborate Unity Club organization.

Iowa City reports an addition of seventeen new families, a contribution to missionary work, a Post-Office Mission, and a Unity Club which meets on Sunday evening "well attended by students and very successful."

"At Sioux City an attendance of over three hundred is not infrequent." "About \$175 has been contributed to six of our missionary agencies," and towards church building "over \$8,000 has been raised and by a rise in real estate \$3,000 more, making a total of \$11,000, to be placed to the credit of a society which is less than four years old, and has a woman for its pastor." Perhaps because it has

a woman for its pastor. This society has a prosperous Unity Club, a confirmation class, and does regular Post-Office Mission work.)

"In three of the societies the laity have conducted the services or given lectures. To the question whether the laity should take a larger part in the services, the answer was decidedly, yes. One report recommended that at the vesper services topics of varied interest 'be spoken to by the laity.'

"In the Conference the conclusion was reached that it will be well hereafter to establish only such forms of service at missionary posts as can be maintained. If the post be small and unable to support a preacher, let a Sunday-school, a Sunday circle, or a Unity Club be organized, provided the place can support a lay leader in the work, or provided the people themselves are capable of continuing these activities, but in no case let a new church be attempted unless there is good promise of it being able to support a minister.

"Manly Junction, Rock Rapids, Algona and Rock Falls are places at which preaching has been begun but which are now without it. Algona in conjunction with Eagle Grove could probably sustain a minister, were the right one to go there. At Rock Rapids the Sunday-school, so successfully organized by Miss Amelia Murdock, continues to prosper, showing the pressing need of some form of lay-leader work in the state. There were six or seven applications before the executive committee for a preacher. Truly the harvest is ripe for the sickle that is suited to the field.

"Keokuk, a society strong enough to have raised a debt of over \$7,000 within two years, did not report to the secretary. But it is understood that occasionally preaching has been had there."

Since the above report was written, information is received that J. B. Frost, late of Alton, is supplying the pulpit at Keokuk temporarily.

MISSOURI RIVER CONFERENCE.

The good secretary of this Conference, Miss Sarah A. Brown, of Lawrence, relying too implicitly on your secretary's personal knowledge of the field, sends but the most general outline of the work of the year. She mentions the young church at Wichita, Kan., shepherded by Mr. N. G. Hogeland, where the next session of the Conference is to be held, and the work at Uniontown, under Mr. J. W. Caldwell, who has been received during the year by our Committee of Fellowship from the Christian denomination. She does not speak of Ft. Scott, but a Post-Office Mission correspondent from that city reports that Mr. Caldwell has made an opening there for regular services and is doing well.

Mr. Caldwell is doing the toughest kind of missionary work in a new country. He burnt his ships behind him in coming out of his old church and has thrown himself upon his present undertaking with unusual courage and faith, trusting to sincere and earnest work to make a place for himself and his little family. A fine object lesson it would be in courage and consecration to some of those ministers who are ready to take work with us as soon as we can offer them as good positions as they now hold, or better, to go down to Southern Kansas and see how a man lives who is ready to pay "the cost of an idea."

Beatrice, Neb., is counted in with this Conference. It has been rescued from great discouragement and is slowly gathering up strength under its new minister, Mary L. Leggett, who was ordained in Kansas City in March last. They are vigorously setting about the work of building a church.

St. Joseph, Mo., has met what seems an irreparable loss in the death of W. H. Floyd, to whose faith and courage, to whose generosity and nobility of soul the Unitarian church is so largely indebted. In the death of Mr. Floyd

this Conference loses a warm friend, a man of radical thought, of tender and beautiful spirit.

Miss Brown strongly advocates lay work in Kansas, and the organization of religious study-classes by some one, with the organizing faculty, who could visit them occasionally and direct the work. Sunday-schools and probably churches would grow naturally from such classes. Her plea is for hard-working ministers, who will not be content with mere preaching on Sunday, and for a constructive and organizing spirit and method. Her father, the aged minister, Rev. John S. Brown, is still indefatigable in his Post-Office Mission work, of which he does a large amount, and which he has reported to the secretary of the Women's Conference. The secretary of the Missouri River Conference closes her report in these words, which she will pardon me for quoting: "My great hope for Unitarianism is in the methods and spirit of the Western Conference. If it had not been for these, my faith and interest would have died out long ago."

INDIANA.

The Indiana Conference has not met during the year. Its secretary has now removed from the state and is located at Toledo, Ohio. But two societies in the state are alive and active without settled ministers. The society at Hobart has had regular services once in two weeks, conducted by Chicago ministers and laymen. It has a good Sunday-school under the charge of Mr. William H. Rifenburg, whose unflagging devotion to the interests of the society is known of all who have visited the place. The church keeps up its *esprit du corps*, and has its socials and Christmas festivals with as much regularity as though it had a settled pastor.

Hobart is but thirty miles from Chicago, and presents a good field for our work. What is needed there is a strong young man or woman, of first-class ability, who could live on next to nothing for a year or two, to organize around ideas the throng of young people who so largely make up the socials and the congregations, and lead them to the contemplation of high ideals. How to get this young man or woman is the problem to be solved!

Your secretary is under promise to visit La Porte at the earliest opportunity. Since the removal of Mr. Jennings to Toledo, last October, regular lay services here have been conducted by Doctor Dakin and Professor Hailman, and the society has so flourished under their administration that they have been enabled to purchase a new church, for which they pay \$3,000, the original cost being \$5,000. This speaks a vigorous plant of our liberal faith. May its spirit of independence and self-help be infectious! There are undeveloped possibilities in several towns of the state which wait on the wisdom and missionary zeal of our body.

OHIO.

The secretary of the Ohio Conference, James T. Lusk, of Marietta, writes: "Our Conference has not met for several years. In fact, I might say there is no Ohio Conference." And yet Cleveland, Cincinnati and Marietta are in Ohio, and now Toledo has started up under the ministrations of A. G. Jennings. Four Unitarian churches and no Conference! Friends of Ohio, you are called upon to rise and explain. Mr. Lusk reports his society at Marietta as holding its own. Mr. Jennings reports encouraging interest at Toledo; a congregation that has grown from twenty-five last October to one hundred and fifty at the present time, with nearly \$2,000 pledged for the minister's salary next year. He speaks of an "Emerson Class," of fifty members, led by Mrs. Jennings. The Church of the Unity at Cleveland is strong enough to give its good minister a generous leave of absence, and he is now listening for the echoes of this Conference somewhere across the ocean. His pulpit is supplied during his absence by ministers east and

west. The church is growing in grace and striking deeper roots each year in the city.

MICHIGAN.

The secretary of the Michigan Conference, Rev. J. T. Sunderland, declined to make any report or furnish any facts of the state work to the secretary of this Conference. The following is based upon your secretary's personal knowledge of the situation from several visits during the year, and upon a cordial letter received from a member of the State Missionary Committee. Your secretary was present at a meeting of this Conference held in Jackson in the early part of December, at which eight societies were represented, all having settled pastors excepting one.

The First Unitarian Society at Grand Rapids is in a state of much discouragement. Two or three days of house to house visitation and a Sunday service held there by your secretary resulted in some awakened interest, and in an invitation to George W. Cooke, of Dedham, to spend several Sundays with them. But since his departure the society has lapsed again into slumber, and it is not thought expedient to make further effort at present. The situation is one of difficulty, but is not hopeless.

The flourishing Free Holland Church, under F. W. N. Hugenholtz, located here, with its large congregation, its soul-stirring singing, its thorough discipline, holds aloft the banner of the liberal faith right nobly, and is represented in this Conference.

The Missionary Committee reports no money raised by the Conference for missionary purposes; no church building, except an addition to the church at Jackson, at a cost of \$3,500. It also reports a bequest of \$5,000 to the church at Manistee.

The work at Sherwood and Athens has been bravely carried on from month to month by Ida C. Hultin in connection with her Des Moines parish. To answer the question, Why does Miss Hultin take the long journey once a month from Des Moines to Michigan? one only needs to go to Athens and Sherwood and hear the affectionate talk of the people about the young woman who began to break the bread of life to them while she was still a student at Ann Arbor.

The retirement of E. C. Headle from Mt. Pleasant leaves that society again without a pastor.

Grand Haven, without a pastor, regularly sends its annual contribution to the Western Conference and patiently, too patiently, awaits the coming man or woman.

Muskegon, where a Unity Club kept the lamp of the liberal faith burning for years, now mourns the death of Major Chauncey Davis, a staunch friend and supporter of this Conference, a man of broad mind and gracious spirit, much beloved and honored in the town.

ILLINOIS.

The secretary of the Illinois Conference, Chester Covell, reports a new church enterprise at Princeton and a gain in the interest at Warren. Moline, Buda and Geneva have each settled new ministers.

Moline, under the ministry of H. D. Stevens, is making good progress in church building. Mr. Stevens writes this week that "the Moline Society has raised during the past year, for a lot and building, about \$3,000, within itself, and is expected to increase the amount to \$4,000 or \$4,500. They hope to occupy the new building by November.

Monmouth has revived services with a view to the settlement of a pastor. Steps are being taken to form Sunday circles in several new places. The pastors of the Geneseo and Sheffield churches called a meeting for the afternoon and evening of the first day of March at Geneseo, in which neighboring churches were represented, and such was the inspiration and encouragement, that it was deemed advisable to repeat the experiment. So it took organized

form under the name of the "Rock River Circle of Churches." "Six churches are embraced in the circle. It is proposed to carry the meetings for afternoon and evening in the middle of the week around the circle, subject to the call of the committee." In the opinion of Secretary Covell, "the public ear was never more open to liberal thought than now."

The plan suggested two years ago by the Illinois secretary of holding a series of meetings at Champaign, the seat of the State University, has this year been carried out by the aid of the American Unitarian Association, which has appropriated five hundred dollars to the work. Prof. S. A. Forbes and Prof. E. Snyder, of the State University, have acted as a local committee, and a Saturday evening lecture and a Sunday afternoon sermon have already been given by each of the following ministers: Jones, Douthit, Bradley, Gannett, Fisher and Effinger, and six more are yet to come. The announcement of these lectures and sermons has been received with interest in Champaign, and has called out good congregations, for which much credit is due to the efficient local committee. They advertised each service by means of postal cards addressed to individuals,—at one time sending out as many as five hundred. It was wholly new ground for the Unitarian seed-sowing, and the outcome so far, as stated by one of the friends there, is that the liberal people feel they have gotten breathing room, that they are justified in their position, and need no longer take an apologetic attitude before the community, which is no small gain in three months' time. Another course of six lectures and six sermons in the fall are provided for.

The treasurer of the Illinois Conference, Mrs. M. A. Dow, reports \$362.38 raised within the state, for state work, during the year. This amount has been contributed in small sums by the financially weaker churches. The missionary spirit in the state is growing. At Princeton the tide of interest rose high under the lectures of Doctor Thomas and a month's preaching by H. C. McDougall, of Rockland, Mass. The formation of the "Rock River Circle" is prophetic of the two or three Unitarian Conferences which the great state of Illinois will yet have in place of one.

The bottom facts in most of these reports are encouraging and significant. They tell of a spirit of organization, of growing missionary zeal and effort, of \$25,000 raised within themselves for church-building by seven of our churches, these being mostly the younger and weaker churches, of new enterprises for the advancement of religion, new spiritual life, new self-sacrifice and devotion and new possibilities opening out in various directions.

A letter from Huron, Dak., bearing date May 5, urges an early visit from the secretary of this conference; and many other places in Dakota await the coming herald of our glad tidings.

A recent letter from North Platte urges the Western Conference to enter the field of Western Nebraska.

A letter from Manly Junction, Iowa, tells of a little church bought and repaired and asks for some one to come and help them dedicate it; and pleads the cause of another little band of Unitarians not far distant, who have a hall and chairs in it and nobody coming to preach to them. In the voices that come to us there is an undertone of hope and courage, a ring of earnestness, a feeling that every step counts for the truth of God and the progress of humanity.

MINISTERS WANTED.

(It is needless to say that there is a great want of ministers in the West. But the *kind* wanted is a great strain on our sources of supply. The ideal minister for the West is thus described by a correspondent from a church in search of a minister. "This society would like a man comprehensive in his understanding, clear in analysis, strong in common sense, eloquent of speech, polished in manners, of mag-

netic presence and *dirt cheap!* One who can bear much and do much, who wants little and is not particular when he gets that. That is the fellow we are after." This is perhaps an exaggerated statement of the case, but it is nevertheless true that the Unitarian herald in the West must be a man or woman of fair culture, of intelligence and consecration, of missionary zeal and executive ability, of power to move the heart, and certainly he must be willing to work for very little money.

The eminent usefulness of women in our Western ministry leads us to hope for much from them in the future. But we do not on this account cease to expect young men to consecrate their strength and intelligence to this work. The new old gospel of righteousness and purity that shall reach men's hearts and minds and fill them with new love and aspiration must have messengers worthy of its greatness and its sanctity. The unconventional, fluent life of the West affords great opportunities to voice the message of the eternal spirit, and if one have not yet found out whether there be any Holy Ghost, let him wait until the vision dawns, before he undertakes the task of leading others into the deeper sanctities of thought and life.

JOHN R. EFFINGER, *Secretary.*

OPENING ADDRESS BEFORE THE WOMEN'S WESTERN UNITARIAN CONFERENCE.

BY MRS. E. A. WEST, PRESIDENT, CHICAGO, MAY 15, 1888.

We most cordially welcome you to-day, friends and members of the Western Women's Unitarian Conference, to this the seventh annual meeting of our organization, and we trust that its deliberations may be helpful in their present influence and encouraging for future work.

We have assembled as liberal women, who recognize that it is natural for the human soul to hunger and thirst for a knowledge of the Supreme Being, and when possessing this knowledge to offer him reverence in worship and likewise to serve him by obeying his laws. It is religion in this threefold aspect of knowledge, worship and service which satisfies the heart most fully and gives the greatest completeness to human life.

It has been said that organizations are large enough to hold only one idea, which they push to the extreme, regardless of other ideas equally important. I trust we may prove an exception, and may appreciate the knowledge side, the worship side and the service side of religion; may gain nobler ideas of all these and discover more perfect methods of exemplifying them in life.

There was a time when the desire to do right was the highest development of the race, but now the world's great helpers must perceive the *specific right* to be done and the best means of doing it.

Wise methods, as well as pure motives, are the demand of the nineteenth century, and a restlessness to accomplish good is not necessarily serving God. Zeal for hero-worship is inclined to admire success wherever displayed—forgetting that it is no honor to succeed in a bad cause, that having ability to complete an enterprise one should have the integrity and intelligence to exert that ability only in the right direction. It is this insistence upon *intelligence* and a constantly *growing* intelligence which characterizes the advanced religions of the present day. It is our duty as liberal women to promote true reverence without superstition, strong principles without prejudice, earnest convictions without intolerance. Intelligence will dispel superstition and prejudice; and intelligence, combined with love, will dispel intolerance.

Call not these tasteless platitudes unsuited to modern thought; they are the bread of life which it is woman's province to furnish. While we recognize it is especially woman's nature to feel and manifest reverence for God, let us discriminate between worshipping the letters of *His name*

and worshipping the qualities constituting His character. It is the latter worship which rises to Christ's standard—worship in spirit and in truth.

It is but natural that, appreciating the ideas one possesses, one should wish to communicate them to others. Moved by this impulse the Unitarian women of the west began distinct denominational work eleven years ago, though only through special committees in connection with the Western Conference, and later through the efforts of the Chicago Women's Liberal Union. This union had a two-fold purpose—the mutual benefit of its members through the study of religious history, and the benefit of the denomination by maintaining Unitarian headquarters in Chicago. Such headquarters were greatly needed, as the books, tracts, and pamphlets of our denominational literature could not be easily procured at our western bookstores.

The programme prepared by the Liberal Union was a most valuable one, and is still most carefully preserved by those fortunate enough to have a copy. Gradually the work expanded, and with the enlarged work came the necessity of new methods.

In 1881 a formal organization was established, though as auxiliary to the Western Unitarian Conference, our present name was chosen, a constitution was adopted, and officers elected. The next year it was deemed advisable to form an independent organization. In accordance with the statutes of Illinois our Conference was incorporated with the following articles:

1. Name or title, Women's Western Unitarian Conference.

2. Particular business and objects—the advancement of Freedom, Fellowship and Character in Religion.

3. Number of directors, 21.

Six by-laws were added.

These articles and by-laws, having superseded the old constitution and by-laws, made us an independent organization with all the dignity and legal rights of an incorporated body composed of men; at the same time it placed our future action under the restraints of the laws of Illinois. Whatever our personal feelings and prejudices toward individuals or other organizations, our duty as members of the Women's Conference demands justice and loyalty to our organization. We were organized on a religious basis, have worked on a religious basis, and now ought to defend ourselves from every aspersion to the contrary.

"Speech is silver, silence is golden." I wish I might hearken to the lesson implied in these words and choose that which the more precious metal symbolizes; but there are times when silver is more suitable than gold, and again the course, rough iron should be chosen rather than either, and so to-day I must resort to words, unwelcome though they be. It would seem unnecessary to devote much time to explaining "Freedom, Fellowship and Character in Religion." It would be unnecessary had not this phrase been misquoted and derided until some claim it has no meaning for them. Let us then for a moment consider the first of its phrases and whether we can dispense with its separate ideas.

Shall we surrender freedom, which, of course, here refers to freedom of thought? Ask the poet whose sensitive organism is all alive with appreciation of the harmonies of nature, or thrilled with the inspiration of genius,—ask him if he will surrender thought and become a clam. He may be willing to die, but while alive he will cling to the thought principle which gives value to life. Ask the reverent scientist, whose disciplined mind has carefully investigated God's laws in matter or in mind, if he will give up freedom of thought and accept the ancient cosmogonies. You can not induce his massive brain to cease its activity. Since these persons will reject such a suggestion, much more should we in the interest of religion refuse to give up freedom of thought.

Unitarianism in separating from Orthodoxy did not give up its religion. It separated that it might have more breathing space, that it might form higher ideals of religion and cherish them unmolested.

Shall we surrender fellowship? Though easy to feel sympathy with the reverent religious spirit in the abstract, it is a trial to tolerate special religious differences. But let us have enough grandeur of soul to permit a right wing and a left wing in our denomination. A bird flies much better with two wings than one.

Look at the Church of England; it has its High church, its Low church and its Broad church, and is stronger and more efficient because of all these parties. There is room there for such men as Dean Stanley—a grand nature with all its windows open. The importance of integrity of character in religion is undisputed by all denominations of Christians. Those who believe in the total depravity of human nature realize its inability to possess goodness, therefore, as a substitute, insist upon Christ's imputed righteousness.

The more conscientious one's nature, the more sensitive to criticism and the more anxious to be right. Hence the greater necessity of a correct understanding of our position. The accusation is made against our conference that it stands solely upon an ethical basis. The article stating the object of incorporation is quoted as "Freedom, Fellowship and Character," the expression "in religion" being omitted. To attempt to prove us irreligious by omitting the expression "religion" from our articles, is a species of argument unsanctioned by any accepted system of logic.

I will not presume to attempt to portray the nature and value of religion. The pages of history reveal how it has been valued above wealth, reputation, family and social ties and even life itself; and as to its real nature that can be understood only through spiritual meditation. All through the ages the word religion has been understood to include the idea of a Supreme Being; it was accepted by us with that idea, therefore there is no ground for the assertion that we are untheistic or unreligious.

We do not insist upon other Unitarian organizations phrasing their thoughts and feelings in the language we have accepted, nor do we refuse to coöperate with them because of this difference; we feel that such action would be contrary to the spirit of Unitarianism. But, friends, we owe duties to the world as well as to ourselves, and perhaps no theme more properly challenges our attention than temperance. In its fullest sense it involves a reasonable adjustment of our plans of activity as well as a reasonable restraint upon appetite. Nearly two thousand years ago a noble soul, trying to lead his fellow men in the ways of truth and righteousness, spoke these words, Add to your faith virtue, to virtue knowledge, to knowledge temperance, to temperance patience, and so on enumerating many Christian graces. Not then alone but all down the ages has there been need of emphasizing these practical injunctions, and especially at this day when nervous activity, excitement and zeal without discretion characterize the masses. Though the subject is no longer novel let us not be so superficial as to turn from it with indifference. Though intemperance may not invade our homes, our social circles, and imperil our individual happiness, let us not ignore its injury to others.

A few facts compel our attention. In the Woman's Reformatory of Massachusetts, 97 per cent of the inmates are there because of intemperance; at the Concord Reformatory, 80 per cent; in Suffolk county, Mass., during one year 84 per cent of all crime was due to drink. The Chief Justice of England said, "If we could make England sober we would shut up nine-tenths of its prisons." The great judge, Sir Matthew Hale, declared that four crimes out of

every five were the result of excessive drinking. The scientific and medical aspects of the subject require too thorough consideration for this hour, but the real root of the evil is in the weakness of human nature, and every mother is doing temperance work who so cares for her children that they shall develop no physical weakness that will crave stimulants and no moral weakness that will permit indulgence. The customary use of stimulants as a home remedy should be discouraged. The use of one panacea for all the little aches of the body is a relic of an age of few remedies and inconsistent with the medical knowledge of the present day. Let every home be a temperance society, where children will be trained in systematic habits of practical and intellectual industry, of self-control and benevolence. Let the mothers realize the pernicious influence of frivolities; of respect for appearances only; let them realize the invigorating influence of a noble intellectual purpose and the character-giving-power of the performance of duty. Surrounded by such influences, children would be trained to make their bodies temples of the living God,—and they would as soon seek annihilation as the mire of dissipation. It is such temperance societies that are needed, for they will remove the danger of yielding to temptation. And besides there is also need of societies to remove the temptation itself which comes from social customs and the public saloons.

It has been one aim of our conference this past year to promote an interest in this subject and to circulate temperance literature. Of inestimable value is the address delivered by Channing fifty years ago and now republished by the Unitarian Temperance Society, showing, as it does, that the great evil of intemperance is inward, is spiritual; that the intemperate man divests himself for a time of his rational and moral nature, casts from himself self-consciousness and self-command, brings on frenzy, and by repetition of this insanity, prostrates more and more his rational and moral nature. It is this sin against his reason that Channing claims as the essential evil of intemperance, that divine principle which distinguishes between truth and falsehood, between right and wrong. The physical weakness, the waning prosperity, the desolate, cheerless home and miserable family are the just punishments of such guilt. The miseries of intemperance are not seen aright if they do not represent to us the more fearful desolation wrought by sin in the soul. The loss of efficiency is one of the curses of intemperance, and now that the safety of society seems threatened by the discontent of poverty, let us work for the most efficient of anti-poverty societies—the alliance of health and industry and temperance.

It is with the young we should work. Let them be fortified with strong moral purpose and integrity of character and be given scientific instruction regarding the influence of stimulants, opium and tobacco, as well as alcohol; then may we hope for a generation free from the habit which enfeebles the body, stupefies the intellect, weakens the will, destroys the moral nature and impoverishes the community. The principle of heredity may well stimulate our efforts. It is not alone an avenging Nemesis, bringing curses upon children's children by perpetuating disease and evil habits. It is likewise a beneficent goddess, bestowing the virtues and excellencies of thought and action upon the descendants of the righteous. The strength of character, which results from high moral purpose, self-control and regard for duty, is just as surely transmitted to the next generation as is the weakness produced by self-indulgence. In our efforts to help the world let us continue to work for temperance, for that self-control which, combined with aspiration and knowledge, lifts one to the highest rank of human development. It is in such practical lines we would work, as well as for the dissemination of correct religious ideas.

SEVENTH ANNUAL REPORT OF THE WOMEN'S WESTERN UNITARIAN CONFERENCE.—1887-1888.

The work of the Women's Conference for the last twelve months has been, as always before, for the advancement of freedom, fellowship and character in religion, with, I hope, a deeper consecration to the spirit of all the great words mean than even in the past six years. The channels for this work have been through local distribution of liberal religious literature, Women's Unitarian Associations, Post Office Missions and Religious Study Classes. The Conference also stands pledged in sympathy with and as soon as practicable ready to give more definite help to the causes of Temperance, Home Missions—the Montana Indian School, and Foreign Missions—the Pundita Ramabai and her work in India.

The organization includes within its delegate membership nineteen churches representing nine states, and 178 individual members.

The societies are: Chicago, Ill., three; Buda, Ill., one; Cleveland, Ohio, one; Davenport, Iowa, one; Denver, Colo., one; Des Moines, Iowa, one; Geneseo, Ill., one; Hinsdale, Ill., one; Humboldt, Iowa, one; Janesville, Wis., one; Minneapolis, Minn., one; Sheffield, Ill., one; Sioux City, Iowa, one; St. Louis, Mo., two; St. Paul, Minn., one; Wichita, Kans., one. Many societies work with and report to us who have no delegate membership. We hope that their full help will hereafter be given us by the prompt payment of at least \$5 annually into our treasury.

The reports from all the churches show our liberal women to be at work everywhere helping to sustain the church life and usefulness. Industrial societies, with their outcome of practical help to the poor, exist wherever there is church organization. Then Social, Educational, Unity Clubs and Religious, Emerson, Browning, Longfellow, Philosophy and Literary Classes follow—all representing a definite outline of work and indicating high mental and moral interests among our women. Outside the church, Unitarian women are active, often leaders in the large general interests of their communities—the Associated Charities, Woman's Suffrage Societies, and all kinds of philanthropic, institutional and educational work.

In the table showing money raised and expended this year the whole amount attributed to the women of Illinois is not due to them. In All Souls and the Third church, Chicago, men and women coöperate so closely in the four sections of their church work, the social, charitable, missionary and educational, and raise money for each together, that it was impossible to extricate the women's part from the men's and so it is all recorded. Thus, while it has proven a little confusing in making a report of women's work, it is a most encouraging sign as showing the modern thought in church work, as in church organization, to be no longer that of separation—of special activities for men and women, but in all things a unity of work as of interest. And we heartily recommend this more reasonable plan of action to all our Western churches, even if such a course results one day in the disorganization of the Women's Conference, to be re-established on a stronger, broader basis, as a natural part of the general Western Conference. But to-day we stand as a separate body, and a body that needs strengthening.

We should learn from the Women's Auxiliary Conference the value of branch organizations. In St. Louis, Denver and Chicago, there are branch associations whose objects (taken from the St. Louis articles of association) are: "To encourage the study of Unitarian thought among its members, and to extend the knowledge of the principles of Unitarian belief by such means as the society from time to time adopt." Such associations should exist in every city for their great stimulus to social, religious and intellectual life. A woman in a western city of 35,000 inhabitants

writes within a few days: "I wish I could attend your meetings. Could we not have something like it here, I often ask myself." For the benefit of similar inquirers let me state here, that we meet, a body of 150 liberal, earnest women once a month; enjoy a bright social lunch together, and then listen to a paper by one of our members on such subjects as: "The Ideal Church," "Individual Responsibility in Christian Work," "James Martineau," "The Wages of Sin," "Heredity—Its Influence upon Character," "Temperance Work in the Liberal Churches," "The Relation of Health to Religion." Then we discuss the paper, and the freer the interchange of thought the more successful and interesting the meeting; and I think I may say that the Chicago association is a type of the others. As part of the work of such associations there might be Religious Study Classes, for which guides and courses of study are in print; also Temperance, Post-Office, Home and Foreign Missions Committees, our women thus beginning in an organized way to prove their coöperation in the whole list of Conference interests. But, before all, let there be a Post-Office Mission Committee.

POST-OFFICE MISSION.

Hear a letter received from a Post-Office Mission correspondent in Texas: "I beg to express my deep and heartfelt thanks for the many pamphlets and sermons you have sent me from time to time. I can assure you they are read by me with great interest, and they have been the means of enlarging my mind, and have presented to my understanding a religion I can believe in and which I believe is Christianity as Christ taught it. I hope you and your fellow-workers may be abundantly blessed in your labor of love, and that great success may attend on your efforts to propagate pure Christianity."

And from another: "I first came to know of Unitarianism through the sermons of Savage, Chadwick and Clarke, and thank my Heavenly Father for the knowledge they brought me."

A young woman isolated from all liberal fellowship writes: "I think the Post-Office Mission work is a grand one, and the pamphlets sent me by them have been a great help and comfort. I wish it had been my good fortune to have been trained in the Unitarian church, in other words fed on Unitarian theology; I would have understood life better and suffered less."

A woman in Dakota, who had received magazines from our office, tells of having been with her husband "wrapped in his buffalo coat among some of the people on these lonely plains, and their pleasure at the sight of reading matter was very pathetic, for they told how they had dreaded the winter for fear they would have no books and they could not buy them."

A man in Arkansas writes: "I verily believe that I am doing this section more real good by distributing such liberal religious literature as I get than all the preaching that the whole of the ministry of the Methodist Episcopal church in Northwest Arkansas is doing."

And again: "God bless the Women's Western Unitarian Conference is the prayer of at least one isolated lover of your work."

There should be more members of this Women's Conference. Surely every Unitarian woman in the West should wish to join an organization pledged to so high a purpose as this, and could annually pay \$1 to help its work; and every church or society might contribute \$5 and more, according to its strength and earnestness, and then we should not need to plead so urgently for a Post office Mission fund but could pay expenses at headquarters and supply our liberal literature in a generous yet judicious liberality to our state secretaries and workers everywhere. My hope is to have the means in our treasury to supply from headquarters, free, all tracts, sermons and leaflets needed in

Post-Office Mission work, and a very important matter as well,—to provide uniform record books free to all.

We do need money for several purposes. First, to help young societies who wish to begin or who have begun Post-Office Mission work, and who, with nearer and more pressing claims upon their money, often do not feel able to expend even the small sums needed for advertising, buying our Western tracts and subscribing to our periodicals. Of course the American Unitarian Association tracts are freely given, and used, I trust, with a spirit of gratitude to the association, by all our workers. A special Post-Office Mission fund might well exist to meet these needs. But I should like to see the Women's Western Conference ready to help with its money as with heartiest encouragement societies beginning their missionary work in Western towns, where people are oftenest poor and hard working, though loyal to and wishing to receive the higher truth of this Unitarian faith, and are actually not able to build their simple churches and carry on their church work unaided. I know of one such to-day whose minister, a most earnest and consecrated woman, is with us at this Conference, whom it would be a joy to help with a substantial gift of money towards raising a house of worship in Beatrice, Neb. But this we can not do—though the work of such a woman is the work of us all and should be upheld by us all. I should like to have a Loan Fund for women wishing to enter the ministry, and I should like this Conference to be the means of starting loan libraries of liberal religious books in all the societies scattered west and north that need this help for their own religious study and for circulation in their Post-Office Mission work.

This special work of our Conference—the Post-Office Mission—has been steadily growing the past year, in workers, in a better state system of coöperation, and in most encouraging results from correspondents. Our present workers are full of zeal and enthusiasm, and many societies and individuals who have never engaged in the work express a desire to do so.

A great call for our literature is reported, and not alone satisfaction but often joy and gratitude expressed, as the few extracts read to you will prove, from those who receive it. We hear of several possible new societies at various points aroused into life through the Post-Office Mission. The statistics in the table do not include tracts taken from the church door, many hundreds of which have been distributed, or the number of current *Registers*, *UNITYS*, *Unitarians* and other periodicals sent regularly by various workers and friends. And many of the reports do not indicate a full year's work. Wisconsin, Iowa, Missouri and Illinois have done the largest state work, but Rev. John Brown, of Lawrence, the Nestor of Post-Office Mission workers, has, single-handed, almost flooded Kansas and the territories with our literature and his own earnest words by letter, sending for the last forty weeks, at an expense of \$60, 3,000 tracts and papers to a parish of four hundred readers. He writes: "I still hold fast to the opinion that our Post-Office Mission work, poorly supported as it now is, is doing more for the money expended than any other branch of missionary work carried on. I am fully persuaded that it should be well sustained by those who believe from the heart in that religion pure and undefiled that is taught by the words and exemplified in the life of Jesus. I feel like consecrating the short time I have to live to the Post-Office Mission work." Mr. Brown thinks it is possible to increase the work a hundred per cent this year, and urges the need of a Post-Office Mission Fund, a more perfect organization of all workers, and a better system of coöperative advertising.

The state secretaries have important duties to perform in seeking out and arousing to work societies and individuals within their Conference, and in aiding them in every practical way within their power. This work, we believe,

will gradually reach a self-supporting basis, if the circulars to applicants arranged by the National Post-Office Mission Committee, and printed by the American Unitarian Association, are freely used. They clearly state the object of the Mission, and the various ways in which those receiving its benefits may in turn help the cause.

CENTRAL OFFICE WORK.

May 21, 1887, to May 15, 1888.

There have been written 536 letters and 1,099 postals, and 736 letters and 380 postals have been received. Tracts sent out: American Unitarian Association tracts, 3,644; Unity Mission, 2,412; Unity Short tracts, 2,608; Chadwick sermons, 318; Savage sermons, 266; Clarke sermons, 34; Belief cards and Sunderland's short tracts, 737; Temperance tracts, 739. Total tracts, 7,114.

Periodicals: *UNITYS*, 3,861; *Registers*, 587; *Unitarian Reviews*, 135; miscellaneous material, including papers, books, unclassified sermons, "Faith That Makes Faithful," Study Class and Unity Mission leaflets, P. O. M. circulars, secular magazines, 1,819. Total periodicals, 6,402. Also two barrels and one box of books, papers and tracts. Through the generosity of Rev. M. J. Savage's Society, Boston, we have received the gift of 600 copies weekly of *Unity Pulpit*, distributed from George H. Ellis, publisher, and at least 69 copies have been paid for by subscribers through our office at special Post-Office Mission rates. By a similar favor from Rev. John Chadwick's Society, Brooklyn, 497 of his sermons monthly have been given, our subscribers paying the postage. And the Women's Auxiliary Conference very kindly placed at our disposal 200 copies monthly of Rev. James Freeman Clarke's sermons.

Through the Loan Library of the Women's Unitarian Association of Chicago 79 books have been circulated during the year.

The states receiving help from this office have been: Iowa, Missouri, Arkansas, South Carolina, Virginia, Florida, Minnesota, Wisconsin, Michigan, Indiana, Ohio, Nebraska, Dakota, Colorado, California and Washington Territory.

Reading matter received.—From the American Unitarian Association, Boston: Standard tracts, 1,533; Temperance tracts, 729. From Mr. Charles H. Kerr: *UNITIES*, 1,578. From other friends: *Registers*, 384; *UNITIES*, 559; miscellaneous magazines and sermons, 2,933. Total, 5,454. All such material is acceptable, and can be judiciously distributed from the Central office.

A simple arrangement has been made with our publisher, Mr. Charles H. Kerr, for increasing Post-Office Mission parishioners. He has placed in the secretary's hands a great many letters and cards received by him from all over the country in reply to his advertisements. These have been assorted and distributed among the states from whence they came, where our workers and coöperators outside of the Conference district in the far east and west and south have taken them and addressed the writers, offering liberal literature if desired. Many replies have been received, and frequently grateful and interesting correspondence established between these far-away people and our earnest workers.

Cash Accounts.—Receipts: Money received in postage and contributions, \$23.37; from P. O. M. *Registers* sold, \$6.14; from tracts sold, \$37.10. Total, \$66.61. Disbursements: Tracts bought, \$33.57; expressage, freight and postage, \$32.43; sundries, 61 cents. Total, \$66.61. Total amount spent in Post-Office Mission work, in the field and at the office, \$554.70.

In closing, permit me to express the wish that there may be more intercommunication and unity of action as there is sympathy in spirit between all the Unitarian women, organized and unorganized, who are working for the spread of truth, love and righteousness in the world. The field is

large; there is room for all our faith can inspire, and the closer we bind ourselves together, heart and brain and hand, the greater momentum shall we receive and the larger will be the success of all our missionary work.

FLORENCE HILTON, *Secretary*.

FIFTEENTH ANNUAL REPORT OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.
1887-1888.

For the first time in the fifteen years of its life, the Sunday-school Society does not make its usual full report for the schools at this May Conference, but gives only a brief statement of its own condition as a society,—a word about what it is and what it ought to be.

This year the books of Unitarian interest, part of which were purchased three years ago of the Colegrove Book Company, the rest being kept on sale from the American Unitarian Association and George H. Ellis, have been turned over to C. H. Kerr & Co. Their publishing business in connection with the UNITY office enables them to handle them to better advantage than the society has found it possible to do.

Early in 1887, and before the report of this society last May, the tract department which had been in charge of this society had so increased in importance as to make it necessary to have it taken in charge separately, and report is given of the same to-day under the name of The Unity Publishing Committee.

Since these two offshoots we have carried only our own distinct branch of work, the sale of Sunday-school publications, our own and others', the book-keeping connected therewith, correspondence, and a general charge of the rooms.

The Directors' meetings have been held regularly the first Monday in each month, but we have not undertaken any work this year in the way of publication, outside of the immediate demands of business. It has seemed best to incur as little risk as possible that we might be the surer of closing the year free of debt. Our Sunday-schools have evidently been of the same opinion, as there has been much less material purchased by them than in the last few years. However they may have held themselves to close expenditure for material, they have not failed in their contributions to the society, and we owe them grateful acknowledgments for their loyalty. Last year there were twelve schools contributing. This year there have been twenty-two. Five of these were able to do so only in the shape of an annual membership for the school as a body, but small sums may represent quite as much good will and fellowship as larger ones, and are equally appreciated. To learn to give in small sums is one of the high arts in morals when impulse and example tend towards the large ones.

We do believe it is right and good for the schools to unite themselves with the society, and to emphasize it by paying something into the common treasury. It awakens the perceptions, enlarges the horizon, and elevates the conception of Sunday-school ideals. It should be only such a sum as is a fair proportion of average income per year. We believe this on the principle of mutual exchange and loyal reciprocation, *because* we believe, on the other hand, that a Sunday-school Society should not only be a center of supplies in the way of books and class tools, but also a center for that other kind of more expensive supplies,—encouragement and information. It should be able to send out not only the material helps needed, but missionary helpers, into new fields. There are many calls for help to start new liberal schools within our range, and for help in sustaining those already started, and we can only partially meet them, because of our very limited means. Writing letters is better than nothing but only a slender thread to build upon. If there is need of an American Unitarian Association for

the churches, and of a Western Unitarian Conference, as it is plain there is, equally is there need of Sunday-school Societies to foster the general life of the schools.

But it is not from our schools that the funds of the society should be principally expected. It is from the friends of children; from the friends of a high morality in the community. It is from those who have children, or who have had them; from those who hope sometime to have them; or from those who, never having had them, nor expecting to, find their hearts yearning the more over those of others; from those who consider everything they give toward training the spiritual growth of the little ones an investment well placed for a future outcome of good in the community at large.

We don't like to come here, ever, with an overdrawn treasury, and then arouse enthusiasm enough for the work which incurred the debt to cancel it. But sometimes it has to be so, and if it is to be confessed that many who contribute under that sort of pressure would not otherwise feel any demand,—so that if no debt is incurred, to be paid off, there comes not enough income from sources outside our schools to enable us to do anything more than meet regular expenses,—then the natural conclusion is forced upon us that it would be better to *do the work* and *afterward* solicit the means to pay the bills. Following, (see page, 192) is the treasurer's report. This statement shows the sources of income from which our expenses are met: \$336 from the Western Conference, as its share in maintaining home accommodations at headquarters; \$164.31 from the schools, and \$129.60 from other sources, being annual and life memberships and individual contributions. As is seen, we owe but one debt,—a note for \$103.17. We have, to cover this, accounts receivable, \$18.85 (all good), and cash on hand, \$84.40, making \$103.25 and leaving a surplus of 8 cents as a nest egg for the new year. And now about this new year. Shall we go on this way,—just meeting expenses and only carrying forward the business connected with our present publications, heeding not the call for others nor in any way enlarging our usefulness? Or shall we do what the work demands and look for the money to pay for it afterwards?

In the same way, as different conditions of growth in a human being are transitional stages leading to something better beyond, so, with this organization, these last few years of steady, quiet effort within itself have been laying the right kind of foundation for substantial output in the future.

That third source from which it has been shown we have our income,—that of memberships and individual contributions,—*should* be the largest but *is* the least. If the Sunday-school Society had, besides its memberships and school contributions, a few patron friends who assured it a certain sum each year for regular income, some of the demands now unmet would be realized, and the influence of our Sunday-schools would become a more living factor in the religious work of the west.

Last fall a Sunday-school Institute was inaugurated in response to a long felt need for more thorough conference upon the subjects pertaining to these interests. The annual meetings, held heretofore in connection with the Western anniversaries, have been carried on under many disadvantages. The principal part of its programme coming after the other meetings, people were mind-weary and body-worn; and though it was always an earnest and delightfully informal session, it was also a tardy gathering and too often with a hurried, incomplete closing, and always too little time for discussion. No wonder that notwithstanding the real benefit that did accrue to the work and the workers from these meetings, even with the disadvantages, we found ourselves each year realizing more and more the need of time for a fuller programme, and an attendance fresh for the subject in hand.

It should not be a circle of Sunday-school workers alone; the programme at such times is well worth the interest of all who wish to study the history of morals and religion. The institute opened Tuesday evening, November 8, with a sermon by Rev. Reed Stuart, of Detroit, and closed Friday noon, November 11. There were five sessions for Sunday-school work and two for Unity Clubs. One forenoon was devoted to Institute work, questions and discussions; one to Old Testament work with papers and discussion led by Rabbi E. G. Hirsch, and filled with interest, and one to ethical studies adapted in three grades to the ages of the scholars. There was one musical evening led by Professor Tomlins, who brought his class with him by way of illustrating some of our Sunday-school music, and who also gave the audience something of a musical drill. There was also an afternoon for primary class work, introducing kindergarten methods, and treating the audience as a class.

The first annual institute was experimental, and though not largely attended, being placed at an unfortunate time, was yet sufficiently so to warrant a second one in the fall of 1888. We shall try to offer a programme that will represent as fully as possible a combination of the newest and the strongest thought, based upon experience in Sunday-school and Unity Club work. We hope everybody will make it as much of a point to come as they would to this conference, for Sunday-school work is church work.

ELLEN T. LEONARD, *Secretary*.

REPORT OF UNITY PUBLISHING COMMITTEE.

The Unity Publishing Committee is carrying on the publication of tracts, sermons and other liberal religious literature, by means of private funds and volunteer service. In this way it is independent of the Conference, but auxiliary to it. Its motto is: "We believe that to love the good and to live the good is the supreme thing in religion."

It has two series of tracts: The "Unity Mission" series of longer tracts, which are sermons and essays, among which the most notable is the Divinity School Address. There are twenty-six of these tracts now in print.

The "Short Tract" series has a larger circulation, and there are nineteen now in print. In the "Unity Mission" series, the new tracts published since last conference are "The Co-education of Parent and Child," by Mrs. S. C. Ll. Jones; "The Death of Jesus," by W. M. Salter; and the Emerson tract, just out, by W. C. Gannett, completing the series of the four great masters—Channing, Parker, Martineau and Emerson. The two collections of hymns, "Songs of Faith, Hope and Charity," and "Love to God and Love to Man," heretofore published as tracts, have been united and published in one collection, but will be continued separately as tracts. Besides these, new editions have been printed of "Unitarianism, its Story and its Principles," "Songs of Faith, Hope and Charity," "The one Religion," "Is a Scientific Basis of Religion Possible," and two new editions of "Love to God and Love to Man."

In the "Short Tract" series the new tracts published this year are: "How We Got The Temperance Society," two editions, W. C. Gannett; "Things Most Commonly Believed To-day Among Us," two large editions, W. C. Gannett; "Ministry of Sorrow," Joseph May; "Religion not Theology," two editions, J. C. Learned; "Sunday Circles" and "Responsive Readings," two tracts by John R. Effinger. New editions have been printed of "Unitarian Affirmations," "A Blessing on the Day," "The Art of Married Life," "Jesus," "The Manliness of Christ," and of "Blessed be Drudgery" three new editions, seventh, eighth and ninth.

During the year 9,240 Unity Mission tracts have been circulated, of which 1,069 have been used for free distribution. Of the "Short Tract" series 28,660 have been sold and distributed. The number of tracts circulated during

the year of both series amounts in the aggregate to 38,069. We have now in the treasury \$102.57 and about \$70 in open accounts coming in. One of the new things established by the committee during the year, and promising well, is a Post-Office Mission at headquarters. The expenses of this have been paid from the funds of the committee and the tracts used drawn from its supplies. This was started early last January; \$4.20 expended in advertising brought fifty-five applications. Tracts sent in response and letters written have placed twenty-one of these names on our regular list. Letters have come from all these and with several of them a regular correspondence has been established. The letters received are full of gratitude, questioning and interest, perfectly inspiring to any one engaged in this work. This statement will show how much work might be done with more money. The treasury depends on the income returned by sale of tracts, on a few donations in money, and in publications whose profits are given to the tract work. Larger sales and more donations would enable us to do larger work. An additional income of \$200 a year would enable us to enlarge our free distribution and to publish tracts to meet needs for which we have at present no supply. If we could send the series of the Four Great Masters with the circular to all the leading newspapers it might result in the publication of the circular and extracts from the tracts in some of the papers, and perhaps in many of them, and prove a very effective method of enlarging our circulation. It would cost about ten cents per paper to do this. The Post-Office Mission everywhere is doing a very sure work. It yields large returns for the money and work invested, and appeals to those who have but little to invest.

LOUISE M. DUNNING, *Secretary and Treasurer*.

SUMMARY OF THE TREASURER'S REPORT OF THE WESTERN UNITARIAN CONFERENCE FOR 1887-8.

RECEIPTS.

Balance on hand, May 18, 1887.....		\$551 35
Remainder of Guaranty Fund for 1886-7.....	\$570 40	
Channing Club contribution for 1886-87.....	300 00	
Interest on \$3,000 R. R. bonds.....	120 00	
Church contributions for 1887-88:		
Received prior to May 15, 1888.....	\$738.63	
Received after May 15, 1888.....	43.00	
	781 63	
Individual contributions for 1887-88:		
Received prior to May 15, 1888.....	19.00	
Received after May 15, 1888.....	40.00	
Advanced by guarantors for 1887-88..	235.00	
	294 00	
Collections taken at Conference, May 16-17, 1888.....	265 13	
		2,331 16
Call Loan at Bank.....		2,190 00
		\$4,982 5

EXPENDITURES.

Loans due May 1, 1887.....	\$1,141 75	
Interest on new loans.....	61 23	
American Unitarian Association for 1886-87..	10 00	
Rent of Methodist Church, May 16-17, 1888..	50 00	
Secretary's salary.....	\$2,000.00	
Secretary's traveling and other expenses.....	188.94	
Treasurer's expenses.....	5.20	
Exchange on drafts.....	.75	
Rent to May 1, 1888.....	780.00	
Janitor.....	63.00	
Reporting proceedings of Conference, 1887.....	40.00	
Printing same.....	100.00	
	\$3,177 89	
Balance on hand May 15, 1888.....	193 51	
Additional contributed and collected after May 15, as shown above.....	348 13	
		\$541 64
		\$4,982 51

ASSETS.

C. B. & Q. R. R. bonds.....	\$3,000 00
Accrued interest, May 15, 1888	35 00
	\$3,035 00

LIABILITIES.

Call Loan at Bank.....	\$2,100 00
JAMES B. GALLOWAY, Treasurer.	

GUARANTY REPORT FOR 1887-8.

As it was known that some of the churches were likely to withhold their usual contributions to the Western Conference treasury, a guaranty fund of \$1,795 was raised on the floor of the Conference, May 19, 1887, to cover the expected deficit; and, to meet the running expenses, the Treasurer was authorized to make an arrangement with a bank to borrow on call from time to time such amounts as were necessary. By the end of the year this call loan amounted to \$2,100. The Treasurer's report showed that, to pay this loan and thus enter the new year clear of debt, it would be necessary to call for the whole of the guaranty fund, and to raise, besides, about \$200 more. The \$200 was raised at once, on announcement of its need, at the afternoon session of May 17, 1888; and at the same time about \$1,700 was guaranteed towards the deficit expected the coming year, 1888-9. The following statement shows the matter in more detail:

Total expenses, 1887-8, as shown above	\$4,440 87
Deduct loans due May 1, 1887, now paid.....	1,141 75
	\$3,299 12
<i>Current expenses, 1887-8.....</i>	
Received from churches, as shown above	781 68
" " individuals, other than guarantors	59 00
" " the Channing Club.....	300 00
" " collections at Conference of 1888	265 18
Interest on \$3,000 R. R. bond.....	\$120 00
Deduct amount accrued May 1, 1887, and applied towards loan then due	20 00
	100 00
<i>Current Income, 1887-8.....</i>	1,505 76
<i>Deficit for year, 1887-8.....</i>	1,798 86
<i>Guaranty Fund for 1887-8, pledged by thirty-seven churches and individuals.....</i>	1,795 00

RECEIPTS AND GUARANTIES FROM CHURCHES AND INDIVIDUALS FOR 1887-88.

(The "additional guaranties" are in some cases from churches as such, but usually from individual members.)

FROM CHURCHES AND INDIVIDUALS.	Receipts.	Additional Guaranties.
Baraboo, Wis.....	\$ 10 00	\$
Bloomington, Ill.	10 00	
Buda, Ill.....	10 00	
Chicago, Ill., Third church.....	60 00	145 00
" All Souls church.....	50 00	155 00
Cleveland, Ohio.....	125 00	225 00
Davenport, Iowa.....	25 00	30 00
Des Moines, Iowa.....	15 00	50 00
Geneseo, Ill.....	25 00	
Geneva, Ill.....	20 00	
Grand Rapids, Mich.—Free Holland church.....	15 0	25 00
Hinsdale, Ill.....	42 50	150 00
Humboldt, Iowa.....	10 00	
Marietta, Ohio.....	12 00	
Minneapolis, Minn.....	25 00	100 00
Monroe, Wis.....	10 00	
Omaha, Neb.....	15 00	25 00
Princeton, Ill.....	10 00	25 00
Sheffield, Ill.....	10 00	25 00
Sioux Falls, Dak.....	10 00	
Sioux City, Iowa.....	25 00	50 00
St. Joseph, Mo.....	10 00	
St. Louis, Mo., Church of the Unity.....	100 00	100 00
St. Paul, Minn.....	127 13	250 00
Warren, Ill.....	10 00	
	781 68	
Friends in Unity church, Chicago.....	\$25 00	100 00
Friends in Church of the Messiah, Chicago.....	5 00	225 00
Friends elsewhere.....	29 00	115 00
	\$840 68	\$1,795 00

TREASURER'S REPORT OF THE [WOMEN'S] WESTERN UNITARIAN CONFERENCE.

May 17, 1887, to May 15, 1888.

RECEIPTS.

Cash in hand May 17.....	\$ 3 32
By the Unitarian Society, Buda, Ill.....	5 00
" Church of the Unity, Cleveland, Ohio.....	20 00
" Unity Church, Denver, Colo.....	5 00
" the Unitarian Society, Davenport, Iowa.....	5 00
" " Unitarian Society, Des Moines, Iowa.....	5 00
" " Unity Church, Hinsdale, Ill.....	5 00
" " Unitarian Society, Humboldt, Iowa.....	5 00
" " All Souls Church, Janesville, Wis.....	5 00
" " Unitarian Society, Madison, Wis.....	3 50
" " First Unitarian Society, Minneapolis, Minn.....	5 00
" " Unity Church, St. Louis, Mo.....	28 00
" " St. Louis Branch of the W. W. U. C.....	30 00
" " Church of the Messiah, St. Louis, Mo.....	5 00
" " Unity Church, St. Paul, Minn.....	10 25
" " Unitarian Society, Sioux City, Iowa.....	5 00
" " " Sheffield, Ill.....	5 00
" " Church of the Messiah, Chicago, Ill.....	50 00
" " Third Church, Chicago, Ill.....	20 00
" " All Souls Church, Chicago, Ill.....	20 00
	\$238 07

PERSONAL CONTRIBUTIONS FOR POST-OFFICE MISSION WORK AND GENERAL EXPENSES.

By Mrs. W. C. Dow, Chicago, Ill.....	\$ 5 00
" Miss M. A. French, Kenosha, Wis.....	5 00
" Miss Helen Gale, Oak Park, Ill.....	1 00
" Rev. George H. Greer, Tacoma, W. T.....	50
" Miss Marie Mathis, Wichita, Kans.....	5 00
" Mrs. M. J. Miller, Geneseo, Ill.....	5 00
" Mrs. James McBroom, Geneseo, Ill.....	1 00
" Miss Donna Pervier, Sheffield, Ill.....	75
" Mrs. L. K. Woodman, St. Paul, Minn.....	10 00
" Rev. E. M. Wheelock, Spokane Falls, W. T.....	1 00
" Mrs. E. A. West, Chicago, Ill.....	20 00
" Mrs. John Wilkinson, Chicago, Ill.....	20 00
" Mrs. H. S. Udell, Grand Rapids, Mich.....	2 00
	\$ 76 25
Annual memberships, \$1 each.....	178 00
	\$492 83

PAYMENTS.

To Secretary.....	\$200 00
" Rent and Expenses	216 00
" Secretary for P. O. mission work.....	86 33
" C. H. Kerr & Co.....	7 85
" Traveling expenses for secretary.....	7 00
" S. A. Maxwell & Co.....	45
" Unity Publishing Co.....	3 60
" Postage and postals for secretary.....	9 00
" Stationery and postage for treasurer.....	4 65
" Balance	7 44
	\$492 83

STATE EXHIBIT.

	Annual Memberships.	Life Memberships.	Other Contributions.	
Colorado	\$ --		\$ 5 00	\$ 5 00
Dakota	1			1 00
Iowa	6		20 00	26 00
Indiana	1			1 00
Illinois	141		157 75	298 75
Kansas	--		5 00	5 00
Massachusetts	1			1 00
Michigan	2		2 00	4 00
Minnesota	4		25 25	29 25
Missouri	16		61 00	77 00
Ohio	2		20 00	22 00
Pennsylvania	2			2 00
Wash. Ter.....	--		1 50	1 50
Wisconsin	2		13 50	15 50
				\$489 00

Mrs. J. C. HILTON, Treasurer.

FINANCIAL STATEMENT OF WOMEN'S WORK.*

APRIL, 1887, TO APRIL, 1888.

STATE AND CITIES.	Money raised by Women.	Money expended by Women.	Total raised by States.	Total expended by States.
COLORADO.....Denver.....	\$ 2,048 00	\$ 2,060 20	\$ 2,048 00	\$ 2,060 20
DAKOTA.....Sioux Falls.....	195 00	195 00	195 00	195 00
ILLINOIS.....Chi. All Souls Church.....	1,495 54	1,412 83		
Chi. Church of Messiah.....	368 35	368 35		
Chicago Third Church.....	575 09	513 14		
Hinsdale.....	441 30	360 13		
Moline.....	350 00	270 00		
Quincy.....	335 00	335 00		
Tremont.....	256 20	235 00		
Buda.....	220 41	220 41		
Sheffield.....	150 00	150 00		
Geneseo.....	79 53	79 53		
Geneva.....	120 00			
La Fox.....	20 00	20 00		
Total for Illinois.....	\$ 4,412 02	\$ 3,964 49	\$ 4,412 02	\$ 3,964 49
INDIANA.....La Porte.....	50 00	50 00	50 00	50 00
IOWA.....Davenport.....	701 37	325 00		
Sioux City.....	703 70	644 40		
Iowa City.....	500 00			
Keokuk.....	475 00	475 00		
Humboldt.....	361 29	309 73		
Manly.....	115 00	50 00		
Rock Rapids.....	100 00			
Total for Iowa.....	\$ 2,956 36	\$ 1,804 13	\$ 2,956 36	\$ 1,804 13
KANSAS.....Lawrence.....	\$210 25		210 25	
MICHIGAN.....Sherwood.....	70 00			
Athens.....	55 85	52 76		
Total for Michigan.....	\$ 125 86	\$ 52 76	125 86	52 76
MINNESOTA.....St. Paul.....	419 00			
Minneapolis.....	300 00	252 00		
Duluth.....	148 50	110 00		
Luverne.....	215 65	215 65		
Total for Minnesota.....	\$ 1,083 15	\$ 577 65	1,083 15	577 65
MISSOURI.....St. Louis Unity Church.....	947 41	389 30		
Kansas City.....	100 00	100 00		
St. Joseph.....	150 00			
Total for Missouri.....	\$ 1,197 41	\$ 89 30	1,197 41	89 30
NEBRASKA.....Omaha.....	3,000 00		3,000 00	
OHIO.....Cleveland.....	850 00	773 00		
Toledo.....	93 25			
Total for Ohio.....	\$ 943 25	\$ 773 00	943 25	773 00
WISCONSIN.....Baraboo.....	124 29	124 29		
Madison.....	123 10	123 10		
Arcadia.....	60 00	60 00		
Evansville.....	160 00			
Milwaukee.....	51 75			
Total for Wisconsin.....	\$ 519 14	\$ 307 39	519 14	307 39
Grand Total	\$16,740 44	\$9,573 92		

*The above named amounts of money raised by women in the various churches have been obtained in some one or other of various ways as follows: By direct contributions, memberships to church societies, dime societies, lectures, entertainments or by sales. The amounts enumerated on the expense side of the account have been expended in the various churches in one or more of the following directions: Membership dues to Women's Western Unitarian Conference; the educational, missionary, social, charitable, interest of the churches; towards minister's salaries and publishing their sermons; to the Mount Vernon sufferers; Montana school for Indians; Ramabal fund; post-office mission; Unitarian building fund; toward buying church property; church furnishings and repairs.

FLORENCE HILTON, Secretary of the W. W. U. C.

POST-OFFICE MISSION WORK.

APRIL, 1887, TO APRIL, 1888.

States and Cities.	Letters sent.	Letters received.	Tracts Sent.				Papers Sent.				Money.	
			A. U. A.	U. M.	Short Tracts.	Miscellaneous.	Register.	Unity.	U. R.	Miscellaneous.	Received.	Paid out.
COLORADO	30	5	350	110	100	875	250	200	175		\$20.10	\$20.50
DAKOTA						700		100				
ILLINOIS	70	63	158	171	59	278	89	51			\$1.56	\$3.34
INDIANA	157	168	1,782	500	229	440	300	200	270		14.11	57.63
IOWA	14	11	10	17	7	28						5.00
KANSAS	138	44	10		6	1,400	157	156				18.49
MICHIGAN	111	59	523	82	160	569	23	23				
MINNESOTA	150	60	800	150		119	50		100			
MISSOURI	25	22	150	25	25	350	26	26	141			4.00
NEBRASKA	965	427	3,503	905	486	3,065	714	505	511		\$15.67	\$73.46

POST-OFFICE MISSION WORK.—(Continued.)

INDIANA	33	28	62	...	...	71	40	57	...	35	\$5.21	\$4.65
LaPorte												
IOWA												
Sioux City	16	33	70	17	13	...	53	51	1	87	\$5.47	\$7.99
Humboldt	14	18	100	70	15	...	...	...	12	20	5.00	...
Davenport	387	266	915	528	554	2,059	80	705	12	18	61.97	61.91
Des Moines	60	9	236	2	8	133	...	...	...	...	4.09	4.41
Total.....	477	326	1,371	617	590	2,192	133	756	25	125	\$76.53	\$74.31
KANSAS												
Lawrence	32	10	...	...	...	135	...	...	22	87	...	...
Total.....	160	150	...	...	...	1,200	1,765	768	908	108	75.00	68.00
MICHIGAN												
MINNESOTA												
Duluth	210	...	...	...	...	215	30	21	...	35	...	...
Minneapolis	41	50	...	...	...	231	...	...	...	36	\$2.70	\$30.73
St. Paul	226	220	905	104	504	523	297	681	...	...	1.00	64.00
Total.....	477	270	905	104	504	1,069	327	702	...	71	\$3.70	\$84.70
MISSOURI												
St. Louis	280	124	1,678	253	324	1,252	1,069	1,320	23	201	\$2.50	\$54.50
NEBRASKA												
Lincoln	11	3	20	...	...	31	13	30	...	87	...	...
Beatrice	23	18	20	...	...	191	13	50	...	...	...	...
Total.....	34	21	40	...	...	222	26	80	...	87	...	...
OHIO												
Toledo	500	500	...	...	...	1,060	100	65	...	587	...	...
Cleveland	50	80	469	65	1,025	...	300	395	...	980	...	...
Total.....	550	580	469	65	1,025	1,060	400	460	...	1,577	...	...
OREGON												
Portland	401	274	...	...	...	2,963	...	...	...	1,466	...	...
WASH. TER.												
Seattle	20	10	120	...	...	...	25	12	...	6	...	...
WISCONSIN												
Kenosha	385	337	306	173	151	702	199	226	...	87	\$55.40	\$47.45
Madison	46	34	108	84	13	382	296	105	7	5	9.00	...
Cooksville	156	145	414	50	14	49	252	186	1	13	14.13	...
Baraboo	12	18	29	37	44	...	42	45	...	47	...	...
Janesville	9	7	...	...	...	160	60	...	...	...	...	2.26
Arcadia	8	...	...	...	...	700	14	24	...	87	...	...
Black River Falls	9	3	24	7	17	120	26	65	...	...	...	...
Total.....	616	544	881	301	239	2,113	891	661	8	239	\$55.40	\$72.94
OTHER STATES.												
INDIVIDUALS.												
Massachusetts	137	52	176	40	22	179	67	63	...	...	...	\$4.00
Virginia												
Florida												
Texas												
Grand Total	3,912	2,821	9,554	2,385	4,490	17,661	4,710	5,844	186	45	\$254.11	\$451.96

FLORENCE HILTON, Secretary of the W. W. U. C.

TREASURER'S REPORT OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

May 20, 1887, to May 15, 1888.

RECEIPTS.

Balance on hand May 20, 1887.....	\$ 37 46
Received from bills outstanding prior to May 20, 1887.....	68 61
From sales of mdse.....	701 10
Annual memberships.....	59 00
Life.....	50 00
Contributions from Sunday-schools and individuals:	
Cincinnati, O.....	\$10 00
Humboldt, Ia.....	5 00
Chicago, All Souls.....	20 00
Sioux City, Ia.....	10 00
Greeley, Col.....	2 00
St. Louis, Unity.....	14 00
St. Paul, Minn.....	14 20
Geneseo, Ill.....	5 00
Helena, Wis.....	3 10
Geneva, Ill.....	5 00
Cleveland, O.....	20 00
Sioux Falls, Dak.....	2 50
Hinsdale, Ill.....	2 00
Quincy, Ill.....	20 00
Chicago, Third Church.....	25 00
Davenport, Ia.....	5 00
Madison.....	1 51
Secretary's services at Hinsdale and Hobart	21 60
A friend.....	1 00
	\$186 91

Western Unitarian Conference..... 836 00
 \$1,484 08

DISBURSEMENTS.

Paid for mdse. bought and publications made.....	\$ 481 35
Postage.....	38 11
Expenses, stationery, wrapping-paper, twine, expressage, telegrams, etc.....	90 25
Insurance.....	11 88
Gas.....	7 25

(Brought forward from page 193.)

Room expenses, laundry-work, cleaning carpets, repairs, etc.	21 67
Secretary and treasurer	150 00
Clerk	404 20
Office boy	144 97
Cash on hand	84 40
	\$1,434 08

STATEMENT OF RESOURCES AND LIABILITIES.

RESOURCES.

Cash on hand	\$ 84 40
Furniture	40 00
Mdse. stock on hand	899 85
Accounts receivable	18 85
	\$1,043 10

LIABILITIES.

Note due W. C. Gannett	\$ 103 17
Present worth of the society	939 93
	\$1,043 10

REPORT OF THE PROCEEDINGS OF THE THIRTY-FOURTH ANNUAL SESSION OF THE WESTERN UNITARIAN CONFERENCE.

THIRD UNITARIAN CHURCH, CHICAGO, MAY 15, 16, 17, 1888.

At 8 P. M. the opening sermon of the Conference was preached by Milton J. Miller, of Geneseo, Ill.—subject, "The Spirit of Truth."—J. C. Learned, of St. Louis, and J. R. Effinger, of Chicago, taking part in the service. The devotional hour on Wednesday morning was led by S. M. Crothers, of St. Paul.

At 10 A. M. President D. L. Shorey called the Conference to order and gave a brief opening address. In the absence of James Vila Blake, minister of the Third church, the address of welcome was given by J. L. Jones, of All Souls church, Chicago. On motion Miss Jennie E. McCaine, of St. Paul, was chosen Assistant Secretary of the Conference. It was voted that the chair appoint a committee of five on Business and Resolutions. The committee was announced as follows: J. C. Learned, A. M. Judy, W. C. Gannett, J. D. Ludden, J. N. Sprigg. On motion a Committee on Credentials was appointed, consisting of J. M. Good, E. M. Prince, Miss F. Le Baron.

Mr. Judy moved the chair appoint a committee of three on nominations. Carried. A. M. Judy, J. L. Jones and James Van Inwagen were appointed on said committee.

The Directors' report was read by the Secretary, John R. Effinger, and referred to business committee. James B. Galloway, Treasurer, submitted his report, which was referred to business committee.

Mr. John M. Ware, of Chicago, spoke earnestly in favor of considering the raising of a fund of not less than \$50,000 to be devoted to the work of the Western Unitarian Conference. This was supported by Mr. Jones, who assured the Conference that if one-half of that sum could be pledged before the close of the Conference he held in his hand the pledge for one thousand more. Mr. Ware then moved that a committee of three be appointed to consider plans for raising the amount suggested; Mr. Crothers, Mr. Root, Mr. Learned, Mr. Judy and others took part in the discussion that followed.

Mr. Effinger moved that the committee be increased to five, consisting of three business laymen and two of our ministers. Amendment accepted by Mr. Ware. President Shorey spoke in favor of the motion, pledging \$500 to the fund. The President appointed the committee as follows: John M. Ware, Jas. B. Galloway, A. M. Judy, J. M. Good, J. C. Learned. On motion the name of Mr. Ludden was added to this committee. Mr. Ware reported that he held in his hand a pledge from Mrs. Dupee for \$500 toward the fund. Credentials were then called for.

Mr. Jones, on behalf of Mr. Blake, who was unavoidably absent, invited the Conference as guests of the Third Unitarian church to partake of lunch in the vestry during intermission.

10:30 A. M. Mrs. Wilkes, who was announced to read a paper on "How to Man our Missionary Posts," being absent, Mr. Judy was asked to speak upon the subject. He suggested three methods.

1st. That a group of five or six ministers absent themselves from their pulpits, and in conjunction with a missionary furnish a regular fortnightly supply at a missionary post.

2d. That a State Office Secretary or a lay-organizer be appointed to take charge of Sunday circles.

3d. That curriculums of study for ministers be printed and distributed.

Mr. Jones moved that the suggestions of Mr. Judy be referred to the business committee to be referred back to the Conference with their suggestions. Motion carried.

Mr. Effinger read a word of greeting just received from S. S. Hunting, of Des Moines, and Mr. Jones gave greetings received from H. M. Simmons, of Minneapolis, and Kersey H. Fell, of

Bloomington, and just here all hearts were made glad by the arrival of a cablegram with "Greeting" from F. L. Hosmer, dated "Paris, May 16th." The Conference adjourned.

At 3:30 P. M., President Shorey in the chair, called the order of the day.

The Claim upon us of the Mission Fields.

In India—The Pundita Ramabai Mission in behalf of Women's Education, by Emma Endicott Marean.

In Japan—The Mission of Inquiry in charge of A. M. Knapp, by Mr. K. Sugimoto, Japanese student at Ann Arbor, Mich. Paper read by Mr. Effinger.

In Montana—The Mission of Civilization (The Crow Indian School) by Mrs. Kate Gannett Wells.

At Home—The Post-Office Mission and the Sunday Circle, by Arthur M. Judy.

Miss L. M. Dunning followed with a brief report of Unity Publishing Committee. Mrs. J. M. Andrews, of Boston, was called out and spoke encouraging words for our missionary work. Adjourned.

In the evening at 8 o'clock a large audience assembled in the First Methodist church, corner Clark and Washington streets, to participate in the special Emerson commemorative exercises—Fifty Years of Emerson, 1838-1888. The following order of exercises was observed:

- I. Organ Voluntary.
- II. Hymn: "In Lonely Vigil." Frederick L. Hosmer.
- III. Prayer. Judson Fisher.
- IV. Responsive Readings from Emerson, selected and led by John R. Effinger.
- V. Emerson the Man. Jenkin Lloyd Jones.
- VI. Great Sentences from Emerson. The Audience.
- VII. Short Addresses by S. M. Crothers and J. C. Learned.
- VIII. Hymn: "Victory," adapted from Emerson's "Voluntaries."
- IX. Emerson the Prophet. Fifty Years of Influence. William C. Gannett.
- X. Song: "The Crowning Day is Coming."
- XI. Poem: "Cambridge, July 15, 1888." John W. Chadwick.
- XII. Hymn: "The Soul's Prophecy."
- XIII. Benediction. David Utter.

Thursday, May 17, 9:30 A. M. Devotional Meeting, led by Chester Covell.

10 A. M. Paper, by George P. Brown, of Bloomington, followed by brief discussion, in which Dr. Kerr, of Rockford, and Mrs. Sunderland took part.

Dr. P. H. Hugenholtz, of Holland, was introduced to the Conference, and gave a word of greeting for his own countrymen.

Mr. Jones offered resolutions, which were referred to the business committee. Mr. Jones also offered the following resolutions, which were submitted without reference to the business committee, were seconded by Rabbi Hirsch and unanimously passed by a rising vote:

Resolved, That this Conference has received with peculiar pleasure the visit of Rev. P. H. Hugenholtz, of Holland, at our meetings, and beg of him to carry back with him, first, our regard for himself as the brother of our bishop of liberal religion among the Hollanders of America; second, our love and deep gratitude to his friend and fellow-scholar, the great Dr. Kuenen, to whose works we are so much indebted; third and lastly, our sympathy to our fellow-believers and co-workers in the liberal churches of Holland. We beg of him to carry to them the assurance that we will labor with them for the development of that "spiritual volapuk," that will enable all nations to understand the common language of Freedom, Fellowship and Character in Religion, which language will override the obstacles of seas and creeds and unite all men in a common brotherhood in the family of humanity.

11:15 A. M. Paper, by Miss Mary E. Burt, on the "Relation of Literature to a Child's Education." The discussion was led by Mrs. J. C. Learned. Charles H. Kerr called the attention of the Conference to two books just published by Unity Publishing Company. The Conference then adjourned.

At 2 P. M. the Conference was called to order by the chair. A paper on "The Actual Roots of Religion in Human Nature.—Does Religion mean more or less as Modern Thought discards the Creeds?" was read by Henry Doty Maxson, of Menomonie, Wis. Rabbi Hirsch led the discussion and was followed by Dr. H. W. Thomas.

At 3:30 P. M., business session. The committee on credentials reported seventy-eight delegates present. The report was accepted. The committee on endowment fund reported the following resolution:

Resolved, That a committee of three persons be appointed by the chair to take into consideration the advisability of raising a permanent fund of \$50,000, the interest or income from which shall be devoted to the use of this Conference, and that said committee be authorized to take such action towards its accomplishment as in their judgment is deemed advisable. Carried.

The business committee reported the following resolutions:

As a recognition of the approximate interests and purposes of the Unitarian, Universalist and Independent churches, and in hopes of encouraging closer union among them,

Resolved, That the Western Unitarian Conference recommend that

the Unitarian State Conferences, if it be agreeable to them, shall yearly hold a joint meeting with the above named churches. Adopted.

Resolved, That the Conference commend to the churches the Mission of Education to which the Pundita Ramabal is devoting herself for the uplifting of the women of India, and the formation of "Ramabal Circles" among our women to help her good work forward.

That it remind the churches that the support and care of a civilizing station among the Crow Indians of Montana has been committed to the Unitarian denomination by the United States Government, that the trust has been accepted by our people, and that we in the west have certainly as much duty in this obligation as our eastern friends; the best way to discharge this duty being for women, representing their respective churches, to take delegate membership in the American Unitarian Association sub-committee having this Indian school in charge.

That the Conference again express its interest in the "Post-Office Mission" and the "Sunday Circle," and its hope that soon there will be no church among us that is not helping itself and the world by mission-work of this kind.

The second resolution was adopted.

Resolved, That this Conference respectfully recommends that the several churches, Unity Clubs, Sunday-schools, Study Classes, Post-Office Missions, Sunday Circles and similar organizations related to this work throughout the west, celebrate in such manner as may seem most available the semi-centennial of Emerson's Divinity School Address; that thereby the influence of a great soul may be extended, and an acquaintance with this epoch-working paper in the history of Unitarianism be increased. To this end the attention of the Conference is called to tracts Nos. 8 and 20 of the Unity Mission series. Adopted.

Resolved, That the Chair appoint a committee to work in connection with the committee from the Iowa Unitarian Association, to provide and publish a curriculum of study preparatory to the ministry and suitable for use by lay-teachers, together with a circular stating the opportunities for theological education and ministerial work within the Unitarian body. Adopted.

WHEREAS, the executive duties of this Conference are so rapidly increasing that more time is needed for their consideration, therefore,

Resolved, That it will be advisable to devote a preliminary session of one day exclusively to the consideration of executive questions, and that at this session all officers of the Conference, and all other workers, are urged to be present to submit plans of work, and prepare them for consideration by the Conference; and to the end that these plans be more expeditiously and carefully disposed of by the Conference,

Resolved, That hereafter the Committee on Resolutions be annually appointed and be constituted a standing committee. Adopted.

Resolved, That the thanks of the Conference are due Madame Abbie Carrington, "the sweet singer," Professor J. Franklin Hughes, the excellent organist, for services at the Emerson Memorial, May 16, in the First Methodist Episcopal church, and to the ladies and gentlemen who assisted in the decoration of the church for that notable occasion. Adopted.

Resolved, That we hereby express to the members of the Third Unitarian church of Chicago our sincere thanks for the cordial and substantial manner in which they have received and entertained the delegates to this Conference. Adopted.

Mr. Judy submitted the report of nominating committee as follows: President, Hon. D. L. Shorey; Vice-President, Hon. William Smith, Sioux City, Ia.; Secretary, Rev. J. R. Effinger; Treasurer, Mr. J. B. Galloway, Chicago.

Directors for three years: Hon. John A. Roche, Chicago, Third church; Mr. A. J. Perry, Chicago, Church of the Messiah; Mr. John Wilkinson, Chicago, Unity church; Hon. William Smith, Sioux City, Ia.; Mr. E. C. Sprague, Minneapolis, Minn.; Rev. Mary A. Safford, Sioux City, Ia.; Rev. Arthur M. Judy, Davenport, Ia.

Director for one year: Mr. James Van Inwagen, Hinsdale.

On motion, the secretary was instructed to cast the ballot of the Conference for the officers named, and they were declared elected.

The business committee reported further as follows: We recommend that the deficit in this year's income, \$200, be raised on the floor before this Conference adjourns, that we may begin the new year free from encumbrance; that the salary to be paid the secretary be left to the board of directors with power.

The chair appointed Mr. Gannett, Mr. Ware and Mr. Van Inwagen a committee on collection, and the amount of deficit was raised on the floor in a few minutes.

The appeal for guarantee fund for ensuing year was made by Mr. Jones and nobly responded to by the audience; \$1,520 was quickly reported from the audience, and before the close of the day this fund was increased to \$1,636.

Mr. Jones offered the following resolutions:

Resolved, That this Conference heartily welcomes the Minnesota Unitarian State Conference into the sisterhood of Western organizations. May its northern zeal be sufficient to sustain the momentum it has already attained, and also to guide and aid us in our work, which is identical with its own in *aim, methods and constituency*. Adopted.

Resolved, That in the death of W. H. Floyd, of St. Joseph, Mo., Major Davis, of Muskegon, Mich., Mrs. Sarah C. Sayres, of Chicago, and Jesse W. Fell, of Normal, this Conference has lost honored co-laborers and representatives, who through long years have aided its work through their word, their work and their presence, and that the secretary of this Conference be instructed to convey to the bereaved families our sympathy with them in their sorrow and our feeling of joint wealth with them in the memory of earnest, loyal lives devoted to the advance of that religion they loved and which we try to advance. Adopted by rising vote.

J. D. Ludden and A. M. Judy, auditing committee, reported the Treasurer's account of disbursements from May 18, 1887, to May 15, 1888, to be correct, as shown by his vouchers on file.

Mr. Jones announced that the ladies of All Souls church, corner Oakwood boulevard and Langley avenue, would be at home on Friday at noon to "discuss lunch with friends of the Conference."

The Conference adjourned to meet in the evening at the First Methodist Episcopal church.

At 8 P. M. platform meeting—subject, "The Possible American Church." Addresses were delivered by M. D. Shutter, of Minneapolis, Minn.; J. C. F. Grumbine, Syracuse, N. Y.; Doctor Kerr, Rockford, Ill.; Professor Swing and Doctor Thomas, of Chicago.

Mr. Jones called for a collection, the doxology was sung, and the Conference adjourned *sine die*.

Subsequently to adjournment the chair announced the following committees in accordance with vote of the Conference.

On Permanent Fund of \$50,000.

John Wilkinson, Chairman, Chicago; John Ware, Chicago; J. D. Ludden, St. Paul; Mrs. E. E. Marean, Chicago; J. W. Willard, Cleveland; Miss Emma Dupee, Chicago; J. M. Good, St. Louis; James B. Galloway, Chicago; J. M. Wanzer, Chicago.

Committee on Resolutions: J. C. Learned, Chairman, St. Louis; A. M. Judy, Davenport; F. L. Hosmer, Cleveland; Ida C. Hultin, Des Moines; James Van Inwagen, Hinsdale.

Committee on curriculum of study: A. M. Judy; J. V. Blake; H. M. Simmons.

JOHN R. EFFINGER, *Secretary*.

JENNIE E. MCCAINE, *Assistant Secretary*.

SEVENTH ANNUAL MEETING OF THE WESTERN WOMEN'S UNITARIAN CONFERENCE.

The seventh annual meeting of the Women's Western Unitarian Conference was held Tuesday, May 15, at the Third Unitarian church, Chicago, Mrs. E. A. West in the chair.

The devotional meeting was opened by Mrs. Leonard, of Chicago, followed by remarks from Prof. Henry Doty Maxson, of Wisconsin.

The President then addressed the Conference, defining on broad lines its platform, and encouraging special temperance work.

The Secretary's report followed, and the time being already far consumed it was moved and passed that the details of the Treasurer's report be omitted.

Mrs. Learned, of St. Louis, then presented a thoughtful and inspiring paper on Religious Study Classes, and Mrs. Kate Gannett Wells, of Boston, held an attentive audience by her scholarly and deeply suggestive address on Religion Rather than Special Legislation.

Mrs. J. W. Andrews, President of the Women's Auxiliary and a delegate to the Conference, gave an address upon the organization and work of the Auxiliary, and closed with most friendly greeting from the Eastern women to the Western, and a desire that more definite coöperation might exist between them.

Mrs. Gannett moved that special thanks be returned by the Conference to Mrs. Andrews for her cordial expressions of good will and the assurance of a kindred feeling existing among us.

The motion was at once seconded and responded to unanimously by a rising vote.

Miss Le Baron waived her place on the programme owing to the lateness of the hour.

Mrs. J. R. Effinger, of Chicago, gave a forceful but brief address on the lesson of the International Council of Women at Washington.

Business being next in order, Mrs. Moss, of the Church of the Messiah, St. Louis, in accordance with the notice given one year ago, moved an amendment to our articles of incorporation, substituting in article second for the words "The advancement of Freedom, Fellowship and Character in Religion," the words "The Promotion of Unitarianism whose central principle is Love to God and Love to man."

The motion was seconded by Mrs. J. Slade, of Unity Church, Chicago. The President stated that a few years ago the project of changing article III., which limits the number of directors, was abandoned because of the legal difficulty that the law of Illinois provides that, "any corporation not for pecuniary profit may change its articles of association in the manner prescribed by their own rules." We have no provision for changing our articles of incorporation, therefore she ruled that the motion was out of order.

Mrs. Sunderland stated that she had once approved of the present articles of incorporation, but as some people now used the

words with different meanings she wished them changed; and although she had listened with pleasure and heartily approved the exercises of the afternoon, she considered them inconsistent with the object of our organization. She had also had legal advice upon the subject. Mrs. Conger rose and said, as we were out of order speaking to a motion when there was none before the house, she begged to say that the central thought in the word religion is faith in God; that we declare this faith when we pledge ourselves to work for "Freedom, Fellowship and Character in Religion," and we stand for Unitarianism when we proclaim our name, "The Women's Western Unitarian Conference."

The Chairman of the Nominating Committee, Mrs. Wilkinson, announced the officers for the ensuing year:

President, Mrs. C. J. Richardson, Princeton, Ill.; First Vice-President, Mrs. E. A. West, Chicago; Second Vice-President, Mrs. J. C. Learned, St. Louis, Mo.; Treasurer, Mrs. J. C. Hilton, Chicago; Secretary, Miss Florence Hilton, Chicago. Board of Directors, to May, 1891: Mrs. David Utter, Chicago, Ill.; Mrs. Hilton, Chicago, Ill.; Mrs. F. T. Heywood, Chicago, Ill.; Mrs. E. H. Hiscock, Denver, Col.; Mrs. Sarah Chapin, St. Paul, Minn.; Mrs. John M. Ware, Chicago, Ill.; Rev. C. J. Bartlett, Sioux Falls, Dak. It was recommended that the Secretary cast the vote for the officers, and they stand elected as presented.

Mrs. David Utter was appointed delegate to the Women's Auxiliary Conference May 28th, after which the meeting adjourned.

FLORENCE HILTON, *Secretary*.

FIFTEENTH ANNUAL MEETING OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

The Sunday-school Society held its annual meeting Wednesday, May 16, at 2 P. M. In the absence of its President, J. V. Blake, the meeting was called to order by its Vice-President, Mrs. S. W. Conger, who opened the afternoon session with singing and a few words of greeting and explanation. It had been the custom of the society to hold not only its annual business session in connection with the May Conference, but also to have a programme in which many of the leading questions in Sunday-school work were treated. But in consideration of an Institute Meeting, held in Chicago last fall to consider these subjects, and a projected one for next fall, only a brief session would be held now, including the election of officers, the reports of Secretary and Treasurer, and remarks by Rev. J. L. Jones.

Miss I. C. Hultin, Miss Emma Dupee and Mrs. J. M. Ware were appointed a nominating committee.

The report of Secretary and Treasurer followed, after which Mr. Jones set forth a proposed plan for religious Normal School work to be done under the name of "The Alliance Lectureship for Instruction in Morals and Religion." Questions were invited and Mrs. Gannett, Mrs. Conger, Mr. Prince of Bloomington, J. C. Learned of St. Louis, and others joined in the discussion. Rev. P. H. Hugenholz, Jr., from Holland, was invited to speak and responded in a most genial and acceptable manner.

Suggestions were invited for the programme of the autumn institute. Instead of suggestions, invitations were cordially extended for the meetings to be held either in Quincy or St. Louis with the Church of the Unity.

The following names, offered by the nominating committee, were elected: For directors for three years: Mrs. H. H. Badger, Mrs. John Slade, David Utter, and J. L. Jones, all of Chicago; for President, J. V. Blake; for Vice-President, Mrs. S. W. Conger. Adjourned.

E. T. LEONARD, *Secretary*.

THE WESTERN UNITARIAN YEAR-BOOK.

I.

THE WEST.

WESTERN UNITARIAN CONFERENCE.

HEADQUARTERS, 175 Dearborn street, Chicago, Ills.

ORGANIZED at Cincinnati, 1852. INCORPORATED under laws of Illinois, 1882.

OBJECT: "The transaction of business pertaining to the general interests of the societies connected with the Conference."

MOTTO ON SEAL: "Freedom, Fellowship and Character in Religion."

INCOME: The Conference depends mainly on the annual contributions of the western Unitarian churches. About \$3500 is needed for this year's work, and the work would enlarge with larger resources.

ANNUAL MEETING, in May.

FELLOWSHIP AND FAITH: The following resolution was adopted at the annual meeting in Chicago, 1887, by vote of 59 to 13 of the delegates present:

Resolved, THAT, WHILE THE WESTERN UNITARIAN CONFERENCE HAS NEITHER THE WISH NOR THE RIGHT TO BIND A SINGLE MEMBER BY DECLARATIONS CONCERNING FELLOWSHIP OR DOCTRINE, IT YET THINKS SOME PRACTICAL GOOD MAY BE DONE BY SETTING FORTH IN SIMPLE WORDS THE THINGS MOST COMMONLY BELIEVED TO-DAY AMONG US,—THE STATEMENT BEING ALWAYS OPEN TO RE-STATEMENT, AND TO BE REGARDED ONLY AS THE THOUGHT OF THE MAJORITY.

Therefore, SPEAKING IN THE SPIRIT AND UNDERSTANDING ABOVE SET FORTH, WE, DELEGATES OF THE WESTERN UNITARIAN CHURCHES IN CONFERENCE ASSEMBLED AT CHICAGO, MAY 19, 1887, DECLARE OUR FELLOWSHIP TO BE CONDITIONED ON NO DOCTRINAL TESTS, AND WELCOME ALL WHO WISH TO JOIN US TO HELP ESTABLISH TRUTH AND RIGHTEOUSNESS AND LOVE IN THE WORLD.

AND, INASMUCH AS MANY PEOPLE WISH TO KNOW WHAT UNITARIANISM COMMONLY STANDS FOR, SPEAKING ALWAYS IN THE SPIRIT ABOVE SET FORTH, WE MAKE THE FOLLOWING STATEMENT OF ITS PAST HISTORY AND OUR PRESENT FAITHS.—(See UNITY Short Tract, No. 17.)

MEMBERS AND DELEGATES: Life membership, \$25.00. Annual membership, \$1.00. "Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than ten dollars to the Conference. Such society or organization may be so represented by three general delegates, and an additional one for each thirty families therewith connected. And such delegates, together with all officers of the Conference, the officers of the State Conferences within its limits, the Sunday-school Society, the Women's Western Conference, and all missionaries at work within its boundaries, alone have the right to vote."

Blanks are sent by the Secretary to the churches, which should be filled out by the proper authorities with the names of the delegates appointed, and returned to him by mail before the annual meeting, as certificates of election.

OFFICERS: President, Vice-President, Secretary, and Treasurer, elected at each annual meeting from the Board of Directors. Twenty-one Directors chosen for three years, seven annually. Vacancies in the Board may be filled by the remaining members. Five members a quorum for business. Directors' regular meetings on August 31, November 14, January 9, March 15, and on the first and last days of the annual meeting.

OFFICERS FOR 1888-9.

President, HON. D. L. SHOREY, Chicago, Ills.
Vice-President, REV. S. S. HUNTING, Des Moines, Ia.
Secretary, REV. J. R. EFFINGER, Chicago, Ills.
Treasurer, J. B. GALLOWAY, Chicago, Ills.
(Treasurer's address, 605 Rialto Building, Chicago.)

Board of Directors.

To May, 1889.

Horace H. Badger, Chicago, Ills.
Rev. J. R. Effinger, Chicago, Ills.
J. B. Galloway, Chicago, Ills.
Rev. F. L. Hosmer, Cleveland, O.
Rev. J. L. Jones, Chicago, Ills.
James Van Inwagen, Hinsdale, Ills.
Rev. D. Utter, Chicago, Ills.

To May, 1890.

Rev. J. V. Blake, Chicago, Ills.
Miss S. A. Brown, Lawrence, Kas.
Rev. S. M. Crothers, St. Paul, Minn.
Rev. W. C. Gannett, Chicago, Ills.
Rev. J. C. Learned, St. Louis, Mo.
D. L. Shorey, Chicago, Ills.
J. N. Sprigg, Quincy, Ills.

To May, 1891.

Hon. John A. Roche, Chicago, Ills.
Mr. A. J. Perry, Chicago, Ills.
Mr. John Wilkinson, Chicago, Ills.
Hon. Wm. Smith, Sioux City, Ia.
Mr. E. C. Sprague, Minneapolis, Minn.
Rev. Mary A. Safford, Sioux City, Ia.
Rev. Arthur M. Judy, Davenport, Ia.

Executive Committee.—J. R. Effinger, J. B. Galloway, James Van Inwagen.

COMMITTEE ON PERMANENT FUND.

AUTHORIZED BY RESOLUTION OF THE CONFERENCE MAY 17, 1888. (SEE PAGE ABOVE.)

John Wilkinson, Chairman .. Chicago.
John M. Ware Chicago.
J. D. Ludden St. Paul.
J. W. Willard Cleveland.
J. M. Good St. Louis.
Mrs. Emma E. Marean Chicago.
J. M. Wanzer Chicago.
Miss Emma Dupee Chicago.
James B. Galloway Chicago.

STANDING COMMITTEE ON RESOLUTIONS.

J. C. Learned. F. L. Hosmer.
A. M. Judy. Ida C. Hultin.
James Van Inwagen.

COMMITTEE ON CURRICULUM OF STUDY.

A. M. Judy. J. V. Blake. H. M. Simmons.

LIST OF SOCIETIES

WITHIN THE LIMITS OF THE WESTERN UNITARIAN CONFERENCE, WITH THEIR MINISTERS.

Where there is no settled pastor, the name of one of the officers or interested laymen is printed in italics. The list is only approximately correct, as some embryo societies are not included.

Colorado.

PLACE.	NAME.	MINISTER.
Boulder	First Unitarian	Col. I. Phillips.
Denver	First Unitarian	Thomas J. Van Ness.
Greeley	Unitarian	Fred E. Smith.

Dakota.

Sioux Falls	All Souls Church	Miss C. J. Bartlett.
"	" Circuit	Mrs. Eliza Tupper Wilkes.

Illinois.

Alton	First Congregational	J. S. Roper.
Bloomington	Unitarian	Henry A. Westall.
Buda	Christian	W. A. Coffin.
Chicago	Church of the Messiah	David Utter.
"	Unity Church	Thomas G. Milsted.
"	Third Unitarian	J. Vila Blake.
"	All Souls Church	Jenkin L. Jones.
Geneseo	First Unitarian	Milton J. Miller.
Geneva	First Unitarian	Thomas P. Byrnes.
Hinsdale	Unity Church	William C. Gannett.
Mattoon	Unitarian Society	Judge Bennett.
Monmouth	Unity Church	Mrs. J. R. Webster.
Moline	Unitarian	H. S. Stevens.
Quincy	Second Congregational	Charles F. Bradley.
Rockford	Christian Union	Thomas Kerr.
Sheffield	Unitarian	Judson Fisher.
Shelbyville	First Congregational	Jasper L. Douthit.
Tremont	Liberal Christian Church	Mrs. W. L. Robison.
Warren		S. A. Clark.

Indiana.

Evansville	Church of the Unity	Miss C. F. Pushee, Secy.
Hobart	First Unitarian	W. H. Risenburg.
La Porte	First Unitarian	Prof. W. N. Hailman.

Iowa.

Algona	Unity Society	Mr. Clayton Hutchins.
Davenport	First Unitarian	Arthur M. Judy.
Des Moines	First Unitarian	Miss Ida C. Hultin.
Humboldt	Unity Society	Miss Marion Murdock.
Iowa City	Unitarian and Universalist	Arthur Beavis.
Keokuk	First Unitarian	J. B. Frost.
Rock Rapids	Unitarian	T. C. Puckett.
Sioux City	First Unitarian	Miss Mary A. Safford.

Kansas.

Lawrence	Unitarian	Clark G. Howland.
Topeka	First Unitarian	Enoch Powell.
Uniontown	Unitarian	J. W. Caldwell.
Wichita	Unitarian	N. S. Hogeland.

Kentucky.

Louisville	Church of the Messiah	Charles J. K. Jones.
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Michigan.

Athens	Church of Athens	Miss Luna Foote.
Ann Arbor	First Unitarian	Jabez T. Sunderland.
Big Rapids	Unitarian	
Detroit	First Congregational Unitarian	Reed Stuart.
East Saginaw	First Unitarian Society	Rowland Conner.
Grand Haven	First Unitarian	George Stickney.
Grand Rapids	First Unitarian	C. S. Udell.
"	Free Holland Church	F. W. N. Hugenholtz.
Jackson	First Unitarian	Charles F. Elliott.
Kalamazoo	First Unitarian	Charles Ellis.
Leslie	Unitarian Society	
Manistee	Unitarian Church	Albert Walkley.
Midland	Unitarian Church	Leverett R. Daniels.
Muskegon	Unity Club	A. F. Temple.
Mt. Pleasant	First Unitarian	
Sherwood	Church of Sherwood	Miss Bertha Sawin.

Minnesota.

Duluth	Unitarian	James H. West.
Luverne	Congregational Unitarian Ch'ch	Eliza T. Wilkes.
Minneapolis	First Unitarian	Henry M. Simmons.
"	Scandinavian Liberal Church	Kristofer Janson.
St. Cloud	Unity	
St. Paul	Unity Church	S. M. Crothers.
"	Scandinavian Liberal Church	Kristofer Janson.
Brown County	Scandinavian Circuit	Kristofer Janson.
Winona		

Missouri.

St. Louis	Church of the Messiah	John Snyder.
"	Church of the Unity	John C. Learned.
Kansas City	First Unitarian	John E. Roberts.
St Joseph	First Unitarian	C. B. Roberts.

Nebraska.

Beatrice		Mary L. Leggett.
North Platte	First Unitarian	George Vroman.
Omaha	First Unitarian	William E. Copeland.

Ohio.

Cincinnati	First Congregational	George A. Thayer.
Cleveland	Church of the Unity	Frederick L. Hosmer.
Marietta	First Unitarian	James T. Lusk.
Toledo	The Church of Our Father	A. G. Jennings.

Pennsylvania.

Meadville	Independent Congregational	Henry H. Barber.
"	Theological School	Pres't A. A. Livermore.

Wisconsin.

Arcadia	People's Church	T. Grafton Owen.
Baraboo	Free Congregational	Joseph Waite, (add., Janesville).
Cooksville	Unity Society	Mrs. M. S. Savage.
Evansville	Unity Society	Joseph Waite.
Gilmanton	Unitarian	Nathaniel C. Earl.
Helena	Unitarian Society	Thomas L. Jones.
Janesville	All Souls	Joseph Waite.
Kenosha	First Unitarian	Z. G. Simmons.
Madison	First Unitarian	Joseph H. Crooker.
Milwaukee	First Unitarian	Trowbridge B. Forbush.
Menomonie	Unitarian	Henry Doty Maxson.
Reedsburg	Mission	Joseph H. Crooker.

LIST OF MINISTERS.**WITH THEIR RESIDENCES.**

Those marked † are not settled as pastors of churches.

NAME.	ADDRESS.
Barber, H. H.	Meadville, Pa.
Bartlett, Miss C. J.	Sioux Falls, Dak.
Beavis, Arthur	Iowa City, Iowa.
Blake, James Vila	Chicago, Ill.
† Bowker, S. D.	Kansas City, Mo.
Bradley, Charles F.	Quincy, Ill.
† Brown, John S.	Lawrence, Kas.
† Brown, James	Mode, Ill.
Buckley, G. W.	Monroe, Wis.
Byrnes, T. P.	Geneva, Ill.
Caldwell, J. W.	Uniontown, Kas.
† Cary, George L.	Meadville, Pa.
Coffin, W. A.	Buda, Ill.
† Cole, William R.	Mt. Pleasant, Iowa.
Connor, Rowland	East Saginaw, Mich.
Copeland, Wm. Ellery	Omaha, Neb.
† Covell, Chester, Sec'y I. U. C.	Buda, Ill.
Crothers, S. M.	St. Paul, Minn.
Crooker, Joseph H.	Madison, Wis.
Daniels, Leverett R.	Midland, Mich.
† Davis, Joel P.	Des Moines, Iowa.
† Dobbyn, W. R.	Minneapolis, Minn.
Douthit, Jasper L.	Shelbyville, Ill.
† Dudley, John L.	Milwaukee, Wis.
Earl, Nathaniel C.	Gilmanton, Wis.
† Eddowes, Timothy H.	Geneva, Ill.
† Effinger, John R., Sec'y W. U. C.	Chicago, Ill.
Elliott, Charles F.	Jackson, Mich.
Ellis, Charles	Kalamazoo, Mich.
Fisher, Judson	Sheffield, Ill.
Forbush, Trowbridge B.	Milwaukee, Wis.
† Frost, J. B.	Keokuk, Iowa.
† Galvin, Edward I.	Chicago, Ill.
Gannett, William C.	Hinsdale, Ill.
† Gibbs, Edward P.	Grand Haven, Mich.
† Gibbs, Joseph F.	Greeley, Col.
† Gibson, C. K.	Grand Rapids, Mich.
† Gordon, Gustavus E.	Milwaukee, Wis.
† Gray, J. Fletcher	Beardstown, Ill.
† Hassall, Robert	Keokuk, Iowa.
† Hewett, James O. M.	Chicago, Ill.
Hogeland, Napoleon S.	Wichita, Kas.
† Holington, William H.	Roscoe, Ill.
† Hoskin, A. A.	Milwaukee, Wis.
Hosmer, Frederick L.	Cleveland, Ohio.
† Hosmer, James K.	St. Louis, Mo.
Howland, Clark G.	Lawrence, Kas.
Hugenholtz, F. W. N.	Grand Rapids, Mich.
† Huidekoper, Frederic	Meadville, Pa.
Hultin, Ida C.	Des Moines, Iowa.
† Hunting, Sylvan S.	Des Moines, Iowa.
Janson, Kristofer, Miss'y of A. U. A.	Minneapolis, Minn.
Jennings, Allen G., Miss'y of A. U. A.	for Ind., Ohio and Ky. Toledo, Ohio.
Jones, Charles J. K.	Louisville, Ky.
Jones, Jenkin Lloyd	Chicago, Ill.
Judy, Arthur M.	Davenport, Iowa.

Kerr, Thomas.....	Rockford, Ill.
† Kittredge, Frank E.....	Quincy, Mich.
† Krauss, E. C. F.....	Kansas City, Mo.
Learned, John C.....	St. Louis, Mo.
Leggett, Mary L.....	Beatrice, Neb.
† Livermore, Abiel A., Pres. Theol. School.....	Meadville, Pa.
† Loomis, Simon B.....	Lone Rock, Wis.
Lusk, James T.....	Marletta, Ohio.
† MacCauley, Clay.....	Minneapolis, Minn.
Maxson, Henry Doty.....	Menomonie, Wis.
Miller, Milton J.....	Geneseo, Ill.
Milsted, Thomas G.....	Chicago, Ill.
† Morton, Frederic W.....	Chicago, Ill.
Murdock, Miss Marion.....	Humboldt, Iowa.
† Norris, Miss Anna J.....	Sinaloa Colony, Mexico.
Owen, Thomas Grafton.....	Arcadia, Wis.
Powell, Enoch.....	Topeka, Kansas.
† Roberts, Abraham A.....	Aberdeen, Dak.
Roberts, C. B.....	St. Joseph, Mo.
Roberts, John E.....	Kansas City, Mo.
Safford, Miss Mary A.....	Sioux City, Iowa.
† Spencer, Abraham A.....	Madison, Wis.
Snyder, John.....	St. Louis, Mo.
Simmons, Henry M.....	Minneapolis, Minn.
† Stebbins, Giles.....	Detroit, Mich.
Stevens, Henry D.....	Moline, Ill.
† Stone, William G. M.....	Denver, Col.
Stuart, Reed.....	Detroit, Mich.
Sunderland, Jabez T.....	Ann Arbor, Mich.
† Taft, Stephen H.....	Humboldt, Iowa.
Thayer, George A.....	Cincinnati, Ohio.
Utter, David.....	Chicago, Ill.
Van Ness, Thomas J.....	Denver, Col.
Waite, Joseph.....	Janesville, Wis.
† Wales, Henry A.....	Big Rapids, Mich.
Walkley, Albert.....	Manistee, Mich.
Westall, Henry A.....	Bloomington, Ill.
West, James H.....	Duluth, Minn.
Wilkes, Mrs. Eliza Tupper.....	Sioux Falls, D. T.

WOMEN'S WESTERN UNITARIAN CONFERENCE.

HEADQUARTERS: 175 Dearborn St., Chicago, Ill.

ORGANIZED AT St. Louis, 1881.

INCORPORATED under laws of Illinois, 1882.

OBJECT: "The advancement of Freedom, Fellowship and Character in Religion"—at present, by uniting the women of our churches (1) in a central organization, (2) in religious study classes, (3) in Post-office Mission work.

INCOME: The Conference depends wholly on the contributions of the women of the western Unitarian churches. About \$800.00 is needed for the year's work, and the work would enlarge with larger resources.

ANNUAL MEETING, in May in connection with the W. U. C.

MEMBERS AND DELEGATES: "Life membership, \$10.00; annual membership, \$1.00." Delegate membership: "Delegate membership shall be acquired by certificate of appointment by any religious society or organization that shall have, during the previous year, contributed not less than five dollars to the Conference; and such society or organization may be represented by two general delegates."

OFFICERS: President, two Vice-Presidents, Secretary, Treasurer, elected at each annual meeting from the Board of Directors. Twenty-one Directors chosen for three years, seven annually. Vacancies in the Board may be filled by the remaining members. Five members a quorum. Directors' regular meetings on the first Thursday of June, September, December, March.

OFFICERS FOR 1888-9.

President.....	Mrs. VICTORIA RICHARDSON, Princeton, Ill.
Vice-Presidents.....	Mrs. E. A. WEST, Chicago, Ill.
Secretary.....	Mrs. J. C. LEARNED, St. Louis, Mo.
Treasurer.....	Miss FLORENCE HILTON, Chicago, Ill.
	Mrs. J. C. HILTON, Chicago, Ill.

(Treasurer's address, 561 Webster Ave., Chicago.)

Board of Directors:

To May, 1889.

Miss M. H. Gale, Cleveland, O.	Mrs. J. C. Learned, St. Louis, Mo.
Miss E. M. Gould, Davenport, Ia.	Miss F. L. Roberts, Chicago, Ill.
Mrs. A. G. Jennings, Toledo, Ohio.	Mrs. C. S. Udell, Grand Rapids, Mich.
Mrs. S. C. Ll. Jones, Chicago, Ill.	

To May, 1890.

Miss S. A. Brown, Lawrence, Kan.	Mrs. Victoria Richardson, Princeton, Ill.
Mrs. O. C. Dinmore, Omaha, Neb.	Mrs. C. C. Warren, Hinsdale, Ill.
Mrs. J. C. Hilton, Chicago, Ill.	Mrs. E. A. West, Chicago, Ill.
Mrs. M. S. Savage, Cooksville, Wis.	

To May, 1891.

Mrs. David Utter, Chicago, Ill.	Miss Sarah Chapin, St. Paul.
Miss Florence Hilton, Chicago, Ill.	Mrs. John M. Ware, Chicago.
Mrs. F. T. Heywood, Chicago, Ill.	Rev. C. J. Bartlett, Sioux Falls, Dak.
Mrs. E. H. Hiscock, Denver, Col.	

Post-office Mission Central Committee: Rev. A. M. Judy, Davenport, Ia.; Miss F. Le Baron, Elgin, Ill.; Miss F. Hilton.

Literature Committee: Mrs. E. A. West, Mrs. S. C. Ll. Jones, Mrs. E. E. Marean; Mrs. E. C. Whipple, Sheffield, Ill., Miss F. Hilton.

Religious Study Class Committee: Mrs. J. C. Learned, St. Louis, Mo.; Mrs. E. A. West; Miss F. Hilton.

WESTERN DIRECTORS OF THE WOMEN'S NATIONAL AUXILIARY.

(See page 202, below.)

Mrs. Fayette Smith, Ohio Conference,	Mrs. J. R. Effinger, Ills. Conference.
Miss M. H. Gale, " "	Mrs. C. T. Cole, Iowa " "
Mrs. T. B. Forbush, Wis. " "	Mrs. A. G. Jennings, Ind. " "
Mrs. J. T. Sunderland, Mich. " "	

WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

HEADQUARTERS: 175 Dearborn St., Chicago, Ill.

ORGANIZED 1873: Incorporated under laws of Illinois, 1882.

OBJECT: "To improve the quality of Sunday-school publications, and to aid in making Sunday-schools effective nurseries of progressive, reverent and helpful churches."

MOTTO ON SEAL: "The world is saved by the breath of the school-children."

INCOME: The Society depends in part on the sale of its publications, in part on the contributions of friends of its work in our western Sunday-schools. About \$500 is needed for this year's work.

ANNUAL MEETING, in May, in connection with the W. U. C.

MEMBERS: Life membership, \$10.00. Annual membership, \$1.00.

OFFICERS: President, Vice-president, Secretary and Treasurer, elected at each annual meeting from the Board of Directors. Twelve Directors, four retiring each year. Vacancies in Board may be filled by remaining members. Five members a quorum for business. Directors' meetings held on the first Monday of each month.

OFFICERS FOR 1888-9.

President.....	Rev. J. V. BLAKE, Chicago, Ills.
Vice-President.....	Mrs. S. W. CONGER, Chicago, Ills.
Secretary and Treasurer.....	ELLEN T. LEONARD, Chicago, Ills.

Board of Directors.

To May, 1889.

Rev. J. V. Blake, Chicago, Ills.	C. H. Kerr, Chicago, Ills.
Mrs. S. W. Conger, " "	Mrs. W. C. Dow, " "

To May, 1890.

Wm. Bouton, St. Louis, Mo.	Rev. W. C. Gannett, Chicago, Ills.
Miss M. L. Southworth, Cleveland, O.	Ellen T. Leonard, " "

To May, 1891.

Mrs. H. H. Badger, Chicago, Ills.	Rev. D. Utter, Chicago, Ills.
Mrs. J. Slade, " "	Rev. J. Ll. Jones, " "

For list of the Western Sunday-school Society's publications see page 206.

Forms of Bequest.

No special formula of giving is essential, if the intention is clear; but the name of the corporation is essential, to avoid question as to what body is meant.

The following formulas are recommended:

For money or personal property:

To the Western Unitarian Conference (or the Women's Western Unitarian Conference, or the Western Unitarian Sunday-school Society), a corporation organized under the laws of the State of Illinois, and having its office at Chicago, I give and bequeath, etc.

For real estate, the same formula, ending with the words, I give and devise, etc.

WESTERN STATE CONFERENCES.

Wisconsin Conference of Unitarian and Independent Societies. Organized at Sheboygan, Wis., Oct. 24, 1866.

Rev. T. B. Forbush, Milwaukee, President; Rev. J. H. Crooker, Madison, Secretary; Lloyd Skinner, Milwaukee, Assistant Secretary Ransom Jackson, Baraboo, Treasurer.

Michigan Conference of Unitarian and Other Christian Churches. Organized at Jackson, Mich., Oct. 21, 1875.

Rev. Reed Stuart, Detroit, President; Rev. Jabez T. Sunderland, Ann Arbor, Secretary; George Stickney, Grand Haven, Treasurer.

Illinois Conference of Unitarian and Other Independent Societies. Organized at Bloomington, Nov. 11, 1875.

John A. Roche, Chicago, President; Rev. Chester Covell, Buda, Secretary; Mrs. M. A. Dow, Chicago, Treasurer.

Iowa Association of Unitarian and Other Independent Churches. Organized at Burlington, Iowa, June 1, 1877.

Rev. Mary A. Safford, Sioux City, President; Rev. Marion Murdock, Humboldt, Iowa, Vice-President; Rev. A. M. Judy, Davenport, Secretary; G. S. Garfield, Humboldt, Sec'y Unity Club work; Alvin F. Noble, Iowa City, Sec'y Sunday-school work; Miss E. E. Gordon, Sioux City, Sec'y Lay Leaders' society; W. H. Fleming, Des Moines, Treasurer.

Indiana Conference of Unitarian and Other Independent Societies. Organized at Hobart, Ind., Sept. 1, 1878.

William H. Rifenburg, Hobart, President; Augustus Wood, Valparaiso, Treasurer; Rev. A. G. Jennings, Secretary, and Minister-at-large for Indiana, Ohio and Kentucky.

Ohio Conference of Unitarian and Other Liberal Churches. Organized at Cincinnati, Ohio, May, 1879.

_____, President; Rev. J. T. Lusk, Marietta, Secretary and Treasurer.

Kansas Unitarian Conference. Organized Dec. 2, 1880.

James Scammon, Kansas City, President; Miss Sarah A. Brown, Lawrence, Secretary; Mrs. Kersey Coats, Kansas City, Treasurer; Rev. Enoch Powell, Topeka, Missionary.

Nebraska Unitarian Association. Organized at Omaha, Neb., Nov. 9, 1882.

Thomas L. Kimball, Omaha, President; Rev. Enoch Powell, Topeka, Kan., Secretary; Mrs. E. M. Abbott, Grand Island, Treasurer; Rev. W. E. Copeland, Omaha, Missionary.

Minnesota Unitarian Conference. Organized at St. Paul, Nov. 17, 1887.

Edward Sawyer, St. Paul, President; Clarence Sprague, Minneapolis, Secretary; Christian C. Pudor, Winona, Treasurer.

POST-OFFICE MISSION

WITHIN THE LIMITS OF THE WESTERN CONFERENCE.

The object of the Post-Office Mission is the distribution of liberal religious literature—tracts, papers and books. The American Unitarian Association furnishes the workers with its tracts, free; the Unity Publishing Committee furnishes its tracts at a cheap price. By advertisement and otherwise, each worker aims to develop a little parish of correspondence, who in turn will pass on the material regularly sent to them. The Women's W. U. C. takes the Post-office Mission of the west in its special charge, and for suggestions about methods and material its P. O. M. Central Committee, named above (page 198) may be applied to.

POSTOFFICE MISSION WORKERS.

CALIFORNIA.

San Francisco—Beaver, Miss Anna, Secy., 1800 Taylor st.

COLORADO.

Denver—Hiecock, Mrs. E. H., Secy. 1787 Emerson st.
Rhoads, Mrs. A. G.

DAKOTA.

Aberdeen—Roberts, Rev. A. A.
Sioux Falls—Bartlett, Rev. Carrie J. Wilkes, Rev. Eliza T.

FLORIDA.

Perru, Hillsboro Co.—Mays, T. E.

ILLINOIS.

Chicago—

Ch of the Messiah

Adams, Mrs. John, Conger, Mrs. S. W. Gray, Miss Lily. Utter, Rev. D. Utter, Mrs. D. Washburn, Mrs. D. Dunning, Miss L. M. (For Unity Publishing Committee.)
All Souls—Effinger, Mrs. J. R. Johnson, Mrs. F. Marean, Mrs. E. E. Thomas, Mrs. C. G. Ayers, Miss Grace Finch, Miss Emma Hueston, Mrs. C. B. Walt, Miss Maria Wilcox, Miss Jennie

Unity Church—Wilkinson, Mrs. L. T. Elgin—LeBaron, Miss F. Genevieve—Miller, Mrs. M. J., Secy. Geneva—Carr, Miss S. S. Hinadale—Tiffany, Miss Belle. Sheffield—Fisher, Mrs. L. B. Pervier, Miss Donna G. Princeton—Richardson, Mrs. C. J. La Fox—Davis, Miss Eva F.

INDIANA.

La Porte—Dakin, Mrs. M. A.

IOWA.

Davenport—Gould, Miss E. M., Secy. Judy, Rev. A. M. Holmes, Miss Clara

Humboldt—Barbour, Mrs. C. Bicknell, Mrs. Garfield, Mr. and Mrs. Taft, W. J. Welch, Charlie.

Des Moines—Howe, Miss E. F. Morse, Dr.

Sioux City—Cheney, Mrs. S. S. Safford, Rev. Mary A.

KANSAS.

Lawrence—Brown, Rev. J. S. Topeka—Powell, Rev. E. Wood, Mrs. G. M. Fay, Russel Co.—Kellogg, Mrs. C. H.

MICHIGAN.

Ann Arbor—Houghton, Mrs. Phoebe. Jackson—Elliott, Rev. Chas. F.

MINNESOTA.

Duluth—McIlroy, Mr. Ed. S. Minneapolis—Partridge, Mrs. M. E. St. Paul—Fairfield, Miss Martha. McCaine, Miss J. E., Secy. 184 Pleasant avenue.

MISSOURI.

St Louis—Ch. of Messiah—Freeborn, Miss E. Barnard, Mrs. Clara. Fish, Mrs. M. A. Hunneman, Mrs. Wm. Lare, Mrs. H. T. P. Stevens, Mrs. E. R., Secy. 3710 Morgan street.

NEBRASKA.

Beatrice—Leggett, Rev. Mary L. Lincoln—Parker, Mr. L. C. Pryse, Miss L. M.

OHIO.

Cincinnati—Fithian, Miss Belle. Smith, Mrs. Fayette. Cleveland—Gale, Miss Mary H., Secy., 147 Lake st. Marietta—Lusk, Rev. Jas. T. Jamestown—Shelley, Beverly. Toledo—Humberstone, Geo. Jennings, Rev. and Mrs. A. G.

OREGON.

Portland—Davison, Miss E. F., Secy., 153, 11th street.

TEXAS.

Decatur—Houts, Mrs. F. M., Secy.

VIRGINIA.

West View, Goochland Co.—Meacham, E. T.

WISCONSIN.

Arcadia—Owens, Rev. T. G. Baraboo—Cooke, Miss Cora. Black River Falls—Phillips, Mrs. E. Cookeville—Savage, Mrs. M. S. Janesville—Godden, Miss Little. Kenosha—French, Miss M. E. Madison—Spencer, Miss Jessie, Secy., 114 N. Pinckney st.

WASHINGTON TERRITORY.

Seattle—De Voe, Miss Marmora, Secy. Tacoma—Greer, Rev. Geo.

WESTERN COMMITTEE ON FELLOWSHIP OF MINISTERS.

Appointed by the National Unitarian Conference to approve candidates for the Unitarian ministry coming from outside the denomination, and accredit them to the churches; this certificate of approval not being a *requisite* for admission, but an introduction helpful both to candidates and to the churches. Such candidates, in the west, are requested to apply to one of the following committee:

Rev. John R. Effinger, 175 Dearborn St., Chicago, Ills.

Rev. John C. Learned, St. Louis, Mo.

Rev. J. T. Sunderland, Ann Arbor, Mich.

(See page 201 below.)

WESTERN UNITARIAN ASSOCIATION.

ORGANIZED: June, 1886.

OBJECT: "A more definite coöperation with the American Unitarian Association in its western work."

MEMBERSHIP acquired by payment of \$1.00, and approval of Board of Directors; and each such member shall pay yearly \$1.00 as dues. Life membership, \$25.00.

OFFICERS: President, Vice-President, General Secretary, Recording Secretary who shall also be Treasurer,—these chosen annually,—and twenty-seven others who, with them, shall constitute a Board of Directors; these others to be chosen for three years, one-third annually. Directors' meetings, at least twice a year; seven a quorum.

Board of Directors.

President..... HON. GEORGE W. MCCRARY, Kansas City, Mo.

Vice-President..... PORTER P. HEYWOOD, Chicago, Ill.

General Secretary.....

Secretary and Treasurer..... REV. T. G. MILSTED, Chicago, Ill.

Rev. H. H. Barber..... Meadville, Pa.

Rev. Oscar Clute..... Iowa City, Ia.

Rev. C. L. Dillon..... Denver, Col.

Rev. J. L. Douthitt..... Shelbyville, Ill.

G. A. Follansbee..... Chicago, Ill.

Rev. E. I. Galvin..... Chicago, Ill.

Rev. G. E. Gordon..... Milwaukee, Wis.

Miss Ellen M. Gould..... Davenport, Ia.

F. P. Heywood..... Chicago, Ill.

M. B. Hull..... Chicago, Ill.

Rev. Kristofer Janson..... Minneapolis, Minn.

Rev. A. G. Jennings..... Toledo, Ohio.

O. E. Learnard..... Lawrence, Kan.

George E. Leighton..... St. Louis, Mo.

Hon. Geo. G. McCrary, Kansas City, Mo.

J. E. McKeighan..... St. Louis, Mo.

Rev. T. G. Miled..... Chicago, Ill.

C. H. S. Mixer..... " "

Joseph Shippen..... " "

Mrs. Jonathan Slade..... " "

Rev. John Snyder..... St. Louis, Mo.

Rev. J. T. Sunderland..... Ann Arbor, Mich.

H. T. Thompson..... Chicago, Ill.

A. M. Thomson..... " "

Mrs. Lucian Tilton..... " "

Rev. Albert Walkley..... Manistee, Mich.

Executive Committee.

P. P. Heywood,

H. T. Thompson,
Joseph Shippen,

C. H. S. Mixer,
Rev. E. I. Galvin.

Communications should be addressed to the Recording Secretary, 292 Ohio street, Chicago, Ill.

UNITY PUBLISHING COMMITTEE.

Organized in 1878, to publish UNITY and other aids to the liberal religious works of the west. Its members are

J. L. Jones.

J. V. Blake,
W. C. Gannett,
F. L. Hosmer,

J. C. Learned,
H. M. Simmons,
David Utter.

PUBLICATIONS.

(1) UNITY, a weekly paper (see below).

(2) TWO SERIES OF TRACTS, the "Unity Mission Tracts," and "Unity Short Tracts." Learned, Gannett and Jones, the sub-committee in charge. For subjects and prices of these tracts, see third page of cover.

(3) UNITY HYMNS AND CHORALS. For the Congregation and the Home. 253 Hymns, 66 Hymn Tunes, 23 Chorals and Choral Responses. Edited by W. C. Gannett, J. V. Blake and F. L. Hosmer. In cloth, 35 cents; per dozen, \$3.00; per hundred, \$25.00.

UNITY HYMNS, CHORALS AND RESPONSIVE READINGS, bound together; cloth, 50 cents; per dozen, \$5.00; per hundred, \$40.00.

SCRIPTURES, OLD AND NEW. Arranged by subjects for Pulpit Readings, etc. Selected by F. L. Hosmer and H. M. Simmons. Interleaved for additions. In paper, 35 cents; boards, 50 cents.

CHARLES H. KERR & CO.

175 DEARBORN ST., CHICAGO, ILL.

A book-publishing and selling firm established in connection with the Western Unitarian Headquarters, and dealing specially in the literature of the liberal religious faith. It is also the publisher of UNITY (see just below). On the advertising pages of this issue is a list of its publications. In addition to its own publications it has arrangements with Roberts Brothers, George H. Ellis, and the American Unitarian Association, of Boston, and with G. P. Putnam's Sons, of New York, by which many of their publications will be kept in stock.

General orders are solicited by call or by mail.

UNITARIAN PERIODICALS, PUBLISHED IN THE WEST.

UNITY.

A weekly of 12 to 16 pages. Its motto is "Freedom, Fellowship and Character in Religion." It aims to represent the spirit and hope, the word and work, of western Unitarianism—this being to it but another name for those common elements of Religious Faith and Life which underlie and overlie all churches—another name for an enthusiasm for truth and righteousness and love and aspiration.

J. L. L. JONES, *Editor*.

Associate Editors.

J. Villa Blake, J. C. Learned,
W. C. Gannett, H. M. Simmons,
F. L. Hosmer, David Utter,
James G. Townsend, D.D., Solon Lauer.

Charles H. Kerr & Co., *Publishers*, 175 Dearborn St., Chicago, Ill.
\$1.50 a year.

UNITY MISSION.

A monthly published at 50 cents a year by Charles H. Kerr & Co., 175 Dearborn street, Chicago. Its object is to disseminate clear ideas of a religion that is rational and a rationalism that is religious, and to illustrate the liberal faith, worship and life.

OUR BEST WORDS.

A semi-monthly of 8 to 10 pages.

"It stands for Unitarian Christianity, with Jesus Christ as Leader in Morals and Religion."

J. L. DOUTHITT, *Editor and Publisher*, Shelbyville, Ill., \$1.00 a year.

THE UNITARIAN.

A monthly of 32 pages.

"It stands for earnest, rational, distinctly avowed Christianity, while yet desiring to keep our fellowship as wide as aims of common work and worship will allow."

J. T. SUNDERLAND, *Editor*.

Editorial Contributors.

Brooke Herford, George L. Chaney,
Oscar Clute, H. Price Collier,
Robert Collyer, Mrs. J. T. Sunderland,
John Snyder, And others.

Published at Ann Arbor, Mich. Price, \$1.00 a year in advance.

THE CHANNING CLUB OF CHICAGO.

ORGANIZED 1881.

Membership open to the members and ministers of the Unitarian congregations of Chicago and vicinity. At the meetings, the members, after dining together, discuss some subject of interest to the churches.

Executive Committee: Hon. John A. Roche, *Chairman*; G. W. Dexter, D. L. Shorey, P. P. Heywood, E. H. Griggs; by whom a *President* for each meeting is chosen. *Secretary and Treasurer*, Louis K. Waldron, 189 Randolph street, Chicago, Ill.

CHICAGO WOMEN'S UNITARIAN ASSOCIATION AND LOAN LIBRARY.

This Association, composed of the women of Unitarian sympathies in Chicago and the vicinity, is auxiliary to the Women's Western Unitarian Conference. It was formed in order to strengthen social relations with each other, to study together the meaning, use and growth of Unitarianism, and to become more familiar with Unitarian literature. Its only condition of membership is the annual payment of \$1.00 into the treasury. The membership last year was about 200. The meetings, which come once a month except in summer, itinerate from church to church. A social with mid-day lunch begins each meeting; after which a paper and discussion follow.

The Association has established a Loan Library at the Unitarian Headquarters, for the use of members and others, and especially to aid the Post-Office Mission workers. The shelves now contain about 800 books, mainly selected to illustrate the thought, faith, poetry, worship and life of Liberal Religion; and gifts of such books are requested from friends, that the library may grow in value. The catalogue is sent, and books are loaned for 15 days by mail, on application enclosing ten cents for postage. Apply to Miss F. Hilton, Unitarian Headquarters, 175 Dearborn street, Chicago, Ill.

[A somewhat similar Women's Association exists in St. Louis and several other places.]

President, Mrs. J. M. Ware; *Vice-Presidents*, Mrs. John Adams, Mrs. B. F. Felix, Mrs. F. C. Wilson, James Van Inwagen, Mrs. Thomas Wallin; *Secretary*, Miss Emma Dupee; *Treasurer*, Mrs. J. C. Hilton, 561 Webster Ave., Chicago.

Programme for 1888-9.

"The King's Daughters".....	Miss Emma Dupee, Leader
"The Duty of Society to Children".....	Miss Lina Tröndle, "
"The Seer".....	Mrs. K. E. Tuley, "
"The Ideal Unitarian Church".....	Mrs. C. P. Woolley, "
"Physiological Basis of Character".....	Mrs. E. B. Bastin, "
"Individual Responsibility in the World's Work,"	
	Mrs. W. C. Gannett, "
"James Martineau. His Religious Thought and Life,"	
	Miss F. L. Roberts, "
"James Martineau. His Literary and Educational Work,"	
	Mrs. F. D. Freeman, "

UNITY CLUBS.

Many of the Unitarian churches of the west have long had their social and study side organized under the name of "Unity Club"—the name, or some name similar, covering a large variety of aims and methods. To stimulate to better work and render that work easier by sharing experience and helpful suggestions a Central Unity Club Bureau has just come into being in the east (see page 203 below), with which it may be well for our western workers to connect themselves. Below we give as complete a list of above clubs and their officers as could be obtained:

PLACE.	PRESIDENT.	SECRETARY.
Buda, Ill.....	Mrs. C. Covell.....	Miss Clara Evans.
Chicago, Church of the Messiah.....	Mrs. S. W. Conger.....	
Chicago, Third Church.....	J. V. Blake.....	Miss M. L. Lord.
"All Souls Church.....	Jenkin Lloyd Jones.....	
Cincinnati, Ohio.....	Judge D. Thew Wright.....	Miss Amanda Frank.
Cleveland, Ohio.....	Mr. H. A. Kelley.....	Miss Ella Stevens.
Davenport, Iowa.....		Miss Madeline Tappe.
Denver, Col.....	Thomas Van Ness.....	Miss M. DeLange.
Des Moines, Iowa.....	Ida C. Hultin.....	
Grand Rapids, Mich.,		
(Free Holland Church).....	P. Van Wanroy.....	Herman P. Hugenholz.
Geneseo, Ill.....	M. J. Miller.....	Miss Annie Haskell.
Greeley, Col.....	John J. Stevens.....	Fred. E. Smith.
Helena, Wis.....	Anna L. Wright.....	T. L. Jones.
Hinadale, Ill.....	W. C. Gannett.....	Henry Loomis.
Humboldt, Iowa.....	M. L. Hezzelwood.....	Miss Clara R. Bicknell.
Iowa City.....	Arthur Beavis.....	
Keokuk, Iowa.....	J. B. Frost.....	Miss Lucia Pittman.
La Porte, Ind.....	Mrs. Ralph Davidson.....	Mrs. Ida Rathburn.
Lawrence, Kansas.....	Alfred Whitman.....	Sarah A. Brown.
Luverne, Minn.....	H. I. Miller.....	Miss V. Spaulding.
Manistee, Mich. (Non-Sectarian).....	Mrs. G. F. Parsons.....	Miss Nellie Babcock.
Menomonee, Wis.....	Mrs. M. S. Messenger.....	Mrs. Alice F. Flint.
Midland, Mich.....	M. J. Gue.....	F. A. Towley.
Minneapolis, Minn.....	Mr. Howe Page.....	Miss Mary E. Hale.
Moline, Ill.....	Henry D. Stevens.....	
Monmouth, Ill.....	Mrs. J. R. Webster.....	Miss Lena Wood.
North Platte, Neb.....	Mrs. G. W. Vroman.....	Miss W. E. Heese.
Omaha, Neb.....	W. E. Copeland.....	Miss Ida Edson.
Quincy, Ill.....	Mr. William McFadon.....	Mrs. George W. James.
Rockford, Ill.....	Mr. Harry Woolsey.....	Miss Clara Brooks.
Sheffield, Ill.....	Mrs. J. Fisher.....	Miss Ada Humphreys.
Sherwood, Mich.....	Mrs. J. Studley.....	Mrs. F. J. Thomas.
Sioux City, Iowa.....	Dr. R. H. Brown.....	Mr. O. P. McCray.
St. Joseph, Mo.....	S. M. Cox.....	A. Steinacker.
St. Louis, Mo.....	Prof. C. W. Woodward.....	Prof. J. B. Johnson.
St. Paul, Minn.....	J. D. Estabrook.....	Miss Olive Long.
Wichita, Kansas.....	N. Hogeland.....	Mr. E. H. Thompson.

II.

NATIONAL ORGANIZATIONS.

NATIONAL CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

ORGANIZED in New York, 1865.

MEETING: Every Second year in the fall for a four or five days' session, usually at Saratoga, N. Y. Its twelfth session held there Sept. 20-24, 1886.

OBJECT: "To energize and stimulate the denomination to the largest exertions in the cause of Christian faith and work." "A purely advisory body."

MEMBERS AND DELEGATES: "The National Conference shall be composed of such delegates, elected once in two years, not to exceed three from any church, including its minister, who shall officially be one, as any of our churches may credit to it by a certificate of their appointment." "The American Unitarian Association, the Western Conference, and such other theological, academic or humane organizations in our body as the Conference may see fit to invite, shall be entitled to representation by not more than three delegates each."

OFFICERS: President, six Vice-Presidents, General Secretary, and Treasurer, elected at each meeting; and a council of Ten, half laymen and half ministers—five members retiring at each meeting.

THE COUNCIL, three months before each meeting, issues a letter of call to the churches and organizations in the fellowship, with a form of certificate for delegates. It invites parish reports, etc., to be sent to the Secretary one month before the meeting; and after the meeting it sends to the churches and organizations a report of the proceedings, and an address containing the Conference recommendations as to work and the money required for the work and such other advice and encouragement as it may deem appropriate.

FELLOWSHIP AND FAITH: The doctrinal position of the Conference is indicated by the following extracts from its Constitution:

PREAMBLE: (1865)—*Whereas* the great opportunities and demands for Christian labor and consecration, at this time, increases our sense of the obligations of all disciples of the Lord Jesus Christ to prove their faith by self-denial, and by the devotion of their lives and possessions to the service of God, and the building up of the kingdom of his Son—Therefore, etc.

ARTICLE IX. (added 1870)—Reaffirming our allegiance to the gospel of Jesus Christ, and desiring to secure the largest unity of the spirit, and the widest practical coöperation, we invite to our fellowship all who wish to be followers of Christ.

ARTICLE X. (added 1882).—While we believe that the Preamble and Articles of our Constitution fairly represent the opinions of the majority of our churches, yet we wish distinctly to put on record our declaration that they are no authoritative test of Unitarianism, and are not intended to exclude from our fellowship any who, while differing from us in belief, are in general sympathy with our purposes and practical aims.

OFFICERS.

Hon. Samuel F. Miller, Washington, D. C.	President.
Hon. John D. Long, Hingham, Mass.	
Hon. George W. McCrary, Kansas City, Mo.	
Dorman B. Eaton, New York, N. Y.	
Hon. Daniel L. Shorey, Chicago, Ill.	Vice Presidents.
Hon. Horace Davis, San Francisco, Cal.	
Hon. George E. Adams, Chicago, Ill.	
Rev. R. N. Bellows, 109 E. 15th St., New York.	General Secretary.
William H. Reed, Boston, Mass.	Treasurer.

COUNCIL.

Rev. James De Normandie, Chairman	Boston, Mass.
Mrs. James Freeman Clarke	Jamaica Plain, Mass.
Mrs. Mary Hemenway	Boston, Mass.
Rev. Jenkin L. Jones	Chicago, Ill.
Rev. Minot J. Savage	Boston, Mass.
Hon. Leverett Saltonstall	Newton, Mass.
Rev. John Snyder	St. Louis, Mo.
John Harson Rhoades	New York, N. Y.
Thomas J. Morris	Baltimore, Md.
Rev. Brooke Herford	Boston, Mass.

And the General Secretary, *ex officio*.

COMMITTEE ON FELLOWSHIP OF MINISTERS.

Regulations prepared in accordance with instructions given by the National Conference in 1878:—

1. Whenever any person, who has not received instruction in the Divinity School at Cambridge, the Theological School at Meadville, or in any school of theology of the Unitarian faith elsewhere, shall desire to enter the Unitarian ministry, he shall be requested to make application, expressing such desire, to the Chairman of the Committee on Fellowship, or to the Chairman of the sub-committee nearest his residence.

2. Upon making such application the candidate shall present to the Committee satisfactory testimonials of his fitness for the ministry, and, if he shall have been previously connected with any ministerial body or church not of the Unitarian faith, a certificate of dismission from such organization.

3. If the Committee are assured of the fitness of the candidate, they shall give to him a certificate of their approval, and they shall at once inform the Secretary of each Local Conference of their action in the premises.

Rev. Charles C. Everett, D. D. Chairman	Cambridge, Mass.
Rev. Augustus Woodbury, Secretary	Providence, R. I.

And four sub-committees, for Eastern, Middle, Western and Pacific States, respectively.

(For Western Sub-committee, see page 200 above.)

WOMANS AUXILIARY CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

ORGANIZED in Saratoga, 1880.

BIENNIAL MEETING: In connection with the National Unitarian Conference.

OBJECT: To interest women in the work of the National Conference and assist it in raising money, and to promote local organizations of women for Christian work.

MEMBERS AND DELEGATES: "This Conference shall be composed of delegates from each organization of women within our fellowship; and all the women attending the National Conference shall be cordially invited to participate in the proceedings of this Auxiliary Conference. From each an annual subscription of \$1.00, or a life-membership fee of \$25.00, shall be sought, as an earnest of the 'faith that is in us.'" The Conference distributes its funds through the American Unitarian Association, and may name the special object of its contribution.

OFFICERS: President, three Vice-Presidents, Secretary, Treasurer, and a Board of Directors, each of whom shall represent a local Conference. These officers to be chosen at the biennial meeting, and together to constitute an Executive Committee. Five a quorum.

THE EXECUTIVE COMMITTEE, three months before each National Conference meeting, issues a letter of call to the women of each church and organization in its fellowship; it invites parish reports, etc., from them; it presents a report at the biennial meeting, and also submits a statement of its work and recommendations to the general session of the National Conference.

OFFICERS.

Mrs. Judith W. Andrews, Boston, Mass.	President.
Mrs. Samuel J. Hooper, Boston, Mass.	
Mrs. Isabel C. Barrows, Boston (Dorchester, Mass.)	Vice-Presidents.
Miss Frances Le Baron, Elgin, Ill.	
Mrs. George W. Thacher, Boston, Mass.	Secretary.
Miss Flora L. Close, 25 Beacon St., Boston, Mass.	Treasurer.

And twenty-five Directors, representing the several State and local Conferences.

(For the Western Directors, see page, 198 above.)

AMERICAN UNITARIAN ASSOCIATION.

The mother-association of Unitarians in the United States. A missionary body, composed of life-members and delegates from churches and associations.

ORGANIZED, 1825. INCORPORATED, 1847.

OBJECT, WORK AND INCOME: "To diffuse the knowledge and promote the interests of pure Christianity." "To this end it collects and diffuses religious information. It publishes and distributes books and tracts. It supports missionaries, aids clergymen and young men preparing for the ministry, and helps in building churches. It seeks to produce union, sympathy, and co-operation among the Unitarian churches and people; and for its missionary activities solicits their benefactions, whether by yearly contribution, or by gift of endowment funds to be held in trust."

HEADQUARTERS, 25 Beacon street, Boston, in a new building, dedicated May, 1886. The Building contains the Book-room of the Association and the Unitarian Sunday-school Society, the Reading-room, the Rooms occupied by various Secretaries and Committees, and Channing Hall. The Hall and Committee-rooms are at the service of Unitarians for denominational meetings of all kinds.

LIFE-MEMBERS AND DELEGATES: Life-membership, \$50.00. "Any church or missionary association, of at least two years' standing, shall, upon sending a contribution for missionary uses to the Treasurer of the Association for two successive years, be entitled to representation at all business meetings of the Association, by the persons of its minister or president, and two additional lay delegates; provided that such contributions shall be placed in the hands of the officers of the Association on or before May 1, to entitle a church to be represented in the following annual meeting. Delegate members shall have the right to vote at all meetings of the Association."

ANNUAL MEETING, in May, at such time and place as the Board of Directors may appoint.

OFFICERS: "The officers shall be a President, two Vice-Presidents, a Secretary, and one or more Assistant Secretaries, a Treasurer, and eighteen other persons, who, with them, shall constitute a Board of Directors. These officers, fourteen of whom, at least, shall be laymen, shall be chosen by ballot at the Annual Meeting. The President, Vice-Presidents, Secretaries, and Treasurer shall be chosen annually, to serve for one year each, or until their successors are chosen. The other Directors shall be chosen for three years, or until their successors are chosen; and one-third shall be chosen annually."

This Board to meet at least once in three months, eight constituting a quorum; and to have charge of all the business and interests of the Association, the direction of its funds and operations; with power to fill any vacancies that may occur in their number and to choose from their own number an Executive Committee.

PUBLICATIONS: The A. U. A. keeps on sale in its book room, beside many publications of its own, all other Unitarian books, and many new books of liberal religious thought issued by other publishers. A list with prices will be furnished on application.

It publishes between one and two hundred tracts, which are furnished free to any who apply by letter or otherwise.

It offers, as a gift, a selection from its publications, of about thirty volumes, to colleges or public libraries, upon their application and assurance of welcome. It also gives, without cost, a selection of volumes illustrating the Unitarian faith, to Trinitarian ministers settled in New England, who apply for them with the desire candidly to know what Unitarians believe; and Channing's Works, to any minister not owning them, settled over a religious society in the United States or Canada, or any student of a theological school intending to enter the ministry, who makes application.

OFFICERS.

George S. Hale, Boston, Mass.	President.
George W. Curtis, Staten Island, N. Y.	
George O. Shattuck, Boston, Mass.	Vice-Presidents.
Rev. Grindall Reynolds, Concord, Mass.	Secretary.
George W. Fox, Boston, Mass.	Ass't Secretary.
Thomas N. Hart, Boston, Mass.	Treasurer.

*Other Directors.**To May, 1889.*

T. Gaffield, Boston, Mass.	D. S. Richardson, Lowell, Mass.
Rev. F. B. Hornbrooke, Newton, Mass.	Rev. S. B. Stewart, Lynn, Mass.
Rev. E. A. Horton, Boston, Mass.	W. L. Whitney, Cambridge, Mass.

To May, 1890.

Rev. J. H. Allen, Cambridge, Mass.	D. B. Eaton, New York, N. Y.
Rev. G. Batchelor, Wellesley Hills.	W. E. James, Boston, Mass.
Rev. H. N. Brown, Brookline, Mass.	Mrs. K. G. Wells, Boston, Mass.

To May, 1891.

Sherman Hoar.	Mrs. Sarah E. Hooper.
Rev. C. F. Dole.	Rev. S. C. Beach, Dedham, Mass.
Miss Ellen H. Bailey.	Rev. George A. Thayer, Cincinnati, O.

The Board of Directors is divided into Standing Committees on Finance, Publication, New England States, Middle and Southern States, Western States and Pacific Coast, Foreign Missions, Theological Education, and Executive.

UNITARIAN SUNDAY-SCHOOL SOCIETY.

ORGANIZED 1827. INCORPORATED 1885.

OBJECT: "To promote moral and religious education in Sunday-schools."

HEADQUARTERS, Book Room and Publication Office in the A. U. A. Building, 25 Beacon street, Boston.

MEMBERS AND DELEGATES: Life membership, \$10. Any Unitarian parish or Sunday-school contributing to the funds of the society may appoint three delegate members for one year from the October 1 following the gift.

ANNUAL MEETING, in October. Special Meeting in Boston in Anniversary Week.

INCOME, partly from the sale of its publications, partly from the annual contributions of the churches, whose regular aid it asks as one of their missionary societies.

PUBLICATIONS: Many Sunday-school manuals, a Service Book and Hymnal, and various other helps for the school work, an illustrated Sunday-school paper called *Every Other Sunday*, and a current series of Lessons, this year on Bible Biographies. A list of the works sent on application.

OFFICERS.

Rev. W. H. Lyon, Boston	President.
Rev. C. F. Dole, Boston (Jamaica Plain)	} Vice-Presidents.
John W. Porter, Boston (Neponset)	
Rev. H. G. Spaulding, Newton, Mass.	Secretary.
R. C. Humphreys, Boston (Dorchester)	Treasurer.

Other Directors.

Rev. H. N. Brown, Brookline, Mass.	Rev. M. J. Savage, Boston.
Miss E. P. Channing, Milton, Mass.	Rev. T. R. Slicer, Providence, R. I.
R. C. Metcalf, Winchester, Mass.	Mrs. K. G. Wells, Boston.
Rev. J. F. Moors, Greenfield, Mass.	Rev. G. H. Young, Boston.
J. O. Norris, Melrose, Mass.	

The Board of Directors is divided into Standing Committees on Publication, Finance, Meetings, Outlook and Work, Missions, Merchandise and Apparatus.

LADIES COMMISSION ON SUNDAY-SCHOOL BOOKS.

"Its chief object is the preparation of lists of books suitable for Unitarian Sunday-school libraries. Books received from publishers are carefully examined, and those approved by five readers are placed on the Catalogue of the Commission."

Annual lists have been issued every May since 1866; and a consolidated and revised catalogue made from these lists was printed in 1886. Catalogues can be obtained at the office of the Unitarian Sunday-school Society, 25 Beacon street, Boston.

Miss M. H. Brooks, President; Mrs. F. H. Lee, Secretary; Miss C. G. Soule, Librarian.

CHURCH BUILDING LOAN FUND.

ORGANIZED 1885: By the A. U. A. and National Conference.

OBJECT: To aid Unitarian Societies in the erection of churches.

OFFICERS: The Trustees of the Fund are elected by the Directors of the A. U. A.; but in the transaction of business, the Trustees are an entirely independent board.

All business communications should be addressed to the Secretary, at Brookline, Mass.

RULES.

1. The Officers of this Board shall be a President, a Secretary, a Treasurer and a Standing Committee of three, to receive and report applications for aid;—these officers to be chosen annually.

2. The Board shall meet annually in the month of May, during anniversary week, and at other times, according to its own votes or the call of its officers.

3. No money from the fund held by this Board shall be bestowed as a gift, and all loans from the same shall be made on adequate security.

4. No money shall be loaned except by consent of seven of the nine Trustees.

5. No change shall be made in the conditions of any loan or in the terms of its repayment except by unanimous consent of the full Board of Trustees.

6. No money shall be loaned until the act of incorporation of the Society applying for aid, and the plan of the building it proposes to erect, have been submitted to the Trustees and approved by them.

7. Not more than half the whole value of a building and the land on which it stands shall be loaned from this fund; nor shall any loan be made unless it suffices to clear the property of all other indebtedness.

8. Sums not exceeding \$5,000 may be loaned from this fund, with or without interest, as shall be determined in each case; but, in every case, provision shall be made for the annual repayment of a certain fixed portion of the sum loaned, as may be agreed upon.

9. In return for every loan, the Trustees shall take the note of the Society, with such personal endorsement or guarantee thereof as they shall deem satisfactory, said note to be secured also by a mortgage on the church property; and in no case shall the Trustees suffer default to be made without proceeding to legal measures for the collection of the debt.

TRUSTEES, (January 1, 1888).

Hon. George S. Hale, Boston, Mass.	President.	Henry W. Putnam, Boston, Mass.
Rev. Howard N. Brown, Brookline, Mass.	Secretary.	J. Harsen Rhoades, New York, N. Y.
Charles H. Burrage, Boston, Mass.	Treasurer.	Rev. George A. Thayer, Cincinnati, Ohio.
Rev. Brooke Herford, Boston, Mass.		Rev. George Batchelor, Wellesley Hills, Mass.
Rev. Grindall Reynolds, Concord, Mass.		

Standing Committee.

Rev. Brooke Herford; Rev. Grindall Reynolds, Rev. Howard N. Brown.

UNITARIAN CHURCH TEMPERANCE SOCIETY.

ORGANIZED, 1886.

OBJECT: "To enlist our churches in Temperance work, and to assist in forming Temperance societies."

METHODS: "It works upon the broadest principles, encouraging Temperance workers everywhere to unite, whatever special opinions they may hold. It does not regard the Pledge method as essential, but recommends as useful Declarations of membership limited to a definite time, with opportunity for renewal, or such as may be surrendered upon deliberate change of purpose. It regards Total Abstinence as the wisest rule for personal habits and for teaching. It emphasizes personal responsibility, the value of Temperance education, the need of removing the temptations to which men are exposed, and of substituting innocent amusements and useful occupations for the attractions of the saloon. The spirit which it seeks to illustrate is that of the words, 'Bear ye one another's burdens and so fulfill the law of Christ,' and 'Let every man be fully persuaded in his own mind.'"

BRANCH SOCIETIES: "It is composed of branch societies formed in sympathy with its general purpose either in churches or Sunday-schools. Each branch follows its own plan of organization and work, the office of the Central Society being simply advisory." Each branch may be represented at its biennial meeting by two delegates.

BIENNIAL MEETING, in connection with the National Conference. Special meetings as called.

PUBLICATIONS AND HELPS: The Society has published pamphlets suggesting methods of work, membership cards, etc., and "Temperance Services and Hymns" (price 10 cents). For publications address the Secretary, 25 Beacon Street, Boston.

OFFICERS.

Rev. C. R. Elliot, Boston, (Dorchester)	President.
W. H. Baldwin, Boston	Vice-President.
Rev. J. L. Marsh, Winchester, Mass.	Secretary and Treasurer.

Directors.

Rev. C. F. Dole.	G. M. Rose.
Mrs. W. S. Crosby.	Mrs. P. R. Wright.
Miss M. J. May.	Mrs. C. J. Ames.
Rev. A. G. Jennings.	Rev. J. Ll. Jones.
Rev. J. Clark.	

NATIONAL BUREAU OF UNITY CLUBS.

ORGANIZED, 1887.

OBJECT: "To form a Union of Unity and other clubs for mutual sympathy and assistance in plans and work."

MEMBERS AND DELEGATES: "Any club paying a sum of not less than five dollars a year into the treasury of this Bureau shall become thereby a member upon the acceptance of the Board of Directors; and shall be entitled to a representation of one general delegate and one additional delegate for every twenty-five members."—Two copies of all publications of the Bureau will be sent to all clubs that are members or that desire them.

ANNUAL MEETING, in Boston in Anniversary Week.

OFFICERS.

Rev. Edward E. Hale, Boston, Mass.	President.
Rev. J. L. Jones, Chicago, Ill.	} Vice-Presidents.
Rev. C. W. Wendt, Oakland, Cal.	
Rev. Edward A. Horton, Boston, Mass.	} Recording Secretary.
Rev. G. M. Bodge, East Boston, Mass.	
Rev. A. J. Rich, Fall River, Mass.	Cor. Sec'y for east.
Miss E. E. Gordon, Sioux City, Iowa	Cor. Sec'y for west.
Rev. Eber R. Butler, Boston, Mass.	Treasurer.

OTHER DIRECTORS.

For three years.

Rev. George W. Cooke, Dedham, Mass.	Rev. J. H. Heywood, Melrose, Mass.
Rev. Wm. C. Gannett, Hinsdale, Ill.	Rev. C. R. Eliot, Boston (Dorchester), Mass.
Rev. J. T. Sunderland, Ann Arbor, Mich.	Mrs. E. B. Fellows, Manchester, N. H.
Rev. George A. Thayer, Cincinnati, Ohio.	

For two years.

William H. Preston, Somerville, Mass.	Mrs. Celia P. Woolley, Chicago, Ill.
Rev. J. C. Learned, St. Louis, Mo.	Miss Fannie M. Howe, Leominster, Mass.
Rev. Clarence Fowler, Hudson, Mass.	
Rev. W. H. Savage, Watertown, Mass.	

For one year.

Rev. Samuel C. Beane, Salem, Mass.	Mrs. E. A. West, Chicago, Ill.
Rev. W. R. G. Mellen, Uxbridge, Mass.	Mrs. W. H. Spencer, Troy, N. Y.
Mrs. S. W. Conger, Chicago, Ill.	Mrs. Elizabeth Thurber, Plymouth, Mass.
Arthur A. Stearns, Cleveland, Ohio.	

Literary Board.

Poetry, Rev. W. C. Gannett; Fine Arts, Miss Ellen D. Hale; Music, Rev. C. W. Wendt of Oakland, Cal.; History, Prof. W. F. Allen of Madison, Wis.; Philanthropy, Mrs. B. C. Barrows; Biography, Rev. G. W. Cooke of Dedham; Physical Science, Prof. E. D. Mead; Philosophy, W. T. Harris of Concord, Mass.; Social Science, Rev. J. G. Brooks of Boston; Religious History and Thought, Rev. H. W. Thomas; Organization and Methods, Mrs. E. E. Marean of Chicago; Lectures, C. H. Kerr of Chicago, G. W. Cooke of Dedham and A. J. Rich of Fall River; Amusements, Rev. G. M. Dodge, Rev. E. R. Butler, Mr. W. H. Preston, Mrs. G. F. Bartlett, Mrs. L. A. Long; Agents of Literature, Miss F. M. Close, 25 Beacon St., Boston, and Mr. C. H. Kerr of Chicago.

III.

OTHER ORGANIZATIONS.

THE SOUTHERN CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

Organized 1884.

Arthur B. Rose, M. D., Charleston, S. C.	President.
J. R. Hodge, Atlanta, Ga.	Secretary and Treasurer.

THE PACIFIC COAST CONFERENCE OF UNITARIAN AND OTHER CHRISTIAN CHURCHES.

Organized 1885.

Horace Davis, San Francisco, Cal.	President.
Rev. C. W. Wendt, Oakland, Cal.	Secretary.
C. A. Murdock, San Francisco, Cal.	Treasurer.

FOURTEEN LOCAL CONFERENCES.

In New York and the New England States.

DIVINITY SCHOOL OF HARVARD UNIVERSITY, CAMBRIDGE, MASS.

ADMISSION: Graduates of some college, or persons who shall give evidence of an education equal to that of college graduates, will be admitted as candidates for the degree of D. B. Persons not having such education may be admitted as special students on giving evidence of a good English training, and passing examination in some of the Greek and Latin classic authors and in the Greek of the New Testament.

Students may attend without extra charge any exercises for which they are fitted in other departments of the University.

EXPENSES: Instruction, \$50.00 per year. Room, \$35.00 to \$75.00 a year. Board in Cambridge, about \$4.50 a week. Pecuniary aid is furnished to students who need such help and whose character and scholarship justify it.

For information apply to the Dean of the Faculty, Prof. C. C. Everett, Cambridge, Mass.

Charles W. ELIOT, L.L.D., President.

MEADVILLE THEOLOGICAL SCHOOL, MEADVILLE, PA.

ADMISSION: The School is open to young men and women desiring education for the Christian ministry.

EXPENSES: Tuition and use of books free to all. The necessary expenses for the academic year are from \$200 to \$250. Students who need aid receive it from beneficiary funds.

For information apply to the President.

Rev. A. A. LIVERMORE, President.

UNITARIAN PERIODICALS PUBLISHED IN THE EAST.

THE CHRISTIAN REGISTER.

A weekly of sixteen pages, published at 141 Franklin St., Boston, Mass. Price, \$3.00 a year. Rev. S. J. BARROWS, Editor.

The *Christian Register* aims to be a religious journal, a family journal, a literary journal. Many prominent writers write for it. "Its motto is 'Liberty, Holiness and Love.' It stands for love to God and love to man, for freedom in inquiry, for reason and faith in religion, for the broadest principles of fellowship, for devout worship, for ethical and spiritual truth. Although independent of all ecclesiastical organization, it has always been, and still is, an exponent of American Unitarianism, which it regards as that free and progressive development of historic Christianity which seeks to realize universal ethics and universal religion.

EVERY OTHER SUNDAY.

An illustrated fortnightly, published by the Unitarian Sunday-school Society, 25 Beacon St., Boston, Mass. Price, 40 cents a year. Rev. H. G. SPAULDING, Editor.

THE UNITARIAN REVIEW AND RELIGIOUS MAGAZINE.

A monthly, published at 141 Franklin St., Boston, Mass. Price, \$3.00 a year. Single numbers, 80 cents. Rev. J. H. ALLEN, Editor. (Editor's address, 25 Beacon St., Boston.)

BOSTON YOUNG MEN'S CHRISTIAN UNION.

ORGANIZED IN 1851; INCORPORATED IN 1852.

The objects of this organization are: 1st. To furnish to the young men of Boston and vicinity a place of pleasant resort, where they will meet agreeable companions, and where the influences will be beneficial and elevating; 2d. To provide them with opportunities for self-improvement and healthful recreation, at little or no expense; 3d. To give them opportunities to do good by engaging in charitable and benevolent work.

The rooms, at 18 Boylston Street, are open every day, Sundays included, from 8 A. M. to 10 P. M.

Membership for one year, one dollar; subscription membership, five dollars a year; for life, twenty-five dollars. All young men residing in Boston and the vicinity are cordially invited to become members of the Society.

Board of Directors.—William H. Baldwin, President, office at the Union Rooms; Henry H. Sprague, Vice-President; William B. Clarke, Secretary; William L. Richardson, Treasurer; Calvin G. Harthorn, George Peirce, Walter H. Dugan, Edward A. Church, John H. Edwards.

Trustees of Permanent Fund.—Hon. Samuel C. Cobb, Chairman; William Endicott, Jr., Treasurer; William H. Baldwin, Secretary; Samuel Wells, Edwin L. Sprague.

THE CHANNING CLUB, BOSTON, MASS.

ORGANIZED MARCH 26, 1887.

Its objects are the promotion of greater intimacy among the younger generation of Unitarians, the concentration of effort and action, and the furtherance of the general interests of the denomination. Membership is limited to one hundred, and any regular attendant at one of the Unitarian churches of the Suffolk Conference is eligible. There are four regular meetings, on the first, Wednesday of November, January, February, and April, the latter being the Annual Meeting, at which officers are elected who begin their term of service in November.

The officers of the Club are as follows, together constituting a COUNCIL, for its control: Henry F. Miller, President; Curtis Guild, Jr., and Frank A. Davidson, Vice-Presidents; James H. Humphreys (12 Post-Office Square), Treasurer; George Peirce (70 Water Street), Secretary; Executive Committee, Henry F. Howe, Frank B. Thayer, James N. North, Edwin J. Lewis, Jr.

UNITY.

Senior Editor: JENKIN LLOYD JONES.

Associate Editors: J. V. BLAKE, W. C. GANNETT, F. L. HOSMER, SOLON LAUER, J. C. LEARNED, A. JUDSON RICH, H. M. SIMMONS, JAMES G. TOWNSEND, D.D., DAVID UTTER.

CHARLES H. KERR & CO., PUBLISHERS
175 DEARBORN STREET, CHICAGO.

Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

Weekly: \$1.50 per annum.

The date on the address label of every subscriber indicates the time to which the subscription is paid. Remittances are acknowledged by changing this date. No written receipts are sent unless requested. No paper discontinued without an explicit order and payment of all arrearages. Remit by draft on Chicago or New York, or by postal or express order, payable to CHARLES H. KERR & CO.

Advertising, 6 cents per line; reading notices, 12 cents. Communications regarding advertisements should be addressed to LORD & THOMAS, 45 Randolph Street, Chicago.

NOTES FROM THE FIELD.

The Wisconsin Conference.—It was a pleasant though not large meeting that gathered in All Souls church, Janesville, May 22-24, to attend the semi-annual session of the Wisconsin Unitarian Conference. Representatives of the movements at Arcadia, Baraboo, Cooksville, Evansville, Janesville, Helena Valley, Madison, Menomonie and Milwaukee were present. Gilmanton, Kenosha and Reedsburg were the only places where Unitarian work is now being done not represented. Menomonie, Evansville and Reedsburg were new places, and Monroe appeared in awakened life. The opening sermon was preached by Mr. Batchelor, of the American Unitarian Association. It was on the "Significance of Small Things," and was listened to with interest by a good audience. On Wednesday morning Rev. Mr. Buckley of Monroe read a thoughtful paper on the "Dogma of Infallibility." This was followed by reports from the churches, led by Mr. Owens, of Arcadia. Hopefulness and a fair amount of prosperity seemed to be the lot all around. This was followed by a report on the Post-office Mission work by Mrs. Savage, of Cooksville. In the afternoon three papers of a practical and suggestive character followed each other in too rapid succession, viz.: Parish Meetings, Club Work and Confirmation Classes, by H. M. Lewis, Esq., of Madison, J. H. Crooker and T. B. Forbush, respectively. The last paper was the only one that received discussion, because it was the last one, and there was no time for the others, but all were exceedingly timely and suggestive. In the evening a large audience of old-time friends and parishioners gathered to hear Mr. Jones, of Chicago, preach on "Is There Hope for the Hopeless?" Our reporter had to leave Thursday morning before the closing session, which was to consist of an address by Prof. C. F. Niles, of Monroe, and one on "Does the Propagation of Truth Need Organized Effort," by the Rev. H. D. Maxson, of Menomonie, and the transaction of unfinished business.

Hinsdale, Ill.—On Thursday, May 24, the Chicago Women's Unitarian Association met by invitation at the Unitarian church at Hinsdale. One hundred and twenty-five ladies from Chicago were present, and twenty-five from the Hinsdale Society. The

party was met at the train by the minister, W. C. Gannett, and conducted to the church, where a bountiful lunch was awaiting it. At two o'clock the Association was called to order by the President, Mrs. E. W. Conger. A paper on "Chivalry" was read by Mrs. Kate Gannett Wells, of Boston, which was briefly discussed by Rev. Augusta Chapin, of Oak Park, and Rev. Florence Kollock, of Englewood. Mrs. J. M. Ware moved a vote of thanks to Mrs. Wells for her paper and for her visit to Chicago. The president announced that, owing to unforeseen hindrances, the meeting at Oak Park, which had been planned for June 6, was indefinitely postponed. At 8:30 P. M. the meeting adjourned and the ladies returned to the city, feeling that the beauty of the day, the loveliness of the place, and above all the hearty welcome and charming hospitality of the Hinsdale people had made the meeting a memorable one in the history of the Association.

Boston.—A larger concourse than is usual attended this year our anniversary meetings.

—The Secretary of the American Unitarian Association reported the lifting of the new societies in Pittsfield, Mass., and Harlem, N. Y., to be the present nearest duty of our denomination after sustaining the current work. —The morning Conferences were markedly devotional and earnest.

—A strong demonstration was made in favor of open pews and a general voluntary contribution to pay expenses of a church.

—Visiting clergymen were delightfully entertained by the "Boston Association" at vestry of Arlington street church.

—Of course the Music Hall Festival, even bereft of very many time-honored names, was a great success, both in the enjoyment and in its usefulness as a strong bond of union between clergymen and their parishioners.

—The experiment of a Sunday-school gathering in Tremont Temple was a success—no doubt to be annually repeated.

—The National Bureau of Unity Clubs is now very generally regarded as a permanent organization—one to grow into great uses. Its meetings this week were well attended and enthusiastically enjoyed.

Iowa.—The following words from a Universalist we gladly quote and endorse as exemplifying the broad spirit that should distinguish all workers for the good, the true and the beautiful in religious life. "The Unitarians have a number of good churches in this state, and some noble men and women to minister to them in the pulpit and in the pastoral relation. I have been in hopes we could have a Union Conference of Unitarians and Universalists here to talk over important subjects, and how we could strengthen each other and the general cause of liberal Christianity by mutual fellowship and co-operation. We are too much separated in our labors and fellowships for people that believe in essentially the same things."

La Porte, Ind.—It is stated that Prof. Hallman has felt constrained to resign the position he so ably filled as Superintendent of the Public Schools of La Porte, on account of the opposition of the saloon element and that of bigoted sectarianism combined. This so aroused the indignation of both scholars and teachers in the schools that a procession two thousand strong marched through the streets to the house of the beloved teacher to express their high regard and loyalty. It is believed that the School Board will refuse to accept his resignation.

Oakland, Cal.—Rev. C. W. Wendte will take a month's rest this summer, instead of doing missionary work, as heretofore. Rev. Dr. Horatio Stebbins has kindly consented to

go north and aid the young societies in Seattle and Tacoma, W. T., during June. The Oakland pulpit will be supplied by Mrs. Julia Ward Howe and others. —Samuel Collyer, son of Rev. Robert Collyer, is about to remove to Tacoma, W. T., having been elected cashier of a leading banking institution of that city.

St. Paul, Minn.—The Business Women's Club, planted amid the snows of last winter, has begun to leaf and bud like a willow stock with these spring days. "Open daily to help women gain employment. Open Monday and Thursday evenings for friendly meetings and classes. Membership, 25 cents a month. Class fee, 5 cents a lesson. French, German, singing, Shakespeare, Physiology, and drawing taught. It is pleasant to recognize in the officers' and teachers' names so many acquaintances of UNITY.

—Unity church, following a good precedent of its own, has already paid into the treasury of the Western Conference the full amount of its contribution, \$125 for the current year.

Bloomington, Ill.—Rev. Henry A. Westall, of Bloomington, called and spent the day at headquarters on his way East. He filled the pulpit of N. M. Mann, at Rochester, N. Y., May 27, and goes on to participate in the festivities of Anniversary week in Boston.

Chicago, Third Church.—Rev. C. L. Bartlett, of Sioux Falls, Dak., supplied the pulpit of Rev. James Villa Blake, on Sunday morning, May 20. Her sermon was highly appreciated and she left a most pleasing impression on the minds of the audience.

Cleveland, Ohio.—The Secretary of the Western Conference preached in Unity Church, Cleveland, on Sunday, May 27. The congregation showed its faith by its works, in raising \$150 in a few minutes for the current expenses of the Western Conference.

Hood's Sarsaparilla

Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

"Hood's Sarsaparilla did me great good. I was tired out from overwork, and it toned me up." Mrs. G. E. SIMMONS, Cohoes, N. Y.
"I suffered three years from blood poison. I took Hood's Sarsaparilla and think I am cured." Mrs. M. J. DAVIS, Brockport, N. Y.

Purifies the Blood

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." I. BARRINGTON, 120 Bank Street, New York City.

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Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

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What terrible visions this little word brings before the eyes of the nervous.
Headache, Neuralgia,
Indigestion, Sleeplessness,
Nervous Prostration,
All stare them in the face. Yet all these nervous troubles can be cured by using

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THIS GREAT NERVE TONIC

Also contains the best remedies for diseased conditions of the Kidneys, Liver, and Blood, which always accompany nerve troubles.

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MISS SUSAN B. ANTHONY

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UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, June 10, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, June 10, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, June 10, services at 11 A. M.; subject, "Wait on the Lord." Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, June 10, services at 10:45 A. M.

To the Friends of Unity:

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SATURDAY, JUNE 9TH, will be the occasion of the last address in America of Mrs. L. Ormiston Chant, the noted English reformer. The announcement can be found in another column.

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The above is the title of an organization recently formed in Chicago, under a self-perpetuating Board of Management with the following officers elected for the first year: President, Mrs. Wirt Dexter; Vice-Presidents, A. O. Butler and Julius Rosenthal; Secretary, Mrs. W. C. Gannett; Treasurer, Mrs. Ellen T. Leonard. The aim of the Alliance is indicated in its name. Its methods

will be the sustaining of such lectures as it may be able to command upon the vital questions of progressive religious thought and practical morality.

An available room has been secured for the year in the Art Building, corner of Van Buren street and Michigan avenue. Arrangements are nearly completed for the first term, which will consist of nine weeks' institute work, beginning about the middle of October. At least five courses, of nine lectures each, will be given, each lecture followed by conversation and discussion. The following topics will be discussed: "Old Testament Literature," "Ethics, Theoretic and Practical," "Charities and Reforms," "Theism," "The Gospels," "The Epistles, and the beginning of Christianity," "The Possible American Church." Among the lecturers it is expected to secure Professor Swing, Dr. H. W. Thomas, Rabbi E. G. Hirsch, William Salter, W. Alexander Johnson, W. C. Gannett, J. Villa Blake, David Utter and others.

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A full schedule, giving topics, dates and prices will be printed soon. Apply to the Secretary, Mrs. W. C. Gannett, Hinsdale, or to the UNITY office, 175 Dearborn street.

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Next week's UNITY will contain Rev. M. J. Miller's Conference sermon, also a supplement giving Mr. Chadwick's poem read at the Emerson memorial service. Extra copies will be mailed for \$2.00 a hundred if the order is received on or before Tuesday, June 14, otherwise the price will be five cents each without discount.

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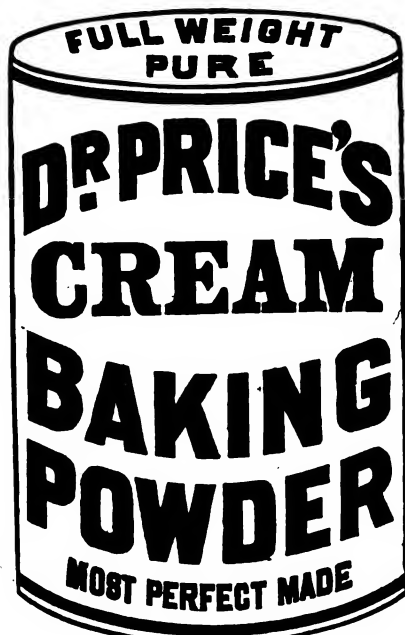
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VOLUME XXL]

CHICAGO, JUNE 16, 1888.

[NUMBER 16.]

CONTENTS.

EDITORIAL—

Notes: Temple of Buddha; Anniversary Week; "Thoughts of an Agnostic;" Dr. Townsend; Excellencies Minimized; Pew Rental Discussion at the A. U. A. Meetings; the Conference Number of Unity; "Daily Strength".....	211
James Freeman Clarke.....	212
The A. U. A.	212

CONTRIBUTED—

Ramabal—LUCY LARCOM	218
---------------------------	-----

Thoughts of an Agnostic	218
CORRESPONDENCE—	
Anniversary Week in Boston.....	214
UNITY CHURCH-DOOR PULPIT—	
The Spirit of Truth as a Religious Factor—M. J. MILLER ..	215
THE STUDY TABLE—	
"Marzio's Crucifix;" Next Door	217
NOTES FROM THE FIELD.....	218
ANNOUNCEMENTS.....	219

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VOLUME XXI.]

CHICAGO, JUNE 16, 1888.

[NUMBER 16.]

EDITORIAL

THE temple of Buddha at Kioto, Japan, cost, it is said, \$3,000,000.

THE last week's *Christian Register* overflows with the good things of anniversary week and still we pine for more of it. UNITY is utterly incompetent to reproduce and so we recommend all our readers to send for the issues of June 7 and 14, 141 Franklin street, and while they are about it they would better enclose a year's subscription.

WE print on another page the "Thoughts of an Agnostic," in which we see reflected again what seems to us a confusion which we would fain remove. Do not the emotions and convictions expressed at the close of the article deny and annul the introductory paragraphs? Are not the high joys he reaches "intellectual processes," and are they not the sentiments of religion?

FOR the readers of UNITY we very gladly make it the bearer of the following encouraging message from Dr. James G. Townsend: "Will you say to readers of our dear UNITY that I am improving in health and they will hear from me after awhile." In return we are very sure we make no mistake in responding with the best wishes not only of Doctor Townsend's co-workers for UNITY but also of the readers, who will gladly join us in hearty congratulations both on his account and their own.

A CORRESPONDENT recently asked us, "Is it right to interpret one's meaning at its smallest?" To which we answer promptly "No." That is robbery that denies to an individual the benefit of his thought at its fullest. This disposition to read things small is as wrong when applied to institutions as to individuals. "How ingeniously have the defects been magnified and the excellencies minimized," is a comment that should not be true of any report of any man or meeting.

THE burning question at the American Unitarian Association meetings this year in Boston seems to have been the question of pew ownership and pew rental. If we understand the too brief reports of the *Register* a direct vote on the question was avoided. There is something pathetic in the thought that while this question was under debate, and the majority sentiment seemed to be against the free-system, the greatest Unitarian minister in America who had demonstrated the vitality and the possibility of the free-seating system lay on his death-bed a few miles away. Did anybody in that debate think of speaking the name,—James Freeman Clarke? It ought to have been the sufficient answer to all the "won't-work" "not-ready-for-it" "people-don't-like-it" arguments that were brought forward.

THE senior editor of this paper has been off duty for the last two weeks while the double number which constitutes the Eleventh Annual Conference number of UNITY was being prepared with great labor by Mr. Effinger and the associate secretaries of our Western work, so he may be pardoned if he speak a commendatory word for the matter and the form of that number. Doubtless many mistakes both of omission and commission will be found in the sta-

tistical columns, but still we commend to careful study even of the names and figures, and beg to suggest to the superficial reader that only years of missionary anxiety and labor, months of fatiguing travel over thousands of miles of railroads and wagon roads, personal contact with the men and women whose names are recorded, such as the present writer has enjoyed, will enable one to read in any adequate way the lesson found between the lines. Study, for instance, the elaborately prepared tables of Miss Hilton, the secretary of the Women's Conference which shows that the women of forty Western churches and localities raised last year \$16,740, only a little over one-half of which was expended within the limits of the states within which it was raised. The Post-office Mission workers in some thirty different places report over \$450 paid out in this tract distributing and letter-writing work, resulting in the distribution of how many thousand pages of reading matter and how many hundred pages of written matter, let the curious estimate from the table on page 193 witness. Study also the year book columns, which show the eighty odd societies, the thirty-seven Unity Clubs. Read carefully into the activities and workers that cluster around our Headquarters in Chicago. Try to realize in some imperfect fashion the subtle sympathy and intangible, but on that account more real encouragements, represented by the modest activities of our Sunday-school Society, through its home-making as well as home-keeping secretary, and then read the frank and in every way honest report of the Secretary of the Conference and realize how generous, untruthful and ungracious is the work of those who systematically seek to belittle the importance and to minimize the facts and forces represented by the recent anniversaries and reflected in our last two issues.

THE recent mentions in UNITY of the "Daily Strength" book have brought calls for it—so the friend writes who makes its distribution her special mission—"from fifteen different states and territories and the District of Columbia, some individuals ordering two, three, four and six copies apiece; and the orders continue to come in. Several have already ordered a second time, and others probably will. A lady in Socano, New Mexico, wrote, 'I should like to send for more than one copy, but I thought best to get one first and see if it impressed me as it is said to others. I live in a fair sized western town and hope to do some good by passing the little volume around among friends.' I certainly expect to hear from her again. This is the first copy I have sent to New Mexico and I am rejoiced at the prospect of having a distributing point there. I have also sent my first copy to Maryland, building another hope on that. Orders came from many towns in Illinois. One person there, a stranger, soon after receiving his copy, ordered three more, giving the addresses of those to whom he wished them sent, and added, 'Let me say that the book is better than I would have thought it possible to compile from existing literature.' A friend in another Illinois town, who has had the book nearly a year, has written, 'Instead of saying, Next to my Bible, I would say above every book it stands to me—a comforter and counsellor. I love it better every time I take it into my hands.' So the testimony gathers and the number of distributors increases."—We give again the address: to have the "Daily Strength," a dollar book, mailed you for 65 cents, send that sum to Mrs. M. H. LeRow, 673 Western avenue, Lynn, Massachusetts..

JAMES FREEMAN CLARKE.

In the death of James Freeman Clarke the Unitarian church has not only lost the man who for large-mindedness, many-sided sympathies and magnanimity stood at the head of its ministry, but the United States has lost one of its most illustrious citizens, him who for fifty years has been identified with its highest thinking and noblest living. Mr. Clarke was pre-eminently a minister. He loved to preach and loved the church, but he seldom received the professional badges. James Freeman Clarke was greater than the "Reverend" or the "D.D.," and people in speech and in writing generally forgot to circumscribe the name with these appendages. In politics, in religion and philanthropy he was a man who could quietly take his stand on the weaker side without surprising anybody. It was felt that he belonged there. A most diligent man was he in the field of letters, and but few public men have printed more than he has, and he has printed nothing that did not justify itself in immediate usefulness. But he was larger than his books and his name will outlive most of them. But his contribution in this direction has been immeasurable. His "Ten Great Religions," was one of the earliest as it still is the most popular attempt to call the attention of Christendom to the sanctities and verities recognized by its sister religions and to show the sympathy that binds all prophets in one brotherhood. His "Truths and Errors of Orthodoxy" has led more souls out of the tyranny of the letter into the freedom of the spirit, away from the standard of dogma into the leadership of principle than any other one book we can now think of, published in America. In his "Common Sense in Religion" Mr. Clarke exemplified that sense so *uncommon* that brings to the foreground the universal elements of the holy life. In "Self Culture" he has nobly pointed to many young men and women the way that leads to largeness of spirit and intelligence of mind. We might go on thus characterizing each book in the long list that bears his name, and still the James Freeman Clarke that in his youth was the Western missionary of an unpopular faith, who then believed that the visions of Emerson and the rhapsody of Margaret Fuller and Bronson Alcott could be rendered into the vernacular of common life and organized into religious influences and activities and who in later years demonstrated the possibility of a free church conducted on democratic principles, the James Freeman Clarke who dared to exchange with Theodore Parker in the hour of his greatest unpopularity, though nearly one-half of his Unitarian congregation seceded for the offence, and who dared in season and out of season to stand up for the manacled slave, the disfranchised woman and against political corruption wherever it appeared, is the James Freeman Clarke who is mourned to-day by right-minded men and women in all churches.

THE "A. U. A."

The American Unitarian Association represents a work of ever increasing importance; with each returning anniversary in Boston comes increasing evidence of growing power and added opportunities. No one can rejoice more in these signs of strength than the present writer. But he is a poor friend who shuts his eyes to what seem to him to be painful defects, and that is a weak organization that can not profit by frank criticism. The recent elections and the official attitude of the Association for the last two years towards certain pending questions in the Unitarian fellowship compels us to frankly call attention to its non-representative character. The Association is justly ambitious to be what it professes to be a National organization. In its appropriations it is and has been generously national, sending its help freely in proportion to its needs to the most remote and obscure mission fields of our country, and this, with unimportant exceptions, without theological discrimi-

nations or dogmatic preferences; but the fact that the American Board of Missions sends its men and money to all the nations of the earth does not make that organization *international* as long as its management is non-representative, and so the American Unitarian Association can not claim to be national in a representative way as long as it has designedly ignored in its Board of management representatives of what it confesses to be its most important missionary fields, and has refused either to recognize on its Board or with its officers Unitarian activities which, after all discounts and eliminations, represent missionary activities, measured by money raised, that is one-tenth of the sum contributed to the Association itself. For the first time probably in the history of the Association, certainly for the first time in the last twenty years the Association has not a single Western name on its list of directors. Rev. George A. Thayer, of Cincinnati, a year or two before the theological issue was forced at Cincinnati, had publicly declared that he and his society were now so far to the eastward that for geographical reasons they preferred to work as such. Out of the eighteen members of the Board as it now stands, sixteen of them are from Boston and the immediate vicinity. One only from New York City, none from Philadelphia, none from St. Louis, Chicago, or the Mississippi valley, or the Pacific slope with the exception of Mr. Thayer. We recognize the desirability of proximity to headquarters of a large majority of the members of a working Board; but the ignoring of the Western representative on the Board has not been for geographical reasons. Up to 1886 the habit of making the secretary of the Western Unitarian Conference also a member of the Board of Directors of the American Unitarian Association, whose consulting value on Western matters was cheerfully recognized, had become so fixed that it was a matter of unwritten law. Since that time by a studious ignoring of the Western Unitarian Conference, its headquarters and its workers, the Association has unintentionally, perhaps, declared its unwillingness to represent the Unitarian men and organizations whose contributions last year to the missionary work of the West through the three general societies of the West amounted to about \$5,000; or the association has presumed to interpret Unitarianism and by inference to declare that these Western Unitarian Conference organizations are not Unitarian. During the last two years the Association has spent several thousand dollars in the Western field in trying to ignore, counteract or correct the work of the Western Unitarian Conference. When in the spring of 1887 they sent a large committee West to investigate western Unitarianism, they refused to meet at the headquarters, where for years all Unitarian activities had centered, where their own publications were kept for sale; in their final negotiations they ignored the officers of the Association that had thirty years of history, and executed their plans through representatives of an organization less than a year old. Latterly they have sent their representative to the West who has ignored so far as possible the Western Conference organizations, visited only existing churches, carrying with him the implication, not by intention but by necessity, that the American Unitarian Association represented one kind of Unitarianism and not all kinds. The representative officers of the American Unitarian Association refused a place upon the programme of the Western Unitarian Conference, and now this year with the logic of consistency they have constituted their Board with all names from the West left off. We say all this in full recognition of the embarrassing situation to an organization that had not prophetic courage enough to recognize all kinds instead of ignoring any kind of Unitarianism. This is one more of those visionless perplexities which is liable to overtake all sectarian organizations. It is that which entangled the American Unitarian Association in its distrust and opposition to the Emerson, Theodore Parker

and the Potter phases of thought. Emerson now is one of its honored prophets; Parker's works are upon its shelves, and his portrait hangs in the American Unitarian Association building. Potter's name is back in the year-book, and the time will come when the name of the secretary of the Western Unitarian Conference as well as the name of the secretary of the Western Unitarian Association, as long as it lasts, will both appear upon the Board of the American Unitarian Association and their presence will be cordially welcomed into its councils, and until this is done the American Unitarian Association can not rightly claim to be the representative of all the Unitarian churches. We regret that this should not have been done this year and that the names of Mr. Effinger, secretary of the Western Unitarian Conference, and Mr. Milsted, secretary of the Western Unitarian Association, do not appear in the Board of Directors. Such would have been the happiest solution of the perplexities of the American Unitarian Association. With the presence of these two men upon their Board, their advice sought and taken, all interests would have been respected and the apparent necessity of an agent who is expected to intrude himself into work and among workers with which he must maintain no official relation would have been escaped. We believe the American Unitarian Association is destined to reach this hospitable point, because there underlies it that which underlies the Unitarian movement everywhere—the spirit of freedom, the genius of progress, the religious instinct that is opposed to doctrinal limitations and doctrinal tests. There is that in the Unitarian movement that eventually takes into itself whatsoever is consistent with the growth of religious thought, and the development of character, because deeper than any dogma in its history and philosophy is implanted the non-creedal position, the respect for individual judgment and the right of private opinion. For this reason we love the organization we freely criticise, prize our membership in it, and are proud of our privilege to work for it and with it.

CONTRIBUTED.

RAMABAI.

The little Hindu maiden heard a voice amid the lull
Of singing-streams and rustling leaves in groves of Gungamul;
It swept along the mountain wind down to the western sea,
Heaven whispering to the listening earth, "Truth like the
air is free."

That word had winged her father's feet from fettering caste
away.
To give his fledgelings liberty for flight in ampler day
Than man's close cage-like code allowed; and so the maiden
grew
To reach of thought and insight clear no dim zanana
knew.

Child of the lone Ghaut mountains! Flower of India's
wilderness!
She knows that God unsealed her lips her sisters dumb to
bless;
Gave her the clew to lead them forth from where they
blindly grope;
Bade her unlock their dungeon doors and light the lamps
of hope.

Bravest of Hindu widows, how dare we look at thee,
So fearless in love's liberty and say that we are free?—
We, who have heard the voice of Christ, and yet remain
the slaves
Of indolence and selfishness, immured in living graves.

O, Ramabai, may we not share thy task, almost divine?
Thy cause is womanhood's, is Christ's own work no less
than thine.

The Power that unseals sepulchres will move thy little
hand!

The stone rolls back, they rise—they breathe—the women
of thy land.

—Lucy Larcom.

THOUGHTS OF AN AGNOSTIC.

It was late at night and I alone was waking in the house. I had been reading "Love and Theology," and as I laid the book down, the last chapter brought back in full tide all the old heart-hunger for something in religion more near and satisfying than stern logic will let me entertain. I rebelled against the dominion of reason. I even wished I could, as so many seem to do, with apparent success, imitate Faraday who "closed the door of his laboratory when he went into his oratory, and closed the door of his oratory when he entered his laboratory."

But wishing and longing availed not. I knew that for me there was no more such thing as sentimental religion possible. No one ever gave up more reluctantly than I belief in a personal, provident God, or the hope of a future life reunited to loved ones who had gone from me here. But to one whose intellectual processes are clear and who sees things as they are, not as he would wish them, the utter absence of proof, the terrible improbability of the Christian scheme, has made anything like faith as commonly understood, impossible. Dull, dark despair settled down upon me. My heart ached, and the whole world looked black. Human sorrow and suffering, of which so much is daily forced on my attention, seemed piled up into a mass of mountainous size. Human pleasure and happiness dwindled and shrunk. The need of a future to compensate for the misery of the present, the utter absence of the least hint of proof, the dreary futility of the stock orthodox arguments, the pallid vagueness and uncertainty of the teachings of the liberal church, the childish imbecility of Spiritualism, the mechanical manufactured concept of Swedenborg,—all these, as I thought them over one by one, weighed upon me until life seemed a curse and the order of things, from any possible point of view, a vast mistake or a mere chaos, and then, in such a state of brooding misery, there came to my heart a note from a blessed poet of a more hopeful time, one of the inspired ones who wrote and still are writing the Bible of the race, one who has "joined the choir invisible," but whose individual music still delights and blesses the world. Like a strain of distant melody it came into my mind, by that mysterious, unconscious cerebration which has given rise to so many theories of temptation of the devil, ministrations of the angels, possession and inspiration, the words "*As is the smile upon Thy face.*" My eyes filled with tears, my heart gave a great bound of release from gloomy musings. I stood erect and repeated aloud the noble verse, surely the grandest soaring of poetry the earth has seen for centuries.

"Stern lawgiver, yet thou dost wear
The Godhead's most benignant grace,
Nor know we anything so fair
As is the smile upon thy face:
Flowers laugh before thee on their beds,
And fragrance in thy footing treads.
Thou dost preserve the stars from wrong, [strong."
And the most ancient heavens by thee are fresh and

The gloom and despair, the doubt and uncertainty were gone. The purpose of life, the strength and the happiness of it were once more visible. Some great ideal to live for I have and will have, though even reason and science should fail as faith and religion have failed me. Noblest of all the ideals man has ever held before him, most stern, most satisfying, Oh divinest duty, "Stern daughter of the voice of

God," Thou art enough. "Thy bondsman let me live." Here is a service that satisfies, a gospel that I may preach with perfect frankness and live with fullest confidence. Here is an object of faith which may be demonstrated. "By their fruits ye shall know them." The "not ourselves that makes for righteousness" is the power that makes for happiness too; and by the fact it proves its right to command my worship. Let me live, then, in humble, thankful reliance on the clear light of duty, which, like nature, never yet betrayed the soul that loved her, convinced that in such reliance is safety and happiness, such happiness, at least, as belongs to the children of men.

CORRESPONDENCE.

DEAR UNITY:

The gathering of the Unitarian and other clans at Boston, during anniversary week, was, as usual, a brilliant event, if we are to judge by outer signs. The best of spirits seemed to prevail throughout, and in spite of the fact that dame nature did her best to throw cold water on the event, it passed off smoothly, and left in all minds the most pleasant impressions. A detailed record of the many meetings of the week would be too long for UNITY's limited space, and is rendered unnecessary by full accounts elsewhere published. Hence a few rambling notes will be deemed sufficient for the present letter.

A sight of the vast audiences which assembled in Tremont temple at some of the meetings was enough to fill with enthusiasm any doubting heart which might be fearful that the cause of Unitarianism is losing ground. If the spirit of the meetings is a criterion, the Unitarian banner is upheld with more zeal and enthusiasm than ever before.

It would be hard to bring together a finer array of minds than those which were heard from the platform of these meetings. The catholicity of the Unitarian platform might be seen from the presence of the venerable Frederick Douglass, the honored champion of the colored people; Pundita Ramabai, the missionary of the cause of woman's freedom and education in India; Rev. M. M. Mangasarian, of Philadelphia, the eloquent Armenian; Rev. Hugh Pentecost, that glowing champion of independence; who, with the fire of new gained freedom burning in his soul, stirred the hearts of listeners with his powerful eloquence; Mrs. Laura Ormiston Chant, the sweet-spirited little woman from London, who spoke so touchingly of the work for helping the lower classes in England; and others, representing causes not particularly identified with Unitarian theology, but vitally connected with the spirit of the Unitarian movement, which is as broad as the needs of man.

The many familiar voices that were heard from the platform of these meetings need not be mentioned here. They were all strong voices, full of faith, and hope, and charity. From the rich, vital voice of Herford to the trembling tones of some of the venerable old-time workers, every voice was infused with the same spirit. The possibilities of the great west were forcibly set forth by Batchelor; the needs and opportunities of the missionary work in general were earnestly presented by Secretary Reynolds; and other voices were heard exhorting to increased diligence in good works.

The Memorial day meeting and convention of Unitarian Sunday-schools was a rousing assembly. Tremont Temple was filled to overflowing, and when the great organ pealed forth, and the vast audience joined with one accord in the singing of familiar hymns, no heart could refuse to throb more quickly in the general gladness. Interesting addresses from Rev. E. A. Horton, Governor Ames and Mrs. Livermore, and some characteristic stories from Rev. E. E. Hale, gladdened the ears of the children and their seniors as well.

The Woman Suffrage Festival, on Wednesday evening, was an enthusiastic meeting, and was attended, of course,

by many Unitarians, both clergy and laymen. No worthy cause goes without the Unitarian sympathy.

At the public meeting in the interests of Unity Clubs, held in the South Congregational church, addresses were made by Rev. A. J. Rich, on "The Aim and Value of the Unity Clubs;" by Rev. E. E. Hale, on "Just What the Unity Club Movement Should Mean for the Liberal Church and Country;" by Rev. George W. Cooke, on "The Unity Club as an Intellectual Center in the Church;" by Rev. W. H. Lyon, on "The Relation of Unity Clubs to the Real Uses of a Church;" Mrs. Kate Gannett Wells gave a bright and suggestive talk on the value of the Unity Club in encouraging individualism in the church; Rev. H. C. Parker made a strong effort on "The Unity and other Clubs and the Young People of our Parishes." The meeting was very instructive and productive of much new interest in the Unity Club movement.

The meetings of the American Unitarian Association were interesting, some of our best speakers being heard. As there was no particular crisis or issue at stake, there was no excitement, but a warm glow of enthusiasm.

The Festival, on Thursday evening, was the grand culmination of an inspiring and awakening series of gatherings. Music Hall had been gaily decked for the occasion, and when in the bright gas light the hundreds of Unitarian clergy and lay members were assembled at the long rows of tables, the sight was a stirring one.

On the platform, at the right of the president, Prof. James B. Thayer, in the order named, sat Governor Ames, Rev. Dr. Andrew P. Peabody, Hon. Darwin E. Ware, Rev. Dr. C. A. Bartol, Hon. F. T. Greenhalge of Lowell, Rev. John Snyder of St. Louis, Rev. Dr. Edward Everett Hale, Rev. S. R. Calthrop, P. H. Hugenholtz, Rev. Brooke Herford, Dr. Walter Channing and Rev. Dr. Edward J. Young. On Professor Thayer's left sat Mr. Henry H. Edes, Hon. George S. Hale, Rev. Dr. Frederic H. Hedge, Hon. Horace Davis of San Francisco, Dr. Benjamin Apthorp Gould, Prof. Joseph Lovering, Mr. Francis C. Lowell, Rev. Dr. Thomas Hill, ex-president of Harvard College, Dr. D. W. Cheever of the Harvard medical school, Rev. Henry W. Foote, Rev. Dr. C. C. Everett, Mr. Arthur T. Lyman and Mr. Roger Wolcott. At the other platform tables sat Hon. F. W. Lincoln, Prof. Joseph H. Allen, Dr. Edward Channing, Rev. Edward H. Hall, Hon. M. P. Kennard, Hon. Peter Thatcher, Rev. Dr. John F. Moors, Rev. Dr. F. G. Peabody, Mr. Sherman Hoar, Mrs. Mary Hemenway, Pundita Ramabai, Miss Elizabeth P. Channing, Mrs. Kate Gannett Wells, Rev. Grindall Reynolds, Mr. William H. Baldwin, Rev. Theodore C. Williams, Rev. William R. Lord, Mr. Elisha Atkins, Rev. John Tunis and Rev. John P. Forbes.

At 5 o'clock the great company was called to order, and after a few remarks by the president, and the asking of a blessing by Dr. Hill, the movement on the works was begun all along the line, and amid a continuous hum of conversation the sumptuous repast was generally enjoyed. After an interval of general conversation, the company was called to order a second time, to listen to the speeches of the evening, interspersed with music. Addresses, whose interesting character need not be enlarged upon here, were made by Professor Thayer; Francis C. Lowell, who welcomed the clergy in a happy strain; Rev. John Snyder, who responded for the clergy in highly felicitous manner, which brought out almost continuous laughter and applause; Governor Ames, who, after a few explanatory remarks, proceeded to read a very thoughtful address; Rev. F. H. Hedge, at whose appearance the entire company rose and applauded the venerable worker; Hon. Horace Davis, President of the University of California, who in a genial and refreshing manner told the company of Unitarianism on the Pacific coast; Rev. P. H. Hugenholtz, of Amsterdam; Rev. Brooke Herford, Hon. Frederick T. Greenhalge, and Rev. E. E. Hale, who made

brief concluding remarks. The festival was a success, if a sumptuous banquet, a free flow of the social spirit, an enthusiasm which permeated the entire body, and a brilliant series of addresses for able and distinguished men can make any occasion a success.

The meetings of the Free Religious Association on Friday marked one of the red letter days of the week. They held three gatherings, morning, afternoon and evening. The morning essay, by Edwin D. Mead, on "The Impending Revolution in Religion," was a most solid and valuable production, and we refrain from saying more of it here only because Mr. Mead kindly promised to give portions of it for publication in *UNITY* at an early date. It produced a profound impression, and was followed by discussion. Among the speakers of the day were Rev. Hugh O. Pentecost, who became a member of the association, and announced the fact in a speech full of the enthusiasm of a recent heir to liberty; Rev. Mr. Hugenholtz, Rev. M. M. Mangasarian, Mrs. Edna D. Cheney, Pundita Ramabai, Frederick Douglass, Miss Susan B. Anthony, and Dr. Bartol, who combines the wisdom of age with the enthusiasm of youth. The banquet in the evening was well attended, and passed off very pleasantly. We are sorry to say that the only mention we heard of the fact that this is the fiftieth anniversary of that epoch-making Divinity School Address, by the Emerson who is the greatest prophet of the Unitarian church, was from the platform of the Free Religious Association. The Unitarian meetings allowed the significant and suggestive fact to pass unnoticed.

These paragraphs, hastily scribbled in depot waiting rooms and on the rushing train, have inevitably omitted many persons and facts worthy of extended mention; but the writer trusts that haste and a poor memory, but poorly aided by meager notes, may be a sufficient excuse for all omissions and mistakes.

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UNITY CHURCH-DOOR PULPIT.

THE SPIRIT OF TRUTH AS A RELIGIOUS FACTOR.

OPENING SERMON BY REV. M. J. MILLER, BEFORE THE WESTERN UNITARIAN CONFERENCE, MAY 15, 1888.

When the spirit of truth is come he will guide you unto all truth.—*JOHN*, xiii, 16.

A man contains all that is needful to his government within himself.—*EMERSON*.

We gather here in conference for two reasons: One is a sense of duty to ourselves, and the other, the better, is a sense of duty to the public. Private gain, public welfare are the two ruling motives. Of all the ends we aim at, the public good is transcendent. We feel related to everybody and to everything. We wish to stand in fellowship with all that is. We do not know everybody. We do not know much of all that is to be known. But what of people and of things we do know is so good that we wish to be led to larger knowledge.

We come together in societies and churches as studious workers, each mind more or less intent upon the highest duty that belongs to human nature. One general thought governs all, and that is, what can be said and done to increase the love and the deed of beauty and goodness in our age? We believe that our liberal ideas of religion are most potent to give health of soul unto the race. Therefore, we wish to make clearest possible revelation of our Gospel, our God, our Good—to act well our part and prove that we are an honorable factor in public affairs.

Our liberal word is yet new to the multitudes. It is an old revelation, with new revisions. It is ancient thought,

for the most part, recast in modern moulds. We are not seeking novelties nor claiming to originate any new factor to solve the problem of life. We have enough material that is everlastingly old and new,—enough to employ every lover of truth to the height of his capacity. All the best things for religion have been said, smelted in the heart, coined in the brain of the world's great thinkers. But the great world is yet too young to think and live up to the level of the best. It is a young world, this of human nature. No hard facts of miserable man, struggling for existence a million years past, can controvert the fact that we are yet in the green age of youth. Most of us creep like children, moved to effort by trifles. Or, if we walk, it is by leaning on the crutches of others' genius. And these crutches we use as cudgels of offense and defense. They are our inherited weapons, revered for the victories they won in other hands over foes of other days. When we take courage to think for ourselves what is best, we begin to lay aside some of the old armor and change the fashion of our religious manners.

"As a man thinketh so is he", his use of his own thinking talent fashions his behavior. Some real vigor of rational thought for self guidance must be the habit of the mind that would make his religion virtuous. The thoughtless soul can be led a little way by the thoughtful, as sheep by the shepherd, but his virtue as a man will grow only as he gains faculty to shepherd himself. Then will the most divine religion reveal itself, for it will be the best in the wonderful nature of man reaching out for the riches that are his highest need.

Did Jesus say it was expedient for his disciples that he should go away that the spirit of truth might come? Did they need something more than him to guide and govern? "Now, ye worshipful learners, your master is hidden; the charming power of his presence is broken; go, seek ye comfort in what remains; reflect on the prophetic word, 'Greater things than these shall ye do.'" They had great faith in marvels that then filled their ideal of religion. When the strong worker was taken from them, they stood in despair, mourning blighted hopes. They said, "He that we hoped would redeem and reign over us has perished from before our face." But what was this he said: "A little while and I will come again!" What better can we do than wait for his return? We will cling to that hope. We will watch, we will wait, we will prepare for his glorious coming! So from that day to this, through weary centuries, the heavens and the earth have been scanned for signs of the second coming. Devout souls, eager to herald the signs of the great day, have kept anxious vigils, lest the event might catch the world asleep. To day we can almost feel that a thrill of joy runs through the heart of the watchers when some nations appear to them the anti-Christ—he that is first to come.

It was a divine opportunity, in ignorance passed by, when our greatest religion was offered the spirit of truth as eternal guide. In ignorance, this divine factor for the real power and glory of religion was slighted. Honor and worship for a person took precedence of it. It was in the heart of man an imperishable germ, but its culture was neglected. The spiritual eye doted on outward pageants. These were to be prodigies. They were conceived in all the bright colors of the oriental imagination. I need not name these conceptions of religious faith which sprang up in the likeness of their pagan progenitors. They are familiar to all modern thought—as familiar as some of the hymns that a few of us sang fervently once, but which we in good conscience can sing no more. The religious factor in liberal souls that devise liberal things is losing even the love of debating to uproot what appear to us irrational and harmful dogmas. What though they be planted still in living generations, pruned and propped by institutions founded to perpetuate their growth forever, the axe is laid at the

root of the tree. The rising intelligence of man discovers something more beautiful, more fruitful, more health-giving, to command his faith and reverence.

The Spirit of Truth—What is it? Who can define the invisible force? Who can measure its height, breadth and depth? Plutarch thought "truth to be the greatest good that man can receive, and the goodliest blessing that God can give." But a Lessing would tell us the greatest good, for our nature consists in the fact that we are made to seek and find truth. To him the greatest boon was the necessity of seeking to find the treasure needful for life's endowment. So he recognized the law of the spirit of life. * *

IN INDIVIDUALS.

The value of an individual life in whom the spirit of truth reigns to command has often become the standard of multitudes. Generally some one man, a genius born with "eyes of the mind" to see the higher need of his age, speaks the word and does the deed that unmasks the tyranny of lies. He comes to the rescue of society with new forms of good to overcome evil. "That is the word, that is the deed of power, to right the wrong," the people cry. "He shall be our leader, our deliverer. We will follow him. How plain he makes the way of happy life! How bravely, how nobly, he overcomes our foes! We will obey his word and honor his name. His banner shall lead us to victory. Those who will not follow, alas for them."

Individual prophets of reform, like Luther, or Channing, or Parker, or Emerson come. Their lives are aglow with the spirit of truth. They reveal the virtues that give them freedom, and joy, and hope. As they love humanity they teach the law of liberty. They strike hard blows to open prison doors, to unshackle minds, and lead to the dignity of freedom. Free by virtue of great truths alive in themselves, they wish all men to be as they are. They are filled with the enthusiasm of their truth for humanity. But can the people believe their report? Other prophets, with other ideas of religion and life, have had the same persistent energy. Strong souls, like Calvin, have breathed through the heart of ages. Their word has inspired a belief that will not away at the will of a new prophet. Once in love with Calvin's spirit, our thoughts moulded to his pattern and plan of religion, the soul saturated with his awful conceptions of deity and destiny, how can a Channing's noble spirit breathe through us? How can a Parker do more than arouse stubborn resistance? We know that it often takes half a life time to get Calvin out and let Channing in the heart. The new prophets, how slow the growth of their word! Many admire their courage and enthusiasm, enjoy the excitement of the hour. The new thought incites to battle, and the strife attracts the idle curiosity of many. But followers of the new thought are few while the battle rages.

Men wear their fetters with complacency a long time after their deliverer has come. The spirit of truth in the great souls can free only those who will free themselves. They show the way, the truth, the better thought of life; but only as our own faculty of seeing the truth and walking in the way by the moral energy of our own will becomes active,—only thus can we follow the great leaders of thought. Whatever of their true word we can make spirit in ourselves, that is our help from them. When we come to ourselves we rise up to follow them. When we hear with the ear that knows the true voice of our own thoughts, then we can hear and obey the great moral teachers.

As we love and honor the power in ourselves to work righteousness, that is the love and honor we give to the great leaders in the right.

When a deeper, purer spirit of truth grows in a Channing's thinking soul, a process of remoulding begins. His love of truth guides him closer to the eternal moral law. He sees a new face of divinity there. It is adorable. The

old face becomes a grotesque idol,—a thing of horror, unfit for the divinity in man to look upon with reverence. He reveals to the people what new glory he sees. He is true to his measure of the spirit of truth. He is loyal to his guide within. He becomes a new factor in religion. His thought is leaven, new and strange. His voice is sweet as the angel song of peace and good will to all the world.

So with every one who would greatly serve God and humanity. A follower of Channing is one who has a like enthusiasm for truth and goodness; one who is enamored with moral perfection in any name; one who feels the duty and dignity of reading and obeying the law written on the tables of his heart. He is a follower who, in the same honest, truth-seeking spirit reveals in loving, helpful deeds whatever good he can find. It is always to the highest purpose of religious living that a man be true to himself—have salt in himself.

It is a liberal education to look upon the great lives that have widened the horizon of the intellectual and moral world. They are undying benefactors. Their work and their times have mightily wrought to fashion our ideas of truth and goodness. Our time, our lives, are a part of their history, as time to come, though changed, will mirror our own history. As Shakespeare says:

"There is a history in all men's lives,
Figuring the nature of the times deceased;
The which observed, a man may prophecy
With a near aim of the main chance of things
As yet not come to life, which in their seeds
And weak beginning lie intresured."

IN THE MULTITUDE.

The spirit of truth thus ever coming in high degree, and various phrase, and changing accent, breathed through the lives of sage, seer, and hero, slowly gathers force in the heart of the multitude. Feeling the strong lift of the new thought, the new ideal, personified in the new prophet, the people follow, inspired by the great leader. His name or his leading thought is taken to distinguish the followers. They drift apart from the unbelievers. They crystallize into a party, and enter upon the endless struggle for unity of faith. The spirit of truth has come to lead them into all truth. But will they follow upon the terms prescribed in the nature of things? Or will they fall to the business, characteristic of party religion, that of making badges to be worn by each, to the end that no mistake shall be made in greetings of brotherly love? It is our mistaken habit to think the spirit of truth, as it has led us to our opinions, is truth itself. Are we not sincere? Have we not reasoned the whole matter devoutly? Shall we not stand as a rock in the convictions of to-day? Nay, we may ever be sure that something better, nearer the right, claims our search. We must move on, never assuming that we have attained—proved all things true.

As the spirit of truth has led us under the Unitarian name, we have heard its voice for liberty of conscience; individual freedom to search for the true, the beautiful and the good; diversity of thought, but unity in love; a love which is the crowning grace of life; a love which bars the heart or the church against no soul of man; a love that pleads no expedients or subterfuges of policy to take eye for eye, life for life; an imperial divinity in man which makes him the light of the world. In this historic name the spirit of truth has come, is coming still, with least resistance, with heartiest welcome, with greatest freedom.

What is this liberal welcome doing for us and for the people of our times? Much every way. Glorious things in making, more glorious in our visions of hope. It is revealing Holy Writ in every truth. It is leading us into the consciousness that the best is in store waiting man's quest. By force of this factor in our ideas of religion we say, with Emerson, "A man contains all that is needful for his

government within himself;" and again, "The man that stands by himself, the universe stands by him also."

That seer went out from us for a little while, to stand by himself. But we soon began to see that he was most truly of us, the regal soul of our fraternity. He illustrates so much of our cleanest, purest thought and feeling, when we are plodding to live out the best within, that we can not avoid the courteous bow, in season and out of season. When we quote such words we quickly ask, "Is it the duty of a man to stand by himself? Will not this spirit of truth which is to guide into all truth plant his life?"

IN INSTITUTIONS ?

Will he not forget self for the home, for the church, for the state? Not in that sense of self-abandonment, self-forgetting, do we build institutions. They who fairest build and noblest stand to make enduring church and state first fashion the structure in self.

There is a beautiful law of architecture for the building of the church of the spirit. The law is in humanity and in all the universe besides. The spirit of truth in each and all must search it out. It is the *moral law* which gives order and permanence to all things, and thrills the beholder with inexpressible feelings of wonder, awe and reverence. When the love of truth leads us to our highest mount of vision, to see the pattern of life planned for an immortal mind to build after, it shows us this divine law of the spirit of life. It is the unseen order, like that of gravity, which no thought or deed can break. It may bruise and mar us, as we try to build institutions for our welfare by other theories, but it remains unharmed, and always at the service of our better thought. It is the Father's house that shuts us all in—God with us, and we with him, forever.

The late Doctor Putnam preached a series of sermons, "trying to show the connection between the religion of Christ and morality, or that religion is ethical in its basis and substance, and that its founder's principal aim was to enjoin just conduct, righteous living in its broadest sense, including all moral excellence, sweetness, and purity, leaving all else in life second and subordinate." But while, in his thought, he sets the moral law at the foundation, the essential basis and substance of religion, he says other things are to be added,—“meat and drink, and raiment,”—things necessary or convenient in our life, things for the body and the senses, things beautiful and pleasant, the world's good things of benefit and pleasure. Then he adds this surprising statement: "There is no morality in getting or receiving or enjoying these things." Yet, I beg leave to think that noble life found the moral law very present at his table, and in the market, and in all the world's good things convenient for life. Conscience is not excused while we are taking meat and drink, or getting gold. "Keep to the *right* as the law directs," is indelibly writ in every path, in the by-ways as well as in the highways. It is something like that which the ever coming spirit of truth is striving to show us. We believe it is more rationally in earnest now than ever before. We demand it as the constant factor in the institutions of church and state. It is a hopeful sign of the times that its spirit is a free-thinking, free-searching spirit. The love of truth, the love of justice, the love of right, does increase as a religious force. The deepening consciousness, that it is a man's duty to learn and obey the law by which he can stand most erect and noble by himself, also shows him in clearer light how he shall stand by the brotherhood of man. Let a man, by virtue of his truth, the word and the deed of it, shake every pillar of the church, if he can, yet his work will be wise only as it binds him firmer in love to humanity. If the living truth be in him, he will stand as a lover of the whole race. He can not abandon the multitude, saying, "our destinies lie apart; enmity is between us."

An English writer has said: "He is a fool who can not be angry, but he is a wise man who will not." How much of the fine force of truth-loving in us exhales in foolish anger? "Righteous indignation," it is called, or, "the sword of the Spirit," cutting off enemies of the faith! When the spirit of truth has come, and when it has revealed enough of its virtue to make us free indeed, these lightning bolts of passion will be poured out like sunshine, penciling flowers of divinest thought and hope.

Our liberal spirit, we believe, has the friendliest, kindest face that ever beamed from an organized church to light the world. It is radiant with happy thought and gracious feeling. It is a face that mirrors brightly the beauty of a good conscience. It wears the benediction that the love of whatever things are true, just and honorable gives for the soul's strength, and cheer, and comfort. A large part of this geniality comes from woman's hearty welcome to her just and equal place among us. The spirit of truth, to whose leading hand we trusted to guide us into all truth, opened the moral law, and compelled us to read the writing, "Thou shalt gladly hear woman preach her gospel also." Such justice gives a large part of the new radiance to the face of our religion. But we are reminded that it is not too bright. The old savage lurks in the blood, and will not always down at our bidding.

Finally, may we not reflect that our development in the liberal spirit, while it has slowly changed our thought of religion and life, has borne us to higher duties? Under this truth-loving pilot, life is not merely a pleasure voyage. We shall get pleasure from it only as great trials nobly met give moral courage and joy for greater work. The age is awaking to the fact that the religious spirit has unwisely spent vast energy in fierce doctrinal disputes. They have seldom developed the noblest type of manhood. They have been least typical of Jesus's thought and spirit. We feel that something better must be done to make religion respectable.

Meanwhile we see that

"Our little systems have their day,
They have their day and cease to be;"

but the restless thought of truest lovers of the race is searching deeper in the heart of things, and revealing the beauty and power of weightier matters of the law. These weightier matters wait our duty, and in the learning and doing may we feel the strength and joy of the indwelling God.

THE STUDY TABLE.

Marzio's Crucifix. By Marlon Crawford. New York: MacMillan & Co.

Marzio's Crucifix is a story full of that local coloring which makes Mrs. Crawford's stories at once so interesting and so real. It is a story of Italian life and manners, modified with the modern ideas of republican equality, which are developed in the main character into an intense hatred of every form of existing authority, both of the church and the state. Along with the fierce vindictiveness of the social leveler, depicted in *Marzio*, are blended the apparently anomalous traits of the artist, a passionate love of beauty, and devotion to his craft; so that the whole makes up one of the most curious and original studies in modern fiction.

Next Door. By Clara Louise Burnham. Paper series. Boston: Ticknor & Co.

A story, agreeable enough to keep the reader's attention to the end, but weak and sometimes silly in the development of the narrative, yet presenting in pleasant relief a picture of sisterly affection and truth which forms, we may suppose, the principal *motif* of the book.

C. P. W.

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NOTES FROM THE FIELD.

Chicago.—A notable meeting was that held last Saturday in the Central Music Hall, the farewell meeting to Mrs. Ormiston Chant, of London. The spacious hall was filled, of course, largely with women. On the platform were Frances Willard, Susan B. Anthony, Dr. Dickinson and Mrs. Chant. Mrs. Chant spoke for an hour and a half for social purity and kindred subjects; and Susan B. Anthony with skill and logic related that problem to the one which she has so nobly identified with her laborious life,—woman's suffrage. The themes were great, the speaking high, the audience noble, but still we could not suppress our usual protest. That meeting fell far short of its *maximum* weight, because of the obtrusive sex line. The occasion and the company present would all have been honored and glorified the more if men's faces had been seen and a man's voice had been heard on the platform, if only to give perspective and measure to the matchless utterances of the women. *As it was*, it was a woman's performance; very creditable, as it *might have been*, a great public demonstration of the citizens of Chicago rising in moral dignity against abuses and cruelties with a force that would have been almost irresistible.

—The churches show signs of the approaching rest season; the club work is about closing in each of our churches; the Union Teachers' meeting is suspended for the summer.

—Messrs. Milsted and Jones exchanged pulpits on the 3d instant.

—The Church of the Messiah celebrated their Flower Service at four o'clock in the afternoon last Sunday; the Third church in the morning at the usual service hour.

—Pundita Ramabal, whose noble efforts for the uplifting of her country-women have made her name well known in India, in England and in America, visited Chicago this past week on her way westward to San Francisco, whence she will sail for her native country in August. She spoke three times, once in the Methodist Church Block under the auspices of the Central Church Union. She was introduced by Miss Frances Willard, and Professor Swing added his word to the thrilling appeal of Ramabal herself. All the proceeds, which came by sale of tickets, were

for the benefit of the proposed school and sent on to the Ramabal Association in Boston, which has charge of its financial and business interests. On Thursday evening a missionary meeting was held in the South Congregational church on Drexel Boulevard. This was a union meeting of nearly all the churches on the south side, and the beautiful new church was filled even in the gallery. Over \$100 was collected or pledged to the Establishment Fund, and what was better the sum of \$92 to be paid annually for ten years for the support of the school was promised. Thus, if these pledges are redeemed, as there is no reason to doubt that they will be, the meeting netted the sum of \$1,127.21 to this great philanthropic and educational work. That is not all that Chicago ought to do, grateful as its friends are for every help. It is a work, which needs to be understood to be appreciated, but when the story of India's needs and of this enlightened movement to meet them is once heard, it seems impossible that any one could refuse sympathy to it. More help is greatly needed, and will not those who could not hear the voice of the brave little woman herself write to this office for further information?

Boston.—In our city many liquor saloons, whose proprietors have hitherto defied the law by selling on Sunday, have lately been closed by the police commissioners. Licenses are denied alike to rich and poor saloon-owners whose record has been proved by the testimony of the Law and Order League as contrary to the state laws. Adult and juvenile temperance societies are pressing hard to keep up public opinion to the present law-abiding standard.

—England, Norway and Finland sent women as delegates to our liberal anniversary meetings.

—A pretty wrought iron fence is being set across the front of the American Unitarian Association building, making a handsome finish to the grounds.

—At a recent meeting for the season of the Sunday-school Teachers' Union, the visiting committee reported that our city and suburban schools are, in methods and discipline and effectiveness in influencing juvenile daily life, much in advance of the schools of ten years ago. Some advance has lately come from conference consultation by the union. Fresh methods are made into a common stock, and the teachings of experts have satisfied some school needs.

—Last Sunday no meeting was held in the church of Rev. James Freeman Clarke, but in the vestry at the hour of service about three hundred of the church members met, as they said, in a family gathering. A very touching service was conducted by Rev. J. B. Craft and there were read some scripture verses selected by Mr. Clarke as a part of his funeral service. They were words of tender love and hope to his parishioners "when they should see his face no more." George William Bond, long the intimate neighbor of his pastor, told of the calmness and cheerful forward look, and the paternal interest in his church of the dying Christian minister. Arrangements were made for a simple public funeral service in the church on Monday and a private burial in Forest Hills cemetery. Rev. A. P. Peabody will conduct the funeral services, assisted by Rev. S. B. Craft and other clergymen.

Geneva, Ill.—The Geneva church was well filled on Sunday, when, for the first time, the G. A. R. attended service at the Unitarian church. Mr. Byrnes rose to the occasion, and gave one of the most eloquent and inspiring addresses ever given in that pulpit, where eloquence and genius have so often been heard. He drew a fine parallel between our war and those of Joshua, Caesar, George III., etc., showing that the cause raises the morale

of the battle. He reviewed strongly the results of the war in preventing the establishment of two antagonistic countries instead of one harmonious one; in emancipating the black race from slavery; and in emancipating the white race, north and south, from the sin of aristocracy and of scorning and degrading their fellow man. His audience will long remember his brilliant apostrophes to the dead soldiers, to their leaders, to the statesmen who guided the affairs of state, above all to the abolitionists, who, thirty years before the war, without the enthusiasm of that time to sustain them, sacrificed everything to the cause of the down-trodden and degraded; and to Mr. Conant as the man who was brave enough to speak the word he felt it his duty to speak in opposition to slavery, though it severed the connections and associations of years. After this, and after the reference to the abolitionists as illustrated by Wendell Phillips at Faneuil Hall, when the audience applauded enthusiastically, he addressed the G. A. R. and reminded them that there are still evils to be overcome as serious as slavery, and that it is their privilege to help still further in the elevation of humanity. All in all this was an occasion most inspiring and helpful to those who were present.

—An Emerson Memorial service, in accordance with a resolution of the Western Conference, celebrating the fiftieth anniversary of the Divinity School Address, is to be held in the Unitarian church of this place, Monday evening, June 18. Messrs. Gannett and Jones are to make addresses.

Omaha, Neb.—From a private letter recently received we learn of the continued usefulness and the growing effectiveness of Mr. Copeland's work. The field is hard and difficulties many, but Mr. Copeland's energy and pulpit power is winning the success which comes tardily.

Camden, N. J.—Rev. J. Leonard Corning has just accepted a call to Unity church of this city.

Des Moines, Iowa.—Mr. Jones takes part in an Emerson Memorial service at this place Monday evening, June 25.

Beware of Scrofula

Scrofula is probably more general than any other disease. It is insidious in character, and manifests itself in running sores, pustular eruptions, boils, swellings, enlarged joints, abscesses, sore eyes, etc. Hood's Sarsaparilla expels all trace of scrofula from the blood, leaving it pure, enriched, and healthy.

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Free Religious Association Anniversary. "It was a good meeting, bringing forward new men and fresh thought. We saw that the old association was alive and needful still, much of its work as has passed into other hands. Mr. Mead's essay was very thoughtful and earnest. Mr. Pentecost's was the exulting cry of a liberated prisoner, and went to many hearts. But to me the sweetest thing was the few words of Fred Douglass which seemed to be the psalm of his life; and I said to myself, it is worth while to have gone through such a life to be able to speak in trust and faith at last. The Dutchman, Hugenholtz, was also very good. The missionary subject was interesting: Ramabai at her best and sweetest. The Armenian was very brilliant and gave us important information on the relations of the Armenians and Mohammedans. His description of the service in the Mosque was magnificent. The festival was unusually pleasant. Wm. Garrison presided gracefully and Mr. Bartol was sparkling and witty as he could be. Miss Anthony told of her early experiences. It was all good and really refreshed one, for it showed living experience."

Humboldt, Iowa.—Our friends will be glad to get this pleasant bit of news from Humboldt, though belated. The society at this place, on the recent celebration of its annual banquet and business meeting, passed an enjoyable evening, all friends of the church being invited to join in the feast. As sauce to the refreshments well nigh a dozen toasts were pleasantly interspersed with music. Officers were elected for the coming year, and an enthusiastic expression of appreciation of the pastor's faithful service accompanied a cordial invitation for her to continue the same relationship.

Out in the Field.—Immediately after the annual Conference number had been seen into the press, Secretary Effinger left for a two or three weeks' campaign through Dakota, stopping for consultation with the Minnesota brethren on the way. He is to preach at Huron and other places. The one answer to the oft-asked question, even by friends of the Conference, "Should the Western Conference undertake missionary work?" is found in the fact that its secretary's hands are always full of good work which nobody else is around to do.

Syracuse, N. Y.—Rev. J. C. F. Grumbine, minister of Unity church, of this place, has been offered a very valuable corner lot on condition that his congregation raise enough money to build a chapel. The lot is very accessible and beautifully located. The name of the giver is withheld by request. It is expected that every effort will be made to have the chapel erected.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, June 17, services at 11 A. M.; 7:30 P. M., Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, June 17, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, June 17, services at 10:45 A. M.

FALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, June 17, services at 11 A. M. Rev. T. B. Forbush, Milwaukee, will preach on exchange with the pastor. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, June 17, services at 10:45 A. M.

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Catarrh, Catarrhal Deafness and Hay Fever.

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BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any books in print will be mailed on receipt of price by Charles H. Kerr & Co., 176 Dearborn street, Chicago.

The King of Folly Island. By Sarah Orne Jewett. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 338. Price.....\$1.25

Sea-Side and Way-Side. No. 2. By Julia McNair Wright. Boston: D. C. Heath & Co. Boards, pp. 175.

Manuals of Faith and Duty. No. 1. The Fatherhood of God. By Rev. John Coleman Adams. Boston: Universalist Publishing House. Cloth, pp. 96.

Composition and Rhetoric. By William Williams, B.A. Boston: D. C. Heath & Co. Cloth, pp. 238.

Mr. Tangier's Vacations. By Edward E. Hale. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Paper, pp. 303. Price......50

Religious Reconstruction. By M. J. Savage. Boston: George H. Ellis, 141 Franklin St. Cloth, pp. 246. Price.....\$1.00

Three Introductory Lectures on the Science of Thought. By F. Max Müller. Chicago: The Open Court Publishing Co., 169-175 LaSalle St. Cloth, pp. 123. Price......15

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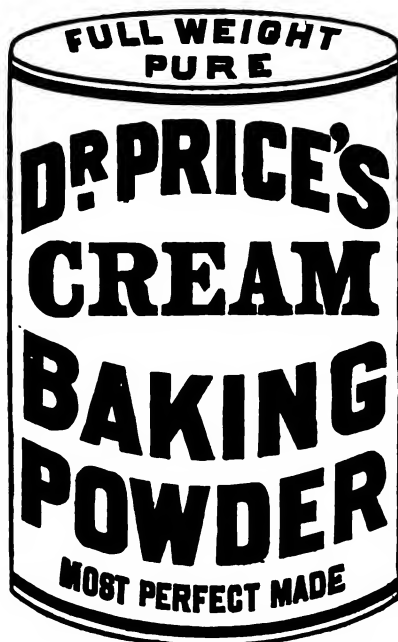
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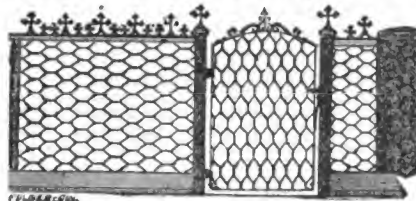
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CONTENTS.

EDITORIAL—

Notes: An Able Colored Graduate; Nature's Reinforcement; Memorial Number of the *Christian Register*; a Quarter-Centennial Celebration; Exile to Siberia; Money and the Presidency; the Gypsy Lore Society; Women on School Boards; the King's Daughters; Then and Now; the Political Cauldron; Purpose of the Auditorium Builders; Additions to the Year-Book; Unitarianism and the Japanese; Morse's Bust of Emerson; Trust in God..... 223

Antagonism.—J. V. B..... 224

CONTRIBUTED—

Forth—J. V. B..... 225

Dr. Anandabal Joshee.—E. E. M..... 225

The Hebrew as a Civilizer—WILLIS E. DUDLEY..... 226
Sayings of Experienced Educators..... 227

CORRESPONDENCE—

Anniversary Week at Meadville.—B..... 227
Cincinnati Unitarians and the A. U. A..... 227

THE UNITY CLUB—

Adding to Virtue Knowledge.—LYMAN CLARK..... 228

THE STUDY TABLE—

"John Ward, Preacher"; "Our Heavenly Father's Book.... 229

THE HOME—

Data of Decorum—MARY H. GRAVES..... 229

NOTES FROM THE FIELD..... 230

ANNOUNCEMENTS..... 231

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, JUNE 23, 1888.

[NUMBER 17.]

EDITORIAL.

A. A. HAMPTON, the first colored graduate of Antioch College, took his degree of A. B. with marked honors last week.

"Not even an atom lives for itself alone," says science. Religion, though for mankind it has bettered the teaching, gladly finds its golden rule of life proclaimed by this infinitesimal unit. How nobly Nature reinforces all the noblest moral laws!

THE *Christian Register* of June 14th is largely a memorial number to James Freeman Clarke. It contains an admirable portrait of him, the funeral addresses, pulpit tributes and much biographical matter. It is a worthy number devoted to the memory of a worthy man.

ONE of the pleasant occasions at Meadville this year was a surprise celebration of the quarter-centennial of President Livermore's administration. The President's house overflowed with guests. A testimonial, handsomely engrossed, bearing the names of the many students who had contributed towards the purchase of a valuable etching selected by Mr. and Mrs. Bixby of New York, letters from many friends, poems, and speeches marked the occasion.

VERY difficult it is for us to imagine any other country passing through so important a crisis as that of 1861 in the United States. And yet with what a thrill of satisfaction, close upon the news of the manumission of 600,000 slaves by the Brazilian senate, do we read of the speedy abolition of Russian exile to Siberia. Every such act of emancipation effects a double liberty. With the chains of the captive fall the more terrible spiritual bonds of the captor. Mercy is the great regenerating force.

DR. THOMAS last Sunday had some sensible things to say about politics and political issues. He said, "One of the questions of the hour is honesty of elections. We hear it said in discussing the merits of the various candidates now before the people that so-and-so would be a good man—because he has money. Did it take money to elect Washington, Lincoln or Grant, the hero Presidents in our history? There was a time in the history of Rome when it cost a hundred thousand to half a million dollars to elect a Senator. Pretty soon after that there was no need of Senators in Rome at all."

THE Gypsy Lore Society, a literary organization recently established in Great Britain, may prove one of the most interesting of international societies, since its purpose is the publication of all that can be collected concerning the Romany language and traditions, and the thousands of gypsies in the United States and other lands make it an interesting field of investigation. Charles Godfrey Leland is president of the society; and one of the most distinguished of Romany scholars, Arch-duke Josef, of Austro-Hungary, was among the first to join it. The \$5 fee admits to full membership and enables one to receive its publications. We shall watch with interest the development of all knowledge concerning this strange though gifted race. Part I of the society's quarterly journal will appear July 1.

IN the election of Miss Rice as trustee of Antioch College last week and the nomination of Mrs. M. B. Carse, as a member of the County Board of Education this week we note significant signs of the times. It is fitting that the college which was one of the first if not the first institution of high learning to introduce co-education should be the first to place a woman upon its board of administration. Miss Rice is an honored *alumna* of the institution, the head of one of the most successful schools for girls in Chicago, and will do credit to the institution that in so honoring her has honored itself.

THE last triumph of "The King's Daughters" that we have noticed is at Denver. Some seventy or eighty ladies in that city are banded "In His Name." The organization is over five years old. At a recent meeting held in Unity church they determined to build and conduct a Home for Friendless Women. The work was divided among an "Agitation Ten," a "Visiting Ten," "Propaganda Ten," etc., etc. How beautifully do the higher elements combine in these blossoms of the spirit. This name comes from Mrs. Utter's poem, the methods and motto from Mr. Hale's books; the spirit from the Galilean peasant; the material from the best elements in our nineteenth century civilization.

AS WE approach the political ferment how sad it is to recall the grave words of President Cleveland in his letter of acceptance four years ago and the disappointing sequel. Speaking of the need of uncorrupted suffrage he said, "Of the means to this end not one would in my judgment be more effective than an amendment to the Constitution disqualifying the President for re-election." And still four years of pressure and power have made him an eager candidate for re-election, and this has been the case with his well-meaning predecessors for many years. This will always continue to be so until a tired people will demand the amendment that prolongs the Presidential term and makes re-election impossible.

CHICAGO this week is a seething cauldron. The political pot boils. The corridors of the various hotels are boastful to an extent that makes one ashamed of humanity, when we reflect that the cause of the agitation is simply the strain of personalities, largely actuated by geographical or still less noble considerations. UNITY will go to press probably before the standard-bearer of the Republican party is named. At the present writing it is encouraging to see such an array of worthy names being pushed to the front—men who have not served in the treadmill of party machinery. Either one of half a dozen of the names that will be prominent in the Convention can justly expect the confidence of honest men and the support of those who while serving a party do not cease to be patriots.

THE Republican Presidential Convention for 1888 marks something more than a passing event in the life of Chicago. It gives to the city a noble hall which, though constructed on business principles and with the profits of business secured, still from the start has represented a public spirit that is hopeful. Announcement is already made of the large intention of the builders. They propose to devote this great hall which will seat some eight thousand people

to the educational interests of the city, and that too in the most rational and practical way. A series of instructive lectures by the ablest men obtainable is already being planned for Sunday evenings. If the prices can be arranged on a sufficiently popular scale it may be the beginning of that revival of the Lyceum platform which will make it in reality what Emerson, Phillips and Theodore Parker dreamed it should be,—the great secular pulpit of America.

A few corrections and insertions should be made in the Year-Book of the Conference number of *UNITY*, June 2 and 9. The name of Hon. Wm. R. Smith, of Sioux City, Iowa, should have appeared as Vice-President in the list of officers of the Western Unitarian Conference for 1888-9, in place of Rev. S. S. Hunting, who has served us so helpfully in that office the last two years. Under the head of "Women's Western Unitarian Conference," in the list of directors to May, 1889, the names of Miss F. L. Roberts and Mrs. C. S. Udell should be replaced by those of Mrs. F. M. Houts, Decatur, Tex., and Mrs. Phebe Houghton, Grand Rapids, Mich. Under the head of "Post-office Mission" among the list of Post-office Mission workers should be inserted the name of Mrs. W. P. McKendry, church of the Messiah, Chicago. Also, under the head of the "Unity Publishing Committee," the name of Miss Louise M. Dunning, the secretary and treasurer of the committee, should appear. And the following names, received too late for insertion, should be added to the list of Unity Clubs:

Kansas City, Mo.....	Pres., Warren Watson.	Sec., Grant R. Bennett.
Madison, Wis.....	Pres., F. J. Turner.	Sec., Miss Jessie Spencer.

HORACE DAVIS, of California, at the Unitarian Festival in Boston spoke of the Japanese and the Unitarian Mission. Among other things he said: "The cultured classes of Japan are taking up with all our advanced thought. Huxley, Darwin, Spencer, John Stuart Mill, are translated and circulated almost as freely as in this country. There are two points to which they object in Christianity as it is usually taught. They object first to the miraculous element. They have been educated upon the secular basis to believe in the orderly, systematic progress of nature. The sacrificial element is a point where they are at issue. We are so ingrained with the idea of sacrifice, that God must be appeased, that his wrath must be satisfied, that religion requires an altar and sacrifice, that it has become part and parcel of our thought. But there is no such element in the Buddhist or the Shinto faiths. They have no altar, no victim, no sacrifice, no idea of the wrath of God or that he needs to be appeased; and, when Christianity is presented to them in these forms, it seems to them strange and unnatural. It is a mistake also, to separate the idea of human goodness and love from religious goodness and love, as though God's goodness and love could be different in kind from ours."

THE striking bust of Emerson, by Sidney Morse, which formed such an attractive feature in the Emerson Memorial meeting of the Western Conference, is to go to Dr. Edward Emerson, of Concord, but a mold has been made of it in Chicago, and copies can be ordered through Charles H. Kerr & Co. for \$20. The first cast was bought by the Emerson Section of the Unity Club connected with All Souls church and presented to the church. It now stands on a fluted column on the platform. It is a face that will smile upon every high thought, and frown and rebuke every cowardly sentence of the preacher. We hope many churches will avail themselves of this opportunity so that the words of Mr. Simmons at the close of his Emerson Memorial sermon at Minneapolis may be applicable in many a sanctuary of the liberal faith: "Let Emerson's bust, as it looks over this congregation every Sunday from its niche, remind us of this religion he taught—a religion which sees the Divine everywhere still about us, which finds miracles in the blow-

ing clover and the falling rain, and which, blending 'with the light of rising and of setting suns, with the singing bird and the breath of flowers,' sees the unity of all things, from the law of gravitation to purity of heart, and joins duty and science, and beauty and joy in a continual worship."

To TRUST in God is heroic service. It is a very hard thing to do. That is no "trusting to Providence" which yields to a pressure that bears in the wrong direction to-day expecting, ("trusting" is what men sometimes call it) that Providence will interpose something to prevent the calamity foreseen before we get to it. Providence never yet took the boat out of the fatal current into which a trusting hand had allowed it to glide before it went down over the awful Niagara. Providence doubtless has uses even for the broken fragments in the whirlpool below. Providence can probably do without that rower's arm, but the rower was none the less infidel when he trusted passively what he ought to have resisted actively. That is high truth the poet teaches when he says,

"The sovereign proof
That we devote ourselves to God, is seen
In living just as though no God there were."

Yes, the supreme belief in God is to believe that there is no place in His universe in which the runaway can find shelter; no rock under the shadow of which he who, once having put his hand to the plow and taken it away, can find shelter from the noon-day sun. To devote ourselves to God is to hold ourselves to the high destiny of struggle on the divinest line, as if the universe waited upon our action; it is to stand for the great cause at the time when the cause threatens to crush us. It is to so live that our after years may not dethrone or deny our earlier ones; that old age may not find us.

"Old and formal, fitted to a petty part
With our little hoard of maxims preaching down a living heart."

To believe in God is to live divinely, greedy for truth's revealments and love's fulfillments, that the white hairs of age may prove the blossoms on the almond tree that bespeaks June and not November in the garden of the Lord.

ANTAGONISM.

Many years ago an eminent physician talked to us long and eloquently on the place and importance of resistance in the development of vitality. No life, he said, is conceivable without foes. The air would not be life-giving and strengthening if it were not for its modicum of non-life-giving and poisonous matter which the body must resist and triumph over. From that triumph comes strength. Power can neither exist nor increase except by overcoming something. All growth is a clash of powers. The athlete's arm grows sinewy by the schooling of lifting weights and striking sand bags. So vital energy grows dominant by resisting and tossing away the weights of hostile matters in air, water and food; without which exercise it could not thrive on the wholesome parts or have power to appropriate them. The physician's talk came to mind again on reading Sir William R. Grove's late lecture on "Antagonism," which expands and illustrates this important thought. After carrying the law through the cosmical motions of the heavens and through geological changes, he comes to organic life, especially to animals.

Here we will take some of his own words:—"Let us now consider the external life of animals. I will take as an instance, for a reason which you will soon see, the life of a wild rabbit. It is throughout its life, except when asleep (of which more presently), using exertion, cropping grass, at war with vegetables, etc. If it gets a luxurious pasture, it dies of repletion. If it gets too little, it dies of inanition. To keep itself healthy it must exert itself for its food; this,

and perhaps the avoiding its enemies, gives it exercise and care, brings all its organs into use, and thus it acquires its most perfect form of life. I have witnessed this effect myself, and that is the reason why I choose the rabbit as an example. An estate in Somersetshire which I once took temporarily, was on the slope of the Mendip Hills. The rabbits on one part of it, viz., that on the hill side, were in perfect condition, not too fat nor too thin, sleek, active, and vigorous, and yielding to their antagonists, myself and family, excellent food. Those in the valley, where the pasturage was rich and luxuriant, were all diseased, most of them unfit for human food, and many lying dead on the fields. They had not to struggle for life, their short life was miserable and their death early. They wanted the sweet uses of adversity—that is, of antagonism."

Sir William avers that the Pitsairn islanders, who are said "never to have reached old age," "died of inaction, not from deficiency of food or shelter but of excitement. They should have migrated to England. They died as hares do when their ears are stuffed with cotton, i. e., from want of anxiety." Speaking of the conveniences called "modern improvements," he thinks much is to be feared from them unless we rise above them more than yet we have done; and he says:—"Evils, indeed, result from the very change of habit induced by the alleged improvement. The carriage which saves fatigue induces listlessness, and tends to prevent healthy exercise. The knife and fork save the labor of mastication; but by their use there is not the same stimulus to the salivary glands, not the full healthy amount of secretion, whereby digestion suffers; there is not the same exercise of the teeth whereby they are strengthened and uniformly worn, as we see in ancient skulls. It seems not improbable that their premature decay in civilized nations is due to the want of their normal exercise by the substitution of the knife and fork and stew pan. According to the evolution theory, our organs have grown into what they are, or ought to be, by long use, and the remission of this tends to irregular development or atrophy. Every artificial appliance renders nugatory some pre-existing mode of action either voluntary or involuntary; and as the parts of the whole organism have become correlated, each part being modified by the functions and actions of the others, every part suffers more or less when the mode of action of any one part is changed. So with the social structure, the same correlation of its constituent parts is a necessary consequence of its growth, and the change of one part affects the well-being of other parts. All change, to be healthy, must be extremely slow, the defect struggling with the remedy through countless but infinitesimally minute gradations."

The lecture ends with a passage at once humble with true scientific humility and optimistic with true religiousness and faith. After speaking of the views or suggestions of some scientists that by the unlimited dissipation of heat which seems established, creation tends to "universal death," Sir William says:—"If there be evidence of this in our solar system and what we know of some parts of the universe, which probably is but little, is there no conceivable means of reaction or regeneration of active heat? There is some evidence of a probable zero of temperature for gases as we know them, i. e., a temperature so low that at it matter could not exist in a gaseous form; but passing over gases and liquids, if matter becomes solid by loss of heat, such solid matter would coalesce, masses would be formed, these would gravitate to each other, and come into collision. It would be the nebular hypothesis over again. Condensation and collisions would again generate heat; and so on *ad infinitum*. . . . We are told that there are stars of different ages—nascent, adolescent, mature, decaying and dying; and when some of them, like nations at war, are broken up by collision into fragments or resolved into vapor, the particles fight as individuals do, and like them end by coalescing and forming new suns and planets. As the comparatively

few people who die in London to-night do not affect us here, so in the visible universe one sun or planet in a billion or more may die every century and not be missed, while another is being slowly born out of a nebula. Thus worlds may be regenerated by antagonism without having for the time more effect upon the cosmos than the people now dying in London have upon us. I do not venture to say that these collisions are in themselves sufficient to renew solar life; time may give us more information. There may be other modes of regeneration or renewed activity of the dissipated force, and some of a molecular character. The conversion of heat into atomic force has been suggested by Mr. Crookes. I give no opinion on that, but I humbly venture to doubt the mortality of the universe." J. V. B.

CONTRIBUTED.

FORTH!

Sing me a song of the song!
 Awake my soul, I say,
 Sing me a matin lay;
 For the morn's awake and abroad, and I am strong.

Try not to sing the day;
 Can thy two open eyes
 See round the all-round skies?
 Can'st sing the glorious morn with all thy lay?

As when a song of old
 The stars of morning sung,
 New-made and high up-hung,
 To sing the stars that sang would'st thou be bold?

Or if "the sons of God
 Shouted for joy," and sang
 Till new creation rang,
 Dar'st thou, to sing these sons, pour song abroad?

And when the hill-tops flame,
 Like Sinai, to display
 Eternal laws, new day,
 These dar'st thou try proclaim, that God proclaim?

Nay, nay, not these my song
 Will dare; but a song I bring
 Of the song I can not sing;
 For the morn's awake and abroad, and I am strong.

J. V. B.

DR. ANANDABAI JOSHEE.*

Just five years ago this month a young girl, barely eighteen years old, left her home in India to come across the ocean to study medicine. No one who is not familiar with the life of women in India, indeed no one who has not studied such life in records of inward experience, as well as through outside facts, can understand the heroism which that simple statement implies. She came, too, neither as a Christian nor a Brahmo, but loyal to the faith of her fathers, bravely keeping her caste rules and fulfilling the requirements of her religion through all opposition. She lived among us for more than three years, endearing herself to many friends, graduating from the Medical School in Philadelphia in March, 1886, and then started back in the fall of that same year to take charge of the Albert Edward Hospital in Kolpahur, and to instruct young women in medicine. Her health had already failed in our trying climate, and the weary journey was hardly ended when she knew she must give up all her high plans. She died on the 26th of February, a year ago. The simple record of her life is more effective than any comments upon it can be. The book can not be put aside until it is finished,

* Life of Dr. Anandabai Joshee. By Mrs. Caroline Healey Dall. Boston: Roberts Brothers. Price, \$1.25.

it holds one so closely with the thrill of immediate personal sympathy. What a life it was! What breadth of thought and grasp of spiritual truth in a woman who died when she was not yet twenty-two years old! As a girl of sixteen she said these words to those who would persuade her to do what she did not approve: "Anything which can not be enjoyed by the whole world is bad for me." Again, referring to teachers in a mission school in Bombay, "I love these mission ladies for their enthusiasm and energy, but I dislike blindness to the feelings of others." She was compelled to read the Bible on pain of expulsion from school and she says, "As a whole, I have nothing to say against it except the assertion, 'He that believeth shall be saved, and he that believeth not shall be damned.'" Again, she says, "The whole universe is a lesson to me. I have nothing to despise. I am required by duty to respect every creed and sect, and value its religion." "I rely on God. Take any religion you like and you will find that its founder was a holy man. Go to his followers and you will find holy men the exception." When she has decided to go to America, she writes, "I fear no miseries. I shrink not at the recollection of dangers nor do I fear them. Wherever I will be, there will be heaven for me. God has created many high souls who will not neglect me." "As we are all children of one Father, no one will attempt to deceive or betray me." "I am impatient to learn what my country needs."

At this time she was living at Serampore, where her husband was postmaster, and when the report of her plans spread abroad it caused great excitement among all classes of people. The Christians did not want her to go unless she would consent to be baptized first; the Brahmins reviled her and put every obstacle in her way. The Bengalis crowded around the house where they lived and the business of the postoffice was seriously interfered with. At last her husband obtained permission to make a public statement of her plans in the public hall, and he was greatly surprised to find that Anandabai preferred to make the statement herself. No woman had ever spoken in the place, it was a grave misdemeanor for a Brahmin to appear in public at all, and the hall would not have been granted except for the general excitement and desire to hear what she could say. This address contains lessons for us all. Every sentence of it reveals more plainly the character of the simple, earnest woman. It deserves better at the hands of the reviewer than to be cut up in quotations, and should be read with the rest of the book.

The friends of Ramabai will be especially interested in aiding the sale of this book, as the profits are to help on her school. Nevertheless, the best profit of the book is to the reader. It contains a photograph of Anandabai, taken in rich native dress, giving a different impression from the one in the book of the Ramabai. Her Oriental magnificence is in decided contrast to the simplicity of the dress which signifies that Ramabai is a widow.

E. E. M.

THE HEBREW AS A CIVILIZER.

Has the cringing whine of Fagan, or the harsh tone of Shylock, driven from our mind the debt we owe their countrymen as factors of the world's civilization? It seems so, sometimes, as their exaggerated characteristics rise before us in form too real to be agreeable. But by an examination of the facts let us see what we owe to them and theirs. Hot-blooded, passionate, excitable, the Jew follows his chosen path to the end. In love, none is more ardent; in hate, none more intense; in religion, none more fervid. And these traits, as real an inheritance as his hook nose, have once and again brought him to the front rank of the world's great men. Look at the Rothschilds. Financiers for generations, they have stood at the right hand of kings, and by advancing or withholding the sinews of war, decided the fate of nations.

If the Jew elects to turn his attention to statesmanship, he becomes a power in the person of a Gambetta, a Lasker, or a D'Israeli. The very nations which in past time would have driven them across their borders with the relentless lash of persecution, to-day regard their words as a guiding star pointing to the path of progress. But at what cost has this greatness been purchased? Eighteen hundred years of cruel wrong are a dear price, methinks, to pay for present honors. And, moreover, this advancement of the Jew's position is not to be taken as evidence that we are endeavoring to blot out the shameful past. For it is a distinction conferred upon him *in spite of* the fact that he is a Jew. Won by his own intrinsic worth he stands easily the peer of his fellows. His name appears high also on our list of journalists, and we read articles from the pen of a Noah, or a Zanin, undisturbed by the fact that the writer is a member of the Hebrew race.

Again, he who seeks a knowledge of the ecclesiastical events of the past turns instinctively to the works of Neander, the Jewish historian, whose keen insight and impartial testimony have made him the standard authority on matters of which he treats. The field of history is not the only branch of literature in which the Hebrew has excelled, however, but he has poured out his stirring measure in the songs that Heine sang, with a force and boldness that imparts to them their charm. His stormy soul and restless will forbade him to be silent, and with the scorpion lash of his biting sarcasm he dealt unsparing blows to right and left. All the pent-up, smothered feelings of ages were tumultuously poured forth, and the harsh grating of the key, as it locked him and his Jewish brethren in the Jaden-Gasse at night-fall, took nought from the bitterness of his song. The elder D'Israeli, Renan, Goldsmitt, Brandes, all have wielded the pen with a master hand. Nor do we find them absent from the drama when honors are to be wrung from the jealous boards. Rachel and Bernhardt are names that rank high, and the fire and earnestness of their natures but render them the better fitted to fill their chosen profession.

Not all among these people are devoted to the art of money getting, by any means, and many a man who boasts his *Christian* spirit can take a profitable lesson in philanthropy from Moses Montefiori, who has done so much for humanity.

But our indebtedness does not, by any means, limit itself to these children of a later age. By no means. Go back, if you will, to the dawn of their history, back to the time when the Egyptian Sphinx had first propounded her riddle to the world, when Paris took his stolen bride to Troy, and you will find the first word upon their history's page is but the commencement of the record of our debt. While the outer world was wrapt in the darkness of idolatry and superstition, these people were offering up their sacrifices to the one true God. And as time went on and they began to see more clearly, their conception of the Father grew more elevating and the worship more pure. Then their praise took form and voice in the hymns which David chanted before his God, until we of to-day catching their inspiration, as fresh and vigorous now as when they first fell from the lips of the Hebrew monarch, use the self-same words in praise of the self-same God as were used by this wonderful people while cathedraled Europe was a wilderness as profound as the central Africa of to-day.

Nations arise and perish, the world bows its neck beneath the heel of a Cæsar or trembles at the march of a Napoleon. A new world is discovered. A continent is staked on the grim dice of war. Philosophy and science dispute with theology in the minds of men. But through the storm and stress of a hundred generations the chant is echoed on and the words of the prophets repeated by eager lips, until now the Christian everywhere expresses his feelings by using the same old service, so old and yet so new. For the Old

Covenant and for the New, we are indebted to these reverential minds, and it will enable us to better understand their value to us, if we can imagine the condition of the world unenlightened by the rays of their divine sunshine. Can we forget that Jesus Christ was a Jew, boasting his descent in a long line of uncorrupted blood of the house of David? Truly we have endeavored, at times, to lose sight of the fact, but try as we will, it still confronts us. Yes, Jesus Christ, that pivot on which the world swung from heathen darkness to the light of modern Christianity, was of the pure blood of the sons of Israel.

Now, if asked, What has been the prime factor of civilization, what answer would you make? The Bible? It is the work of the Jew. Jesus Christ? We know that he was of the same race. The softening influence of music? Mendelssohn, its master, was also a Jew. Through commerce and the interchange of commodities? The greatest traders in the world's history have been Jews. Turn it as you will you can not avoid acknowledging that they have been the world's schoolmasters at whose feet we have had to sit to learn. And why lower our boasted spirit of Christianity by trying to avoid the fact? If in the breast of the Jew you find seeds of hate, look elsewhere for the same. Shylock spoke not without cause when he said, "The villainy you teach me I will execute, and it will go hard but I better the teaching."

WILLIS E. DUDLEY.

SAYINGS OF EXPERIENCED EDUCATORS.

Endeavor to improve your methods of teaching.

The "thank yous" and "if you please" of school intercourse are more important than might at first thought appear.

Detecting errors is not correcting them.

It is to *make* men, not to *fill* them, that we want schools.

Test the pupil's advancement in an art by calling upon him to *practice* the art, rather than to *tell* how it ought to be done.

It is what the child does for himself and by himself, under wise instruction, that educates him. Concentrate the pupil's work on fewer subjects, and thus develop the power of continuous work.

Hold well to the essential points. Be on guard against diversion from main issues. Know your scheme thoroughly, and stick to it.

The individuality of a teacher is exhibited in the way that one teacher illustrates a point differently from another,—in the way he speaks,—in the way he looks,—in the way he thinks it may be,—in the way in which his questions are conceived,—in the impromptu expedients which he devises,—in what, in general, is called "his way of doing things."—*The American School*.

CORRESPONDENCE.

ANNIVERSARY WEEK AT MEADVILLE.

The closing weeks of the school were occupied with three courses of lectures by non-resident lecturers: Dr. Thomas Hill gave his excellent course of lectures on "Ethics," Doctor Bixby ten lectures on "Science and Religion." Only those who know Doctor Bixby and his ripe scholarship, can appreciate what a treat, what instruction and what inspiration these ten lectures were to the students who have been puzzling their brains all year with the knotty questions of life and religion. Suffice it to say, they were listened to with interest by all the students and a large number of visitors. Rev. John Haywood gave the students the results of his forty years' experience in four lectures on pastoral du-

ties. Among the other visitors were Rev. Carlton Staples, Rev. Mr. Barrows, of the *Christian Register*, and Rev. Thomas P. Byrnes, of Seneca, Ill., all of whom were heard in the chapel and brought some lesson of encouragement to the students that are soon to go out into the work of the ministry. One of the pleasant features of the closing week was a picnic at Conneaut lake, gotten up in honor of Mrs. Jenkin Lloyd Jones by the students and their friends.

The examinations occurred on Tuesday and Wednesday, June 12 and 13, witnessed by a large number of outsiders who testified to the readiness of the students in answering the knotty questions of the professors. The Baccalaureate sermon was preached Wednesday evening, June 13, by Rev. John Haywood. Mr. Haywood went out of the usual course of such sermons and gave a history of the school, eulogizing its founders and benefactors. After the sermon all were invited to a reception in the parlors, and a large number of happy people spent an hour in social greeting over the festive board. Thursday morning came the graduating exercises. After a beautiful anthem by the choir and a prayer by Rev. H. H. Barber Dr. Livermore announced the first essay; subject, "Reason the Ultimate Ground of Faith," by L. D. Cochrane. Mr. Cochrane is an eloquent and forcible speaker, a clear and logical thinker, and his essay was undoubtedly the deepest and most philosophical of the day. He concluded by saying that "Reason is the solid earth upon which man has built his grand structure from the beginning. Faith is the blue heaven above, which rests upon the earth, but reaches to other worlds." He was followed by his wife, Mrs. Cora Sexton Cochrane, who gave an essay on the mission of Pundita Ramabai; this essay was of supreme interest and listened to with rapt attention. Andrew Dyberg, from Sweden, gave an essay on "Thomas Aquinas," followed by A. K. Glover on the "Jews of Modern Times;" Miss H. S. Putnam, on Dorothea S. Dix, the closing one being by D. C. Stevens, of Augusta, Me., on "Christianity in Japan," which must have been of interest to the young Japanese student as he heard the eloquent plea for his country like that of eighteen hundred years ago, "Come over into Macedonia and help us." President Livermore presented the six graduates with their diplomas. They all go directly into the work, and will soon be heard from in their respective fields. Mr. and Mrs. Cochrane go to Littleton, N. H., where Mr. Cochrane has been called by the Unitarians. Mr. Dyberg will do missionary work around Boston.

Mr. Glover goes to the east to candidate. Miss Putnam enters upon her clerical work in Vermont, and D. C. Stevens has accepted a call to a new and active society in Newport, Vt. The school has had a prosperous year, thirty-seven students enrolled, representing many nationalities and states, who are preparing for the advancement of the liberal cause in this school of the prophets. B.

EDITOR OF UNITY: You are in error, in UNITY of June 16, in ascribing my preference of the American Unitarian Association as the missionary body through which my church and I should work, to my feeling that Cincinnati is practically an Eastern city. I have no such geographical whimsey. My interest in the A. U. A. is on a more defensible ground. I have no liking for sectionalism in theology or in politics, and have said, from the beginning of my Western residence, that the A. U. A. seemed to me to represent *national* Unitarianism, and that, in recognition of its unsectional character, as well as in the interest of economy, our small Western contributions ought to go into its treasury.

You are right in saying that this opinion was formed before the "Western issue" was raised, and without regard to any of the theological questions which have been debated among us.

Very truly yours,

GEO. C. THAYER.

CINCINNATI, June 18, 1888.

THE UNITY CLUB.

ADDING TO VIRTUE KNOWLEDGE.

A notable problem in spiritual arithmetic is given us in the second letter of Peter. We are required to add a column of attainments which includes faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness and love; the last unit being a correction of the common version which supplies charity. The various literary unions connected with our churches have taken up the task of adding the unit, knowledge to the other attainments, and some special interest belongs to the question how that affects the result. Or, stating the question in another way, "Exactly in what way can or should the Unity Club help the church?" In solving Peter's problem all the units should be taken, and each has some relation to all the others. Anything which deepens and broadens the mind adds to completeness of character. Whatever else the church stands for it should seek the perfect life, the complete life. Mrs. Mary A. Livermore is said to have remarked that she felt her life deepened and broadened every way by her fellowship with the Unitarians. We doubt not that this satisfaction has come largely through or by means of the literary culture which the denomination represents. Not that this literary culture is an end in itself but a means by which other attainments are reached. Sunday-schools must sometimes teach children reading, beginning with the simplest words, sentences, or the alphabet, not because the alphabet is a part of religion but rather a means of gaining religious and all other knowledge. So the study classes should acquire knowledge not as an end in itself, but as an aid to all virtues. If history, poetry, philosophy, music, architecture, painting, sculpture, or the great works of the great names in literature, be studied it is because all these have their lessons touching the problem of life.

The study class may take up questions of practical charity, temperance, penal administration, mission work for the purpose of supplying the church with the salt of intelligence in respect to its most practical activities. The associated charities are showing that liberality is often worse than wasted because it is not intelligently directed.

We believe in social forms of worship; that our young people need to be interested in distinctively religious work; that religious endeavor should be our highest concern. But that ought not to hinder our adding to virtue knowledge. On the contrary we need the knowledge to help that work and save it from the wishy-washy character which will fail to command respect. The parlor reading circle has furnished readings by young people from Longfellow and Whittier for the social service. If any have thought that the club work must necessarily be that of an impractical, dreamy self-culture, "sicklied o'er with the pale cast of thought," and thus losing "the name of action," it may be well to note that the Unitarian Building on Beacon street was initiated and carried forward to successful completion by an impulse from the Unitarian Club. This has benefited the denomination in two ways: by furnishing a headquarters building, and by furnishing an illustration of the fact that social forms of religious work may be most practical of all. Now various places are protesting against the idea of the Unitarian Club as a Boston luxury. In many places it may not be best to organize an association of men alone, but the social union rather must follow the gospel tradition "neither male nor female." The literary union in the local church may have a relation to church activities similar to that which the Unitarian Club has held to denominational works.

It is not good warfare for an army to train its guns upon allied forces. We are perhaps intensely interested in practical activities, the religious culture of young people, mission work, on the plain gospel of common church administration, and we ought to be intensely interested in all these things; but this should by no means lead us to mis-

trust those educational influences which may be brought to bear in church and home to deepen knowledge and broaden the life. We should not condemn one good thing from love of another, or ascribe to our favorite spiritual prescription the virtues which the pill-vender attributes to his pills, curing all and making nothing else necessary. Knowledge is food for the mind, an auxiliary of all virtues, "its own excuse for being," superior to all forms of spiritual quackery. The least thing that can be said of some literary union is that it has added, by its meetings, something to the church revenues. If it has furnished social fellowship around a board supplied with elevated thought and consecrated purpose that is better commendation.

The book of Ecclesiastes is not always wise but we need not find fault with the saying: "Moreover because the preacher was wise, he still taught the people knowledge; yea, he gave good heed and sought out and set in order many proverbs." An example may well be taken from Edward Everett Hale's refusal to accept the presidency of the National Bureau of Unity Clubs unless practical charity should be included in its endeavors. The condition was not a hard one. It was in the line of Peter's arithmetic. Mr. Hale was willing to help in adding to virtue knowledge provided he should have help in adding to knowledge charity. The church is best helped by including all the elements of the problem of right living.

LYMAN CLARK.

THE STUDY TABLE.

John Ward, Preacher. By Margaret Deland. Boston and New York: Houghton, Mifflin & Co. 12mo. Price, \$1.50.

The verdict of the Boston *Literary World*, that the situation so vividly depicted in Margaret Deland's well told story is unnatural, will scarcely be accepted by the reader who considers the influence of Calvinistic teachings on a sensitive, imaginative and loyal nature. An absolutely honest Presbyterian of this type is John Ward, Preacher, and believing that his beloved wife, Helen, will be doomed to eternal torments unless she accepts certain doctrines that to him are precious, he is consistent in striving to compel her acceptance of them. Argument, prayer, love, tenderness, mild preaching and harsh denunciation alike proving fruitless, he embraces, as a divine inspiration, a plan which comes to him in the agonized watches of the night, not to permit his wife, who is visiting her childhood's home, to see his face until the relentless pressure of the pain caused by his sorrow and her own should cause her conversion.

Helen was brought up by her uncle, Dr. Archibald Howe, a kindly, ease-loving Episcopal clergyman, who taught her to be a good girl, adhere to the requirements of her church, and not trouble her head with theological problems. She is poorly equipped spiritually when roused from the calm, unreasoning content of childhood to a sharp protest against the doctrine of reprobation, but the moral grandeur of the vital principle involved in the stand she has taken develops the native strength and beauty of her character, and gradually fits her for the contest. She understands John, and when the cruel medicine he has administered destroys his life and he summons her to his death-bed, she soothes him to rest, assured that the one barrier that parted them is wholly removed.

The characters of the book are all well defined and life-like. Dr. Howe is often met in society. At the theological school he had known doubts "that may lead to despair, or to a wider gaze into the mysteries of light," but had reached neither condition. He had simply put off the evil day of deciding what he believed, and amid life's plain duties almost forgot his doubts until brought face to face with some questioning soul, as when announcing death's approach to his friend, Denner. Lighter touches are found among some of the minor personages, prominent among

whom are the inseparable little spinster sisters, the Misses Woodhouse, who are so thoroughly the complement one of the other that their admirer, the quaint bachelor, lawyer and organist, Denner, dies without clearly defining which one he loves, although the reader is led to infer that his fancy lingers most about the younger of the two, pretty Miss Ruth. The novel is a suggestive contribution to the literature of the day; it will have many readers and awaken much thought.

AUBERTINE WOODWARD MOORE,
(Auber Forestier.)

Our Heavenly Father's Book. Part II. New Testament. By William B. Hayden. New York: The New-Church Board of Publication, No. 20 Cooper Union.

This small volume marks the fourth in a number issued under the title "Bible Series," being a "compilation of truths and facts about the Bible." It is prepared for the New-Church Sabbath-school Association. We are glad to receive this little memento of good-will and shall hope to examine its pages more at our leisure later. The volume is prettily bound in cloth, leaves with red edges.

THE HOME.

DATA OF DECORUM.

Good manners, like charity, should begin at home, and then, also, like charity, "go everywhere." Becoming behavior is beauty in action. Happy the man or woman on whom sit easily and naturally the graces of good breeding. Money can not buy them. Fortunate the child in whose education this important branch is not neglected, who is well trained according to a system based on correct principles of decorum. As may be readily seen, the question has an ethical bearing, has much to do with conduct toward one's fellows. It will be remembered that the hero of "Waverly," in his castle-building days, which were marked by a love of solitude, "supposed that he disliked and was unfitted for society merely because he had not yet acquired the habit of living in it with ease and comfort, and of reciprocally giving and receiving pleasure." Whereat the author sagaciously remarks, "Perhaps even guilt itself does not impose upon some minds so keen a sense of shame and remorse as a modest, sensitive, and inexperienced youth feels from the consciousness of having neglected etiquette or excited ridicule."

"The truth is," wrote G. S. Hillard many years ago, touching the theme with equal gravity, "we degrade politeness by making it anything less than a cardinal virtue." Then follows a description of a "truly polite man," who must have the initial gift of "good sense" that he may know when to observe and when to violate the conventional forms, with "penetration and tact enough to adapt his conversation and manner to circumstances and individuals; above all he must have that enlarged and catholic spirit of humility, which is the child of self-knowledge, and the parent of benevolence (indeed, politeness itself is merely benevolence seen through the little end of a spy-glass), which, not content with bowing low to this rich man or that fine lady, respects the rights and does justice to the claims of every member of the great human family."

Looking at the subject of deportment from the same lofty view-point, lighting up the dull details of etiquette with sage and witty reflections, Mrs. Florence Howe Hall in her recent book on "Social Customs," has produced a readable and instructive volume. The first chapter treats of "The early origin of manners and their foundation in human reason." "The history of manners," she says, "is the history of civilization. It is only the fool who despises them, because he has not taken the time and trouble to come at their real meaning and significance, and therefore begs the whole question by declaring they have none."

Again: "It is a significant fact that manners in old English meant much the same as what we now call morals,—thus showing the ethical importance which our ancestors attached to a decent behavior." A due regard for one's neighbor and his rights this author considers to be the keystone of our modern code of manners, with humility and self-respect as important adjuncts. As to the benefit to be derived from going into society, that, says Mrs. Hall, "must depend largely on the spirit in which we go into it. If that spirit is purely mercenary or selfish, it is not probable that we shall do ourselves or any one else much good; but if we go into the world in the spirit of good fellowship, meaning to have a good time and to help others have a good time, to be amused, instructed, cheered, or moved, as the occasion may demand, then society will be both a pleasure and a benefit to us."

The suggestion is aptly made that dress-suits should not be "sympathy proof." It is well to be reminded, in this age of pronounced individualism as well as of servile imitation, that "one very positive use of society, though not the pleasantest one, is to teach us our own limitations and keep down that self-conceit, which, like a cork, is forever bobbing up to the surface." Helpful advice is given in the proposed "social maxim," "Mortify your own vanity if you don't want other people to mortify it for you." And this, "Avoid vain repetitions in conversation as well as in more serious matters."

The demand of new times for "new measures and new men" is a familiar note. The book in hand shows why, ever and anon, the world wants new manners; that it is "when customs no longer have a real meaning" and have become "mere shams and pretenses." "Then the reformer is justified if he inveighs against them." Hence the perennial need of new manuals of decorum, unending revisions of the social code, retaining the good of the past, giving practical information on such agonizing points as—to quote from the table of contents—"Visiting Cards and their Uses," "The Family Dinner Table," "Children and how they should behave at Table," "The Chaperone," "Host and Guest," "Washington Customs" and so forth.

The student of "Social Customs" will meet many lively sallies and useful hints by the way. These for example: "Dress should always be subordinate to the wearer, for if a human being is of any account at all he is surely more important than his own clothes." "We Americans are too nervous and too energetic to care to sit entirely quiet for more than a very short time, and yet the ability to do so in company and *malice prepense* shows one has reached the high-water mark of good breeding."

A fine instance this, of sacrifice to the beautiful. "A lady, whose generous and well-ordered table was always a pleasure merely to look at, said to the writer, 'We have decided to have flowers on our table every day this winter, and to make up for the additional expense by having one dish less on our bill of fare.' A very pretty idea and a sanitary one, too, for a rich man's table."

With insinuating emphasis a witty woman of our time presses the inquiry, "Is polite society polite?" Her daughter, in the pleasant pages before me, discussing to very good purpose the data of decorum, deriving thence here a line, there a precept, sweetly assumes that society is willing to be taught.

After this one may venture to hope it will always practice good manners so far as it knows how.

MARY H. GRAVES.

It is better to err by leaning to the side of mercy than by closing the heart against the appeals of suffering. But really the mercifully inclined are the least liable to err; for while justice is the medium of truest mercy, it should not be forgotten that mercy is the most unerring guide to justice.—*Exchange*.

UNITY.

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NOTES FROM THE FIELD.

Chicago.—The quarterly meeting of the Directors of the Western Women's Unitarian Conference was called to order June 7 at headquarters, Mrs. West in the chair, Mesdames Ware, Hilton, Warren and the Secretary present. After the acceptance of the reports of late meetings and of the treasurer's statement, a letter was read from Mrs. F. S. Heywood in which she declined to accept her late election to this Board. Mrs. B. F. Felix, of Unity Church, Chicago, was elected to fill her place. Mrs. Phoebe Houghton, of Michigan, signified by letter her willingness to serve the Board according to appointment. Letters were read from the State Directors of Missouri, Wisconsin, Colorado. Mrs. Hiscok, of Denver, proposes calling the women of her state together in the fall for an exchange of hopes and desires in the work, and invites delegates from Chicago. Mrs. Learned, of St. Louis, hopes in the Religious Study Class of their branch Association to make every other meeting a direct education for mothers, the alternate sessions to be on Unitarian thought. Mrs. Savage, of Cooksville, reports a new religious reading circle at Janesville, studying John Fiske. Two circles of Kings' Daughters at Madison, one of young the other of older women; the former she thinks may make its special work the Post-Office Mission. Further reports an activity at Eau Claire, owing to literature sent by Miss French, of Kenosha. At Baraboo the work flags for need of leaders.

It was moved that Mrs. Ware be made Chairman of the Foreign Mission Committee. Carried. Moved, that Mrs. Dinsmore, of Nebraska, be Chairman of the Home Mission Committee—she to appoint one member—Miss Hilton to act as third of that Committee. Carried. Moved, that Mrs. West be Chairman of the Temperance Committee. Carried. Moved, that a committee be appointed to consider the duties of directors, the same to be submitted at a special meeting of the Directors, June 30. Carried. The Chair appointed Miss Hilton, Mrs. Ware and Mrs. Warren. No further business arising the meeting adjourned.

It seems proper to make public a special meeting of this Board held after the annual session of the Conference, May 15, to take action upon the suggestions made by Mrs.

Andrews, President of the Women's Auxiliary Conference, in regard to more frequent communication between the organizations. There were present six resident directors from Missouri and Dakota, and three local directors. It was agreed that Mrs. Learned should address a letter to Mrs. Andrews, for the Board, expressing the desire of this Conference to exchange quarterly reports with their own, through whatever medium may prove most satisfactory to each. It was also proposed that the idea of State Secretaries for Missionary Work be considered, and more definite suggestions be made to Religious Study Classes. Also proposed, that the sermons of many of our representative Western ministers be often copied by typewriter and sent to groups of friends or Sunday circles to be read, as at Cooksville with success.

FLORENCE HILTON, Secretary.

—Mr. Utter and Mr. Milsted preached on James Freeman Clarke last Sunday; the Sunday before Mr. Jones of All Souls made a short address to Doctor Clarke's memory and asked the congregation to join with him in a telegram of sympathy to the family by rising and singing one of Mr. Clarke's hymns.

—The Honorable Horace Davis, the new President of the State University, passed through our city last week.

Antioch College.—In the humorous language of Prof. Bell, in his after-dinner speech Commencement Day, we are glad to announce that "Antioch is saved once more." It was the usual matchless weather and they came, the usual innumerable hosts, from all the country side to the Commencement exercises. The large chapel was packed to overflowing, and the campus was like fairy land with women in white and men with youthful spirits, though many of them with gray hairs. Those who could not find access to the dining hall picnicked on the green. It was a pretty sight to see fathers and mothers feed their children at the foot of the Horace Mann monument, under whose inspiring instruction these parents had sat, and from whose lips they had received the great commission now engraved on that granite shaft, "Be ashamed to die before you have won some victory for humanity." In the trustee room things were not so buoyant as on the campus, and their sessions were long and anxious. Evil days have fallen upon the funds once more through the tragic death of a trusted trustee; \$23,000 have been hopelessly lost and \$7,000 more is in question; but notwithstanding this setback, by the skillful investment of other funds the trustees were able to report upwards of \$70,000 productive fund, and to appropriate \$2,500 this year for the "Christian Educational Society," who have in charge the administration of the college work. The following members of the board of trustees were present: President Long, J. Van Meter and Dr. A. E. Duncan, of Yellow Springs; M. J. Miller, of Geneseo, Ill.; E. A. De Vore, of Berea, Ky.; Hon. John Little, of Xenia, Ohio; Hon. J. Warren Keifer, of Springfield, Ohio; Hon. Robert Hosea, A. B. Champion, Frank Evans and George A. Thayer, of Cincinnati; Prof. Derby, of Columbus, Ohio; Hon. W. A. Bell, of Indianapolis, and Jenkin Lloyd Jones, of Chicago. Joseph Wilby, of Cincinnati, was elected to fill the vacancy caused by the death of C. A. Kehler; Dr. C. N. Hogeland, of Brooklyn, was elected to fill the vacancy caused by the death of A. L. Kellogg, and Miss Rebecca S. Rice, of Chicago, to fill the vacancy caused by the resignation of Rev. C. W. Wendte. The college matriculated 254 students last year and graduated a class of thirteen. Altogether the outlook is hopeful, because there is a need of the school so apparent that the need is slowly creating both support and constituency. M.

Petersham, Mass.—At the ordination and installation of H. H. Brown of the last

year's Meadville class at this place recently held, Mr. Chadwick preached the sermon, and the following suggestive and impressive responsive service plighted the vows of pastor and people. We print hoping it will be copied by others:

Pastor.—Brethren, for what purpose are we met together?

People.—To pledge ourselves unto the Lord, now, in the presence of His people.

Pastor.—In what spirit shall we do this?

People.—In love, out of a pure heart, and a good conscience, and faith unfeigned.

Pastor.—Shall we pledge ourselves to walk by the Spirit, that we may bring forth the fruit of the Spirit—love, joy, peace, long-suffering, kindness, goodness, faithfulness and self-control?

People.—Be Thou our strength, O God.

Pastor.—Shall we pledge ourselves to the service of Truth that maketh free, to Love that fulfilleth the Law, that we may here be a guide to the erring, a strength to the tempted, a light to those in darkness?

People.—A new Commandment give I unto you, that ye love one another.

Pastor.—Shall we pledge ourselves to the Gospel of Universal Brotherhood, to the bearing of one another's burdens, to the memory of dear ones, of patriot and prophet souls of all ages, and to the memory of him who died upon the cross?

People.—To the sanctity of home ties, to the honoring of our country, to an ever growing Christianity, and to the cause of Universal Religion, we pledge ourselves anew.

Pastor.—Then I, for my part, shall be ready always to put you in remembrance of these things. For I am a steward of the mysteries of God, and it is required of a steward that a man be found faithful. Yet neither is he that planteth anything, nor he that watereth, but God that giveth the increase.

People.—And we, on our part, would remember to be doers of the word and not hearers only. Withal, praying for you, that God may open unto you a door of utterance, through his inspiration.

Together.—So may God sanctify us to one another, and to His work, through the power of the Divine spirit. Amen.

Prayer and Benediction by the Pastor.

Milwaukee, Wis.—Mr. Jones and Mr. Forbush exchanged pulpits last Sunday. The church at this place seemed to be quietly doing its work, occupying as it always has a place in the higher life of the city much larger than its congregation might indicate. Pastor and people are enjoying each other. How beautiful is Milwaukee in these days. It is worth a trip hither to see the new Juneau Park with its splendid statues of Juneau, the frontiersman, and that of Lief Erickson, the Scandinavian discoverer, a copy of the one erected in Boston.

DYSPEPSIA

Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well of itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

"I have taken Hood's Sarsaparilla for dyspepsia, from which I have suffered two years. I tried many other medicines, but none proved so satisfactory as Hood's Sarsaparilla." THOMAS COOK, Brush Electric Light Co., New York City.

Sick Headache

"For the past two years I have been afflicted with severe headaches and dyspepsia. I was induced to try Hood's Sarsaparilla, and have found great relief. I cheerfully recommend it to all." MRS. E. F. ANNABLE, New Haven, Conn.

Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

Hood's Sarsaparilla

Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

Farmington, Conn.—Last year, by way of experiment and with very limited accommodation, a course of lectures, intended as preparatory and supplementary to those of the Concord Summer School, was given at St. Cloud, N. J. The experiment having been beyond all expectations successful, the organizers have resolved to give a similar course this year. As the Concord School, however, has no session this summer, these lectures will be entirely independent. They will be given at Farmington, Conn., a quaint old shady New England town, ten miles from Hartford, thirty from New Haven. There will be in all thirty lectures, two a day (morning and evening) from June 18 to July, 7. A free discussion after each lecture. Details concerning lectures and lecturers given later. But the morning lectures will probably treat of the following subjects: Mediæval Catholic Thought as embodied in Dante; Modern Catholic Thought as represented by Rosmini; The Pagan Renaissance as summed up in Goethe's "Faust;" Modern Religious Thought as exhibited in Tennyson's "In Memoriam." And the evening course of the following subjects: Bodily Training as a Branch of Pedagogy; Manual Training as a Branch of Pedagogy; the various Theories of Ethics and Ethical Sanctions; Economics, in their Ethical and Educational Relations.

Questions relating to the lectures may be addressed to Thomas Davidson, Orange, N. J. For rooms and board apply to Mrs. Ruth. Ford, Elm Tree Inn, Farmington, Conn.

Boston.—At Rev. J. I. Clarke's church a sermon written by him will be read each Sunday till July first, when his Society will join the other South end Unitarian Societies in a union service at the New South church.

—Rev. Brooke Herford removed to his summer home early in June and has already begun, with his characteristic industry, to work there for his next winter's religious campaign.

—The Divinity graduates of Meadville and Cambridge are already consulting with their elders upon the acceptance of one of the various calls for their permanent services—and several undergraduates have made engagements for summer preaching. The field seems white with the harvest and the laborers are all too few.

Duluth, Minn.—For family and business reasons, Mr. West has resigned his duties at this point, and will remove before the 1st of July to New England. The next number of *The New Ideal* will probably be issued from Boston.

Weirs, N. H.—The Unitarian Grove meeting at this place, is fixed this year for the week ending August 5.

Rev. S. J. Barrows, of the *Christian Register*, has been preaching two Sundays in Cleveland and one in Buffalo.

OUR HEREDITY FROM GOD.

This book of Mr. Powell's has run through the first edition in six months. Second edition now out. It will make a good summer book. Published by D. Appleton & Co., New York City.

"I like it more with each reading,"

Rev. J. W. Chadwick.

"I wish it in the hands of every thoughtful reader."

John Burroughs.

"It must do a great good."

Prof. John Fiske.

WANTED—For a Unitarian Congregation in an eastern state, a youngish minister of tact, energy and some facility for personal leadership; must be liberal and progressive, socially and politically as well as theologically. High grade ability as a preacher not essential, but will be appreciated and can be paid for if present. Address, in strictest confidence if desired, PROGRESS, this office.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, June 24, services at 11 A. M.; 7:30 P. M., Religious Study Class.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, June 24, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, June 24, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, June 24, services at 11 A. M.; subject, Commencement Day, a Post-Graduate sermon. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, June 24, services at 10:45 A. M.

Hood's Sarsaparilla is peculiar in strength and economy—it is the only medicine of which can truly be said, "one hundred doses one dollar." Try a bottle and you will be convinced of its merit.

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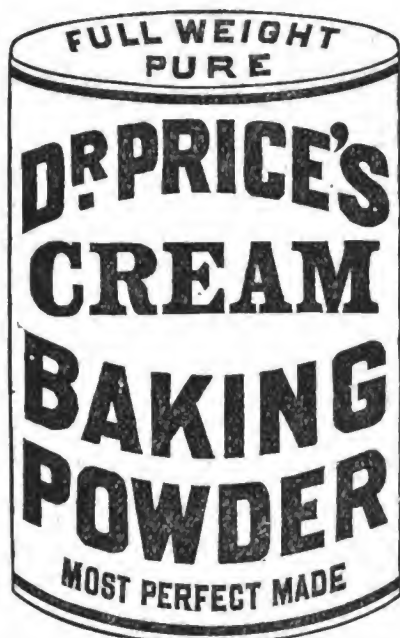
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CONTENTS.

EDITORIAL—

Notes: Ramabal's Mission; Unitarianism in Scotland; James Martineau's Influence; Who are Unitarians; Unity Mission Tracts; Civility among Theologians; Editorial Wanderings; Morse's Emerson; Phototype of Theodore Parker; an Anniversary Social.....	235
Commencement Day.....	236
"Christ Before Pilate"—H. M. S.....	287
Character and Genius—W. C. G.....	287

CONTRIBUTED—

Self-Reliance—LIDA MINNIS BROWN.....	238
A Helping Minister.....	238

The Laureate of Home—A. W. B.....	239
-----------------------------------	-----

CORRESPONDENCE—

Concerning Declarations—EDWARD B. PAYNE.....	239
From Japan—A. M. KNAPP.....	240

THE STUDY TABLE—

"Show us the Father".....	240
---------------------------	-----

THE HOME—

A True Story—A. W. B.....	241
Oakland—MINNIE STEBBINS SAVAGE.....	241

NOTES FROM THE FIELD.....	242
---------------------------	-----

ANNOUNCEMENTS.....	243
--------------------	-----

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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EDITORIAL.

DR. T. D. CROTHERS, of Hartford, Conn., holds that the result of frequent drinking to excess is an actual insanity, incapacitating the victim for intelligent action. If this be true, it gives to the temperance movement even larger importance than it now holds, as affecting not only the physical and spiritual conditions of man, but directly neutralizing his intellectual forces.

THE method of nature is not only an easy progress from the simple to the more complex, but also from the less to the greater. "Degreewise to grow into anything is reserved unto man," expresses the principle upon which all growth is dependent; patient waiting is as much a part of large results as the striving of the wrestler for any good gift.

AN enlightened public spirit demands that the people should visit the institutions, almshouses, hospitals, and, above all, the prisons of their communities, where each fresh face from the outside world brings in with it a healthful, wholesome influence to those confined continually within the narrow walls of a gloomy retreat. Also, as American citizens, we are all responsible for the safe conduct of our public enterprises.

A WRITER for the *American*, on music, declares that from instrumental music springs "enjoyment of the most intellectual kind," while in a Wagner opera the listener, as the passive recipient of all that poetry, music, scenic effects and dramatic action can offer, is roused emotionally to an abnormal and unhealthy state. Is it not equally true that the greatest danger in religion is the development of feeling to the detriment of action? Aroused by a noble pulpit appeal, we feel profoundly, but have we not unwittingly done ourselves a lasting injury if those feelings have no resultant in action?

THE recent movement toward the study of social reform among the students of Harvard College is not only one of considerable significance, but very interesting as a test of what larger work might be done in the same direction. Professor Peabody gives a system of instruction in charities and social reform, and these classes, originally formed for the benefit of young men preparing for the ministry, have proven so popular that they have been opened to undergraduates, and young men devoted to other professions have become profoundly interested. This is the very best possible preparation for that general work of improvement of the world to which earnest young men and women should feel themselves called. We should like to see a similar course of instruction, if thoughtfully conducted, in every American college and university.

UNITY ought to notice the recent death of Robert Hale, of Minneapolis, who was for some time a prominent business man in Chicago, and an active member of Unity church there. Coming from New England nearly twenty-five years ago, where he had risen from a day laborer to the management of the Vermont & Massachusetts railroad, he assumed charge of the Chicago & Alton, and carried it through its most trying time. Afterward, in 1871, he came to Minneapolis, in broken health, but soon recovered, and has these

late years been secretary of the Board of Trade, and very active in aiding the interests of the city. He reached his seventy-third year, and gave promise of many years more, when he was fatally injured by a fall. Even after the accident he continued his activities, and was at work in his office until within sixteen hours of his death.

His varied public work, his sound business judgment, his assured integrity, his hearty manner, and his kind and generous nature, made him honored widely and deeply. The papers have all been unusually emphatic in their praise of him. One says he "enjoyed to a remarkable degree the confidence of all his acquaintances;" another calls him "one of the most useful of our public men;" another, a "broad-minded, liberal, honorable and just man;" and a fourth, "one of nature's noblemen." The Board of Trade bore his body to the train for its removal to the Boston cemetery, and afterward passed resolutions praising in an unusual degree his force of mind, purity of character and warmth of heart, and declaring that "in every relation of life he seemed a perfect man."

Both he and his family have been faithful friends of the Unitarian cause, and have assisted it even beyond their health and strength. Among them his oldest daughter was the wife of Gen. H. H. Thomas of Chicago, and an especial aid and ornament in Robert Collyer's church; his youngest is the Miss Mary E. Hale to whom the new society in Minneapolis owes so much of its success. Of this society Mr. Hale was also one of the founders, and has been ever since an active trustee. Less than three days before he died he was at church in all his wonted helpfulness, and remained some time after the congregation had gone, showing visitors over the building. The next Sunday his vacant pew was "sadly noted," as a paper says; on the next, memorial services were held; and the society will long remember his venerable and stately form and benevolent face, which have been from the first so familiar in its aisles.

THE Seventh Annual Convention of the United Societies of Christian Endeavor assembled in this city July 5, and closed its sessions on Sunday evening following. Twenty-three states were represented by over four thousand delegates. The spacious hall was gay with flowers and flags, and, after the manner of our mammoth political conventions, the spaces occupied by the different state delegations were indicated by banners. This movement originated in the winter of 1880 and 1881 in Williston church, in Portland, Me., in an effort to give greater care to the training of young converts, and to-day it reports a membership throughout the world of more than three hundred thousand. Its basis is practical rather than doctrinal. It is undenominational within orthodox lines. It is friendly to temperance and all moral and philanthropic work. It includes in its membership prominent divines and laymen throughout the country. It is a fine illustration of the power of organization that in six years' time so great a gathering of earnest men and women can be brought together in Chicago from all parts of the country. Conspicuous among the addresses of the occasion were those of Frances Willard, Rev. Doctor Barrows, and Rev. Doctor Little, of this city. A great stimulus such a movement should be to the spiritual life of the churches represented.

every spring with the bones of dead cattle? Let the protest be made in August and not in January. While the farmer is busy in making hay from Iowa to Maine let all right-minded people busy themselves in preparing lashes for the punishment of those who are planning to starve a certain well understood percentage of their cattle from Nebraska to Utah. Let us now begin to plead for mercy to those who have no tongue to plead for themselves, and for those who refuse to spare, let us now begin to cry, shame! shame!!

LYMAN ABBOTT has made of *The Christian Union* what our contemporary, *The Christian Register*, calls "the only representative journal of Liberal Orthodoxy." Plymouth congregation of Brooklyn has deemed him worthy to become successor to Henry Ward Beecher. Can he be the preacher of a great congregation and at the same time the editor of a great paper? is now the question. This combination of pulpit and *sanctum* seems to be the necessity of many in these days and perhaps the choice of few. *The Christian Union* seems to take courage over the promotion of its editor, and appears in a handsome dress throughout, making an appearance more worthy the genial gospel it represents. The friction of the double office is always a great and threatening one. We extend commiseration as well as congratulation to the editing preacher.

MRS. ELIZABETH BEECHER HOOKER, as reported in the *Woman's Tribune*, has been giving some wholesome advice to the women of the Chicago Club. She "begged the members of the club to select for the employment of their time only what was of permanent value. She urged them not to read newspapers and magazines and not to make calls. They should read two or three good weekly papers of different classes, and should read the bulletins of what was in the magazines and procure such as had articles that were on any topic of special interest or value to them. She urged them to read the manuals of the different sciences and then talk with experts in those matters. In this way with even limited time they could become posted on all the advance made in the world of thought. She was especially urgent that women should not fritter themselves away over the frivolous exactions of fashionable life. Receptions in the club rooms would take the place of the usual calls."

HUGH O. PENTECOST, of the Unity Congregation, Newark, N. J., preached on the 1st inst. on the presidential nominations. He administered a needed rebuke to the presidency seekers in both parties. He does not forget nor yet fear to state that the present incumbent "put himself upon record against the second term when that record was calculated to gain him votes, and that he broke his word when there was no longer political necessity that he should keep it." Neither does this preacher overlook or hesitate to speak of that "unholy strife in Chicago for what no good man should take except as a sacred duty." The following is indeed a vigorous statement of "an unpopular gospel," but is it not the gospel of the despised Nazarene? "*All personal ambition is ignoble and inexcusable.* No one can be good and personally ambitious at the same time. A man disgraces himself in the eyes of the high thinker who wishes to be President or to hold any other honor or power. The desire to be noticed, or notable, or conspicuous, or great, or powerful is a shameful desire. Ambitious men prove this, for there is not one known to history who was not capable of small meanesses of which a great nature would be incapable. Ambition is a mean desire for something which no superlatively good man could possibly enjoy. If one of you has said to himself, I *will* be rich, I *will* be popular, I *will* be heard from in this world, you may get what you desire but it will be to you an apple of Sodom. If you have said, I *will* do right, I *will* hearken to the divine voice within, I *will* be useful, you will not succeed as men commonly define success, you will not get rich, you certainly will never be nomi-

nated for the Presidency, but you have determined wisely, and your life will be worth living though you are buried in the potter's field."

THE Dakota items on our Field-Note page this week give fresh illustrations of the value of that subtle arm of missionary power, the Post-Office Mission. Into a neighborhood out on the western prairie the mail bags carry at regular intervals for a few months the printed page containing the thoughts of Channing, Clarke, Herford, Gannett, Jones, Blake or some other prophet of rational religion, and very soon the desire comes to hear the spoken word, the desire for co-operation in the things of the spirit, and the missionary finds his or her way to the little outpost and the Sunday Circle is formed, which is the embryo of the future church. This method of propagandism is especially adapted to the genius of Unitarianism. It makes no bluster or sensation, but goes quietly to the more earnest and thoughtful minds and creates a center of spiritual intelligence and power which immediately begins its work of education in the community. Fragrant be the memory of the frail little mother of the Post-Office Mission—Sallie Ellis! How many children rise up to call her blessed! x.

THE ratification meeting of the National Prohibition party at Battery D on Friday evening, July 13, must have been pronounced a magnificent success by all present, at least as far as numbers were concerned. A hall packed with six thousand people (as was estimated), many of whom stood through almost the entire evening, reminds the thoughtful that, to use Frances Willard's words, the Prohibition party did not now feel so lonesome as it used to be. Gen. Clinton B. Fisk and John A. Brooks, as candidates for the first two offices in the gift of the nation, were both present and delivered speeches, to which Miss Frances Willard added her eloquent word. Hons. D. H. Harts and J. L. Whitlock responded briefly, but George W. Bain, of Kentucky, though announced, was unable to be present. The Jingers, the colored quartette, added musically to the interest of the evening and considerably to the enthusiasm, if one might judge from the numerous encores. Mr. Fisk, by his humorous witticisms and plain statement of truth, succeeded in winning frequent bursts of applause from his audience, while Mr. Brooks, in his analysis of parties and platforms, corrected the impression that the free whisky plank of the Republicans placed them on the same ground with the Prohibitionist. After all, as he tersely put it, the difference between the Republican and Prohibition parties is a very simple one: they both believe in protection—the Republicans in the protection of pig-iron, wool, etc.: the Prohibitionists in the *protection of the home*. Is the issue one which the earnest fathers and mothers of the land are prepared to face, and declare for pig-iron? Time alone will most forcibly answer this question.

ON THE 11th of July, 1787, a committee, of which Nathan Dane was chairman, reported that "Ordinance for the Government of the Territory of the United States northwest of the Ohio," which ranks with those splendid acts of political freedom, the Declaration of Independence and the Constitution of the United States. By the adoption of that ordinance on the 13th, five great and prosperous commonwealths, among which our own state has the honor of being numbered, were dedicated to liberty, equality, and a system of popular education, at that time untried, now nobly self-justified. With one sweep the unjust laws of primogeniture and the regulations for promoting slavery were laid low, the seventeen millions of acres of land, secured by treaty from the Indians, were thrown open to settlement, and within one year "twenty thousand men, women and children passed down the Ohio river to become settlers on its banks." Marietta, in celebrating to-day the centennial of the founding of the government for the Northwest Terri-

tory, marks an event to which every American citizen may turn with honest pride, but which Ohio, Indiana, Michigan, Wisconsin and Illinois should remember with reverence, as commemorating a great birthright, a heritage which it becomes us to complete. Whether the authorship of this famous ordinance be due to Jefferson, Dane, King, Richard Henry Lee, or Manasseh Cutler matters not so much now, but who-sever the honor, the highest tribute we can possibly pay him lies in the earnest establishment and expansion of those noble principles which he so liberally conceived. Have we a materially, politically or morally enslaved class among us to-day? If not the present, let the future answer—No.

A WRITER in *The Interior*, writing on church choirs and church music, deploras the disregard of church officials to the spiritual condition of choristers and church singers, as if irreverent and flippant people could, by any artistic skill, lift into devotional moods a congregation. He further wisely suggests that "the mere attraction of music can never be relied upon to build up a congregation of Christian worshippers. All such attempts, wherever and however made, have been and ought to have been failures, being attempts to make that first which should be last."

THE EDUCATION OF CONSCIENCE.

Man was an intellectual being long before he was a moral being. To-day our schools are much more successful in teaching the theorems of geometry than they are the axioms of the moral law. God does not seem to reveal himself ethically in a way very different from that in which he reveals himself physically. His laws are discoverable in either case only by close observation and careful investigation. We are alive morally, as intellectually, only upon those points upon which we have given careful thought. Duty is revealed only to the student of duty. One can remain indifferent to the reform questions of the day only by preserving ignorance concerning the details of the questions involved. If you keep far enough away from the "dress reformers" you can "pooh! pooh!" at their message and laugh at their earnestness. Look not into the aspiring soul of the mechanic, touch not his home with sympathetic eye or hand and you can easily call the Labor Unions meaningless and their turbulent agitations wild nonsense. But experience shows that the moment one devotes to these questions careful study he begins to see meaning, aye, hope and inspiration in this blind divine restlessness of those who have been too long contented with mere existence. This same is true in regard to temperance and attendant reforms. "I am a temperance man but see no harm in a glass of beer or in keeping a little wine for one's friends," says one. But suppose you devote six months' careful scientific study to this problem. Ask of the physician and statistician, not the fanatic, what of this muddy beer-stream that flows through our American life. Trace the diseases that spring therefrom, the torpor engendered thereby, the money diverted from nobler channels, the women's lives that are pauperized, the homes made soggy and "beery" by it.

Follow this beer habit into the unsavory saloons, note the fatty degeneracy in the bloated faces of those who habitually use it, and then see if you will feel as complacent or non-committal as when you know only the gilt edges of the problem.

The same, we think, is true of its smirchy companion—tobacco. One may laugh at the cigar, condone the cigarette, and be indifferent to the inroads of tobacco in our homes only by persevering ignorance of the scientific and economic facts involved. Let one study the ethics of smoking and the spiritual significance of the cigarette; let him trace the nicotine on its sly, slow though fell journey along the nerves into the brain; let the professors of the Paris University tell him that their smoking students stand lower in

their scholarships; let the doctors of the London dispensaries tell him that they cannot apply leeches to tobacco-using patients because the blood promptly kills the leech; let the superintendents of small-pox hospitals give the increased mortality of their tobacco-using patients; let Dr. Hammond, ex-surgeon of the United States Army, a most conservative authority, give the pathological effects of tobacco, and then see how the indignant conscience protests where before it consented.

The finer questions of morals are not settled by inspiration but by study. Science must needs laboriously correct many of the false sanctions of historic religion. The supposed revelations of ignorant ages must needs be humanized by the study of subsequent ages. The moral sense must needs be trained, developed, discovered in the soul, even as the mathematic or artistic senses are trained, developed or discovered.

LIFE AND ACTION.

Why should the sun set twice for us in the same point? Why not see it sink daily into a new bed? Why not see it rise every morning from a new couch? Are we stumps or trees, that we should spend our days where we were planted? Why not be like the birds, that follow the shifting seasons on adventurous wing; that take the south wind for a guide, budding orchards and forests for their chart and compass? If we are children of light, why not follow the day, our father, who rests nowhere, but continually circles the globe on the wings of dawn? Why not be brothers to the winds and clouds, which stop nowhere, but visit all lands and seas. Let us not be like a standing pool, but rather like the spring that bubbles up on the hillside, and makes its journey through field and wood, by hill and mountain, through valley and ravine, to the eternal ocean. The one becomes stagnant and breeds scum and mosquitoes; the other refreshes the thirst of man, nourishes the fields through which it flows, and helps to make the great ocean on which are the ships of nations. The one is a slimy home for the frog and lizard. The other is the bath of the birds, the fern-fringed mirror of the heavens, the fountain of sweet nectar, the udder of the hills, nourishing the valley's children.

The soul of man is not brother of the rock, but of the sun. Why then should we fix ourselves like so many boulders, to await the dissolution of time's slow forces? Why not arise and walk through the heavens of new worlds, shedding our light about us? Action is diviner than repose. Adventure is better than the lethargy of retirement. Let us be a part of the complex world forces which are weaving the inexplicable web of life; clasp hands with the lightning of the skies, and with the silent force of gravity, which girdles the physical universe as a belt of spirit. Let us hitch our chariot, not to a star, but to a star-ray, and drive it not on the beaten track of the circling planet, but on the unexplored and uncharted pathway of the light!

Who says we must be penned in a crack of the visible universe? Shall we not rather melt all boundaries, and permeate all substance with our spirit? Are we not of the stuff that fills all space? Are we not finer than all pores and interstices? Are we not capable of penetrating all that is; the finest of the fine, the subtlest of the subtle? Who shall dare confine the divine soul in the cribs of matter? She shall burst all cerements, crack all bonds, lift all stones of sepulture. She may not be bound nor buried. There is no mountain heavy enough to hold her; no ocean deep enough to cover her; no pit so bottomless that she may be concealed therein. Spirit is, was, and shall be, the lord of time and space.

S. L.

CONTRIBUTED.

THREE SUMMERS.

Cometh down a summer from the sky
 Spinkling warmth of vapors, dews and rain,
 And with the eye
 Of sun, aroused on high,
 Searching life in loosened mould of vale and plain.

Cometh up a summer from the earth,
 Bringing forth the garments of the trees,
 And emerald worth
 Of grass, and flowery mirth,
 Birds and songs and rocking nests upon the breeze.

Comes then in my heart a summer swift,
 In which summer both these summers burn;
 The light doth sift
 From Heaven, and in it lift
 Blossoms of earth that up to Heaven turn.

J. V. B.

LIFE AND LABORS OF RALPH WALDO EMERSON.

I.

Emerson's Youth.

Of many men who in the lapse of time rise high in the serene admiration of the race the steps of their toilsome career are forgotten. Unless some catastrophe crowns their course, we picture them to our thought as the favorites of fortune, and as easily reaching and maintaining their proud eminence. Perhaps no life in our times is more likely to have this verdict rendered than that of Emerson. His temperament was singularly even and self-controlled. His aim, from an early period of his life, was clear and steady. His life was a growth, not a series of convulsions. His habits were those of a philosopher. He did not strive nor cry. He wasted no time in words to refute the charges of his enemies. He seemed to say, my life must be its own defence. Freedom to think and act is the first prerogative of man. If my way of thinking and acting is wrong, others will correct it by a better way. But for myself, I must be true to the light that shines for me. But the prospects were not always bright. The circumstances of his life were not easy; and the natural reticence of the man was no doubt deepened into a painful solitude at times by the consciousness that there was no sympathy for his deepest convictions among those from whom he most naturally expected it. Ralph Waldo's father, William Emerson, was minister of the First church in Boston. In a gambrel-roofed wooden house on Summer street, back from the thoroughfare, situated in the middle of an acre of ground, the babe was born, 1803. Near by, on the same street, was a pasture of two acres, wherein might be heard the tinkling of cow-bells, and in various directions, where now the granite-warehouses lift their lofty fronts, there were orchards and gardens; and "the hospitable residents could set before their guests cider of their own manufacture or butter of their own making."

But though surrounded by those who, for their day, were rich, the dwellers in the parsonage were not rich. Waldo's aunt, Mary Moody Emerson, said of the family of a former generation, "They all believed in poverty, and would have nothing to do with Uncle John, of Topsfield, who had a grant of land and was rich. My grandfather prayed every night that none of his descendants might ever be rich."

As religious people they felt the duty of liberality. "Charity went hand in hand with zeal. They gave alms profusely and the barrel of meal wasted not." "Father Moody" of Maine, as he was called, "gave away his wife's only pair of shoes from her bedside, to a poor woman who came to the house one frosty morning barefoot. When his

wife, thinking to restrain a profuseness of almsgiving which his scanty salary could ill-afford, made him a purse that could not be opened without tedious manipulation, he gave away purse and all to the next applicant."

William Emerson had been first settled in the town of Harvard on a salary of between \$300 and \$400. "We are poor and cold and have little meal and little wood, but, thank God, courage enough." But they took boarders; he sold his bass viol, of which he was very fond, and kept school and worked with his own hands on the farm. On the removal to Boston his affairs improved, for he was to receive "\$14 a week; also a parish dwelling-house and twenty cords of wood." But in 1811, at the age of forty-two years, William Emerson, the minister of the First church died, leaving a wife and six children under ten years of age. Vainly combating a consuming disease, when near the end the dying man said, "To my wife and children, indeed, my continuance upon earth is a matter of moment, as in the event of my decease, God only knows how they would subsist." It was a heavy burden that fell upon the widow, though the First church did their part. Six months they continued the minister's salary, and voted her \$500 a year for seven years, and the use of the parsonage a year and a half, should it not be needed. She staid there more than three years and by the occasional help of kind friends kept the household together until the little boys began to earn their living. She took boarders, rose early and sat up late, doing much of the work herself, that the children might be kept at school and the wolf from the door. This unrelenting exertion and frugality left its mark upon the growing boys. The food was very plain. "Ralph and Edward had but one great coat between them, and had to take turns in going without, and in bearing the taunts of vulgar-minded school-fellows inquiring: 'Whose turn is it to wear the coat today?'" The boys made the fires, brought in the wood, helped to do the housework, and had little time for play or relaxation; and for those hours there was something better than mere amusement. They were recommended to read good books, and the father, while he lived, sought to guide them.

J. C. L.

THE COMMUNISTIC IDEAL.

The idea of the perfect home embraces that mutual affection and interest that make each effort of the individual as if it were put forth for the benefit of all. The father maintains, the mother nurtures, the children aid one another; they also aid their parents by means of their obedience and the manly example each sets for the others. No effort is indeed individual, for, if worthy in itself, it reacts on each member in a beneficial manner, because of that linking affection and interest. Should one of the family be especially gifted, advantage accrues to the others as well as to himself; should one be especially afflicted, each strives to stand between him and the force of that affliction, so that often he is enabled to feel its burden but lightly.

Yet, with this mutual sustaining and sharing, in the perfect family opportunity is given for the full development of each in that direction nature has marked out for him. And this, after all, is the most attractive feature of the ideal home. For, however much we may admire the harmonious working of a community, it is the spectacle of a nobly-developed, complete man in which the soul takes most delight.

The perfect home is indeed the instrument for the fashioning of that product. So subtle and powerful is its force, often the material apparently not of the best is wrought to finest issues. We all remember the child seeming to promise the least, who, in the careful nurture of a good home, blossomed out and proved the miracle. It would seem to be the intent of this fostering process, not

only to encourage what is good, and to develop the latent, but to eliminate the bad by a forcing of the better, and almost to create.

True homes are many, very many. They are not the product alone of our late civilization, but had an existence longer ago than we are wont to imagine. The mother devoted to her least fortunate child has not had to be evolved from the modern woman's college. We hope she will not be eliminated there. She is a necessity to the race so long as imperfection itself exists.

The finer sympathy and humanity that would support what is weak, and guide to the light what is blindly groping the wrong way, that would shield whatever would otherwise in the pressure of life be trodden under foot and destroyed,—this it is that from time to time, even from earliest history, has rayed out in dreams, not only of the perfect individual home, but of establishing a universal brotherhood among men. Let society, let the state, say these dreamers, become one vast home, then at last would each man, from the lowliest to the loftiest, have his natural chance.

It is inspiring, if sometimes saddening, to read the history of the endeavors made, extending as they do from the days of the ancient Egyptians and Plato's ideal republic, and the Essenes among the Jews, to the Utopia of Sir Thomas More, the industrial scheme of Robert Owen, down to Brook Farm, fresh yet in the memory of some among us. Even if the best scheme too often never got farther than the pen of the former, in the active efforts of others, the aspiration, disinterestedness, faith and zeal shown are altogether inspiring. They half make amends for weakness, crude and abortive planning, and somewhat palliate the excess of fanaticism. The originators of communistic projects are often seen to be of unselfish, large natures, abounding in those attributes that have always won admiration. It would seem as if these souls were incapable of being satisfied until the earth was made one great human home for all its inhabitants. How different this from the seeking of those who care only for personal success. Elizabeth Peabody relates of her first interview with Margaret Fuller (then scarcely more than twenty) that her thoughts were lifted to such heights that when she passed from the house the very horizon seemed to have widened, the sky to arch above her more splendidly. Had she conversed with one who detailed the petty schemes for her personal advancement would not the horizon have appeared contracted? Such are the contrasting influences that go forth from the great and the small. The poet Heine, writing to Ferdinand Lassalle, the German philosopher and socialist, said, "No one has done so much for me, and when I receive letters from you, courage rises in me anew."

These schemes for making the earth a safe and happy haven for all—will they ever be realized? When we consider the attempts started with generous feelings and ending in disaster, when we think of the ill-judged, reckless undertakings, culminating in horror, our faith is shaken. The devious ways into which a really noble impulse will lead a seemingly wise man are known. We are just witnessing this in the case of Father McGlynn. And yet we must look above and beyond errors and failures, keeping our eyes on the moving principle, and remember that the result hoped for is also identical with what science prophesies is to be the certain outcome of human life. The "federation of the world"—to this very end these ideals, this zealous, self-sacrificing sympathy, these blunders, oft-times fatal and terrible as they are, are tending.

We are apt to think that only the poorest will be benefited, but it is often those most gifted who would find an asylum. In one of her letters to Mr. Emerson, Margaret Fuller speaks of going to Brook Farm, that she might obtain the rest and serenity of mind she so much needed. It is easy

to think of the storm-tossed souls who might have found not only calm in such surroundings, but the conditions for their best development. Care, work, self-sacrifice, the surmounting of obstacles, are helps to character, and aids to genius, but so are sweet days in the companionship of the sympathetic and loving. What might not such a community as Brook Farm have done for Lessing, Shelley?

Those who are indifferent to the claims of socialism, those who oppose, who bewail or berate it, do little realize the extent to which it is gaining ground. Usually in works upon the subject, we find the most numerous, chiefly the political and financial organizations, classified. But is it not true that our charitable societies, our clubs, our associations of all kinds, which are so rapidly multiplying, are but other expressions of this one idea? Mr. Hale once gave us the history of the rise and growth of the Ten Times One Clubs. We found that he grouped into them every sort of enterprise, the only criterion for their being so classified was the doing of some tangible good. So every association that draws men and women nearer each other, that establishes human interests, that increases the sense of brotherhood, is giving an impetus, if but the smallest, to the communistic idea. The Temperance societies, Masons, Grand Army, Relief Corps, are doing their work toward equalizing conditions. One cannot belong a season to even a reading circle without giving out something of what he possesses to others who have less. I think now of a little club, scarcely more than a dozen in number, studying "Faust," and who somehow caught the spirit of help and good-will, and raised a generous sum for a hospital for women and children, one for the intemperate women's home, and half stocked a table in a suffrage bazaar. To the unthoughtful this was merely a few pretty pieces of charity; but to the thinking it was an index of the overpowering tendency that possesses human nature in these days, and will not pass until a great result is reached.

"The happiest period of my life:" this, Mr. Higginson says, was the verdict of each who shared in the Brook Farm project. And I once heard a Brook farmer speak in detail of that happy time with a glowing face and an accent in his voice as of one who had walked in Paradise.

Nature lavishes her blossoms in careless profusion; she wastes her seed with a reckless hand. We had almost begun to believe that in human life this must ever be the same. Yet a wonderful principle is certainly being ushered in. Man, as a higher power than nature, will be given the chance to reclaim all.

"To worthily defend that trust of trusts,
Life from the Ever-Living."

In his essay on the second part of "Faust," Dr. W. T. Harris calls attention to the difference in bearing toward man by the Earth Spirit in the first part, where in irony man is spoken of as the "crushed and blighted worm," and that displayed by Pater Seraphicus (St. Francis) in the second part, who joyfully announces the rescue of even the unborn souls, who above shall receive divine nurture. This hint as to the protection of even the lowliest is, he believes, the finest touch in "Faust."

ABBIE M. GANNETT.

PULPIT READINGS—A MEDITATION.

Perhaps nothing new can be said on this subject, but reiteration is sometimes needful. Why are Scriptures read at all in the pulpit? Is it because the audience finds in it something new or familiar, or something mentally, morally, or spiritually stimulating? Is it for form's, or propriety's sake? Why do we take texts for sermons? It is comparatively a new device. For the first thousand years of Christianity texts had not come into fashion. Scriptures, in the apostolic times, were read by the priests for purposes of exposition and exhortation. Jesus so read the Hebrew Scriptures. It was not a form. It had a meaning.

What was the message of God to men, and to the men of the times, as to duty, as to life, as to immediate action?

Now, not taking a whole chapter as a text, but a sentence, or verse, it seems as though there should be something supplementary, or explanatory, or else it is for devotional purposes, or in some sense in the spirit and line of worship. No objection to this. All very well. Not to read the Scriptures, and not to take a text seems to be a needless innovation, and to leave a blank in the services, and to upset the mind accustomed and wedded to the old as the only way, and to unfit it for enjoyment. The religious halo has been scattered and a crown of thorns has been pressed upon our own brows. The sermon idea vanishes and a lecture takes its place, a moral essay, a secular composition, a cold, dry, perhaps artistic, fine essay.

Neither condemning nor approving, I point out a method, state a fact. There may be just as good a sermon, essay, without as with a formal text. There always is a text where there is a topic, a thought. Custom makes it necessary to announce it, and in Scripture phrase—Jewish Scripture, Old or New Testament. To leave out the formal Jewish text, notwithstanding it is a late invention, spoils the sermon for most people, even in Unitarian congregations. It spoils it in a worse way to take a text from the Apocrypha, or from Plato, or Buddha, or George Washington, or Charles Darwin. But a Unitarian congregation will better tolerate this innovation in an orthodox clergyman than in its own minister; nay, will at once half approve and think it liberal.

But the pulpit readings—what shall they be? Whence? Why? The object must be either for elucidation of subject, or for an aid to worship. It should not be as a form, a custom, and could hardly be for information on such occasions. Perhaps nine-tenths of the Scripture read in the pulpit is news to the audience; that is, never read by the listener. Scripture reading with Unitarian people is almost entirely abandoned, unless, as in Bible classes, for study. It were well if they knew the Scriptures better, even as literature and history, for knowledge, and for culture. That would be one reason for reading them less in the pulpit, save for devotional purposes. But it sometimes seems that the less people read or know about the Scriptures the more they insist on hearing them read as a part of church service. There is something very inspiring in the best portions of our Hebrew Scriptures.

But even in the spirit of worship is there not to be considered the tendency to Bible worship, to making Scripture phrase a charm, a fetish? Pulpit Scripture reading should be only for thought or soul-kindling, and then it is useful only as it touches the universal and the true in human life. Merely to know what Paul or Jesus thought or felt, save as it may bear upon thought and life to-day, is of little value; and perhaps many another since their day has said equally precious things. If inspiration is confined to no age or race, and was not exhausted in Palestine or by the early Jew, why may not Scriptures be all the time making?

This brings us to the thought had in mind in starting this discussion, namely, *what* Scriptures to read in the pulpit? It is always, perhaps only, safe to read the Christian Scriptures—it is consistent, if there are to be limitations, to read only from the New Testament. Nevertheless the Messianic idea in the Old Testament, wrongly interpreted by the church in these days, makes it seem to be proper to read that older Jewish book. But when we think of the teachings of Jesus as a new religion of the spirit, as against the old of the letter, as in the Jewish church a religion meant to upset and displace the old, there is but little consistency in reverently reading from those Scriptures, save best psalms or prophecies.

Shall we read selections from Epictetus, and Carlyle, and Zoroaster? It will shock the ear, it will spoil the service, will irritate and vex the soul of the worshiper. You may

read from Moses, but not from the Book of the Dead older than Moses, and having its origin in Egypt instead of Palestine. Confucius gives us the golden rule, but it must fall upon the ear exactly as Christ uttered it? Is it all prejudice? Ought we so to familiarize the hearers with the sayings of all the saints, modern as well as ancient, that all will seem alike good and well, and equally good and helpful when the same truths are expressed, only in different phrase? There is our Christian Bible, let the preacher stick to that, or leave the pulpit.

The objections seem to be these: the style and diction of no Scriptures are so beautiful as those of our own; it puts other scriptures and other religions on a par with Christianity; it intimates that natural religion is as good as revealed, that there is some other way of salvation besides that of divine revelation in the New Testament; it lifts all lines between sacred and secular, revealed and natural, divine and human, special and natural inspiration, Bible truth and other truth, New Testament and the Zend Avesta, Jesus and the author of the Koran. Away with all this looseness, this heresy, this free religion, this infidelity,—give us Bible—there is but one; give us religion, our own or none; we are Christians, let us stick to that name and the thing, to Christian word and thought, to Christ and not Buddha.

We might add that it is a matter of taste and sentiment with many, of fear with others, lest our singularity may be criticised by other churches; they say we must conform somewhat to the ways of other people, we must be in fashion or be pointed at.

Again, the question arises with greater force, *what* shall I read in the pulpit? I find fine selections, for example, on Patience, the subject of my sermon for next Sunday, from a score of authors, brief, beautiful, carefully culled and arranged; they give the subject a clear setting; but there are the names of Plato, and Cicero, and Luther, and Paul, and Jesus and Savonarola. Stick to the words of Jesus, pastor, or postpone your sermon, or it shall be the last I shall ever hear you preach. We are Christians.

But before I decide to ransack the Bible, our Bible, for fit passages, I will see whether or not I can find Scripture authority for quoting from other writers outside of the faith wherein I stand; and whether any respect is there paid to pagan scriptures or to pagan men. I find Jesus constantly quoting from the Old Testament and the Talmud. I find Paul quoting from pagan poets. He commends the Athenians for their devoutness. He says, in effect, religion is human, not ecclesiastical; it is universal, not national, or confined to a sect—"As your own poets have said—we are also his offspring." Ah, Paul, you could not do that in these days before conservative ears, you would be criticised for crediting pagans with the truth, or quoting from their Scriptures in your sermons. Fortunate apostle!

Let us see: here is Peter with his revelations on the housetop. Here is Cornelius, the pagan, devout, philanthropic, a good man. He is taken by the writer of Acts as a model saint, believer in God. Then Peter's vision revealed to him a larger world and thought than he had ever known. Call no man common or unclean. God is author of all and hath cleansed all. We are, indeed, all alike, his offspring. There is neither Jew nor Gentile, Christian or pagan, Unitarian or orthodox—all are children, and religion is natural to all, and God's love is universal. The wall of partition is broken down. It meant that Christian is provincial, as is Jew or Mohammedan—each a section, or sect, a part of one great whole. Ah, now I can read from other Bibles, can include Buddha among the great teachers, and Socrates, and Savonarola. I have a right to search the Scriptures, all scriptures, all truth, and rejoice that God is no respecter of persons, but that in every nation he that feareth God and worketh righteousness is acceptable to Him. And yet, that narrow slit in the wall—the wall of

prejudice, through which so many good people look—reveals so little of the truth and light outside, that to keep peace I must not indulge in the luxury of lateral vision, or get upon the housetop for a larger and a truer view, and I must keep to my sect, and be provincial when I ought to be universal and inclusive; must seek truth through no new ways.

So I meditated, dreamed, and awoke to hear a clear voice saying to me,—You shall have freedom, truth is not bound, the universe is yours as well as God's, all Bibles together are but an imperfect journal of a few of the best of human souls, nature is a larger Bible, and every leaf and flower and footprint on rock and shore, and every voice, to ear or soul, of this and all round worlds is a scripture and an evangel to herald the presence of an ever living Deity. I told my dream to my congregation the next day, and with one voice they bade me be true and diligent in finding all truth, and to read or speak it to them as mind or heart might list. And ever since the ancient and modern scripture reading became the richest part of Sunday feast, and truth, and religion, and God grew upon every heart as light through the sun's rising.

A. J. R.

THE HOME.

A PERFECT KINGDOM.

A man can build a mansion
And furnish it throughout;
A man can build a palace
With lofty walls and stout;
A man can build a temple
With high and spacious dome,
But no man in the world can build
That precious thing called—Home.

No, 'tis our happy faculty,
O women, far and wide,
To turn a cot or palace
Into something else beside;
Where brothers, sons and husbands tired,
With willing footsteps come;
A place of rest, where love abounds—
A perfect kingdom—Home.

Ione L. Jones.

OAKLAND.

VI.

"Why don't father and mother come?" sighed Louise, as she strove to look out of the window into the darkness.

"Cousin Bessie's got the wisdom teeth," said little Paul, reasoning that since the advent of these tardy molars had made Bessie very sick, they must be some ugly disease, "and may be Pearl caught them."

The children laughed a little at this, and then there was a long silence.

Finally Martha remarked rather soberly: "It doesn't seem a bit like home when father and mother are gone!"

"Let's play Blind Man's Buff," suggested Florence, this noisy game just suiting her.

"O, pshaw! Who wants to play anything as old as the hills? There's no fun in that!" Louise exclaimed impatiently.

"Yes there is, too," chimed in little Paul, as eager for a romp as Florence.

"Go and play it yourselves, then," returned Louise, a trifle shortly.

"Two can't play it alone," remonstrated Paul.

"I wish papa was here," said Florence, her lip quivering a little.

Will threw down his *Youth's Companion* then, and the younger children never dreamed that he was in the midst of a very interesting story when he turned to "order

them about;" but in a way, let me add, that, they had learned to know, meant their speedy entertainment.

"Florence, bring me the scissors; that's a girl!" he began cheerily. "Martha, where can I find a sheet of foolscap? Paul hunt me up a pine stick; and I shall want some pins, Louise."

And soon the deft fingers of the "family genius" had fashioned two paper windmills, on the principle of the turbine wheel, and given them into the hands of Paul and Florence, who ran about the room, much delighted to see the little contrivances spin rapidly round and round, propelled by the resistance of the air to their movements. Then a larger wheel was made, with which Will himself entered the sport. Martha removed the lamp to the mantel for perfect safety, and soon the fun became so contagious that she and Louise joined in. When the children tired of this, every body was ready for Blind Man's Buff—for Will had a splendid faculty of putting life into any game—and time slipped away so fast that two hours were gone before they knew it. By and by the little ones returned to their paper treasures, and curled down upon the lounge to talk to each other about them. Will finished his story then, and Martha and Louise read, too, while the pair on the lounge fell fast asleep.

Finally, when there was no longer any hope that the absent members of the family would reach home that night, Will locked the doors, Louise carried a lamp upstairs, folded back the counterpanes, smoothed the pillows and laid out the night-gowns, and Martha, the "little mother" of the household, with soothing touch and gentle hands, got Florence undressed and into bed.

The next morning Mr. and Mrs. Franklin and the rest of the brothers and sisters came back from Aunt Fannie's, and after listening to an account of what had happened at Oakland during their absence, Mr. Franklin said: "You have done bravely all around, and we are very glad indeed to find you such trustworthy children."

And that was their second compliment. Do you not think it made them happy to deserve it?

MINNIE STEBBINS SAVAGE.

A CURIOUS RAT STORY FROM KINGSTEIGNTON.

I happened one day last week, writes a correspondent, to be standing near a chicken coop in the back garden when I noticed the head of a very gray and grizzled rat thrust from a neighbouring rat-hole in the fowl-house. I decided to watch the movements of the veteran, and these being to me very interesting I should like to make a few remarks. After a careful survey of the surroundings our old rodent seemed to be satisfied that all was right, and made a cautious exit from her retreat. A fresh pan of water had been recently placed before the chicken coop, and it looked as if it were a friendly invitation to the thirsty old-rat. Immediately she started towards it, and was followed by five half grown ones, who tried to pass her and to be first at the water. The old rat thereupon made a leap like a kangaroo and reached the edge of the dish in advance of the foremost of her litter. Then ensued a remarkable occurrence. The mother rat raised herself on her haunches, and bit and scratched her offspring so severely whenever they attempted to reach the water that finally they all scudded away evidently very much astonished and frightened at the strange and unaccountable behavior of their parent. When the little ones were at a safe distance, the reason for the rat's extraordinary behavior were revealed. She first wetted her whiskers in the water, looked carefully about her, and then very quietly took a dainty sip of the liquid. She tested the water as critically as a professional tea-taster, and when she was satisfied that it did not contain any poisonous or deleterious matter, she gave a couple of squeaks, which quickly brought her young and thirsty litter to her side, and all then fearlessly drank their fill.—*Selected.*

UNITY.

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NOTES FROM THE FIELD.

London, England.—Miss Florence Hill, secretary of the London (England) Postal Committee, has lately sent by our friend Mrs. Richardson, of Princeton, a letter of greeting to the secretary of the Women's Conference. She writes: "We are only a year old, but all is very promising. We find a great response from all parts of England, and get very interesting letters which promise good results in the future. Not only have we a strong and increasing London Committee, but Postal Missions have been formed in Manchester and Liverpool, which are also doing good work. We founded our work on the Chicago Circular, which has been invaluable.

"We are beset with certain difficulties from the fact of working in a country which is overshadowed by a predominant established church, and also where class distinction are very keenly felt. . . . Many people are afraid to identify themselves with Unitarians openly.

"In addition to the very excellent short tracts which the British and Foreign Unitarian Association issue, and some of the American ones, notably Freeman Clarke's, and, of course, Channing, we lend a large number of volumes of standard Unitarian writers, Stopford Brooke, Martineau, Parker, Collyer, Dawson, Beard, Savage, and many others, and these are immensely appreciated.

I think we all find the work wonderfully interesting and uplifting. . . . —to have these diligent co-workers and religious sympathizers scattered through the country."

This is a good word for our Postoffice Mission workers everywhere to read.

—According to the last annual report of the society for "Promoting Christianity Among the Jews," *The Christian Life* estimates that it costs \$5,000 to convert a Jew. Twenty-two baptisms have been accomplished during the year, \$186,720 have been expended by the society.

Boston.—Union services are scantily attended, yet all denominations here stand, during all the summer, by the church flag.

—Rev. Theo. Williams, of New York city, preached here last Sunday.

—The Young Men's Christian Union and Young Men's Christian Association vie with

each other in offering interesting occupation and good summer amusements for young persons—clerks, school pupils, shop girls. The Union inclines to favor children in country trips and suburban rides.

—Alfred K. Glover, a graduate of Meadville, will preach during August in Trenton, N. J., and possibly will settle in that old, solid, cultivated town.

—Nahant, Marblehead, and other sea coast resorts rejoice in flying visits from our best preachers. Seaside summer chapels are now frequent in places where idle rest has for years been the only Sunday solace.

—The "Boston Association" of Congregational Ministers has a history dating back to 1680. Then it was entirely orthodox, excluding several ministers of King's chapel and other churches for their liberal heresies. It met every fortnight. It took part, after a public manner, in the politics and charities of the times, and once petitioned Congress to close the postoffices in Massachusetts on Sundays in conformity to our state laws prohibiting work or trade or travel by land or water on Sunday. At first it approved, after rigid examination, candidates for the Boston pulpits, and also heard cases of church dissensions. It gradually resolved itself into a Conservative Unitarian Parlor Club, and being composed of the older Unitarian clergymen of Boston it has continued conservative of tradition and doctrine. To-day it includes all shades of ministerial opinions, and welcomes heartily as full members all preachers in our pulpits. Its guests at every monthly gathering are prominent clergymen, American and foreign, —advocates of old or new religious truth. Its meetings are very well attended even in these times of the busy life of a minister.

Miner, Dak.—Mrs. Wilkes visited Miner recently and writes of "a few days' meeting in a country school house. The audience was made up of Presbyterians, Methodists, Liberal Congregationalists and outsiders. . . . At the end of the meeting we organized a Union church. . . . I have never been so touched as I was to find how earnest, reverent souls of whatever theological faith can meet on our platform. It was beautiful to me, for the first time, to emphasize, not our difference from other denominations, but our real basis, character, and not belief, as the bond of union. . . . We formed a church of nineteen members. The people from all over the county are coming to unite with us, some of them lonesome Universalists and Unitarians." The leader of the movement writes: "Our success gives me courage to undertake anything and to hope for everything."

Helena Valley, Wis.—It was in the nick of time. Last Sunday night was celebrated, in Unity chapel, the anniversary which has been anticipated since early in May by so many of our western Unitarian churches. The little chapel was well filled. The same pamphlet programme was used as at the Western Conference Anniversary at Des Moines, Kenosha and elsewhere, and quotations came all the way from the little tots up to the gray heads. The address on "Emerson the Man" was given by the senior editor, who is vacating hereabouts.

Emporia, Kans.—A strange visitor reaches our exchange table from this place, *Columbia*, a large, eight-page, well-printed weekly—four pages in English and four pages in Welsh. The ancient Briton travels far, and this antique language finds unexpected and strange root in this new soil of the West. Thus nations and generations are brought together under the banner of *Columbia*, the bearer of the olive branch of peace.

Chicago.—The new city directory, just issued, indicates a population of 850,000. Adding to this the suburban population who do business in Chicago, it is estimated that the

population will reach one million. This figure sounds large, and yet let the thoughtful citizen hang his head in shame as he realizes how small is that town that can boast of not a single institution of higher learning, but 3,500 saloons.

Finland.—Baroness Gripenberg, who is visiting this country from this far off north-land, has been taking some of the complacency out of some of the "more advanced women of this most advanced country" by informing them that women have enjoyed municipal suffrage since 1879 in her country.

Madison, Dak.—At Madison Mrs. Wilkes preached on the evening of July 1, and left Mr. Root, of Sioux Falls, for Saturday evening and Sunday. Mr. Root "aroused quite an enthusiasm." He is new to the work and is making a good and hopeful beginning.

Rock Rapids, Iowa.—Miss Tupper spoke here on July 8, where services are to be maintained all summer by the aid of Mrs. Wilkes. People are taking hold there with new courage.

Stoughton, Wis.—One hundred and fifty women turned out to exercise their legal privilege of voting at the school meeting recently, and elected their candidate on a temperance issue.

Woman's Work.—The expenses of the recent International Council at Washington amounted to over \$10,000, but all bills are paid, although when the association started out on the work it had but \$300 in the treasury.

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Combines, in a manner peculiar to itself, the best blood-purifying and strengthening remedies of the vegetable kingdom. You will find this wonderful remedy effective where other medicines have failed. Try it now. It will purify your blood, regulate the digestion, and give new life and vigor to the entire body.

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"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue: Jenkin Lloyd Jones, minister. Sunday, July 22, services at 11 A. M.; D. H. Fletcher will speak on "The Ethical Problems of Felix Holt."

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, July 22, services at 10:45 A. M.

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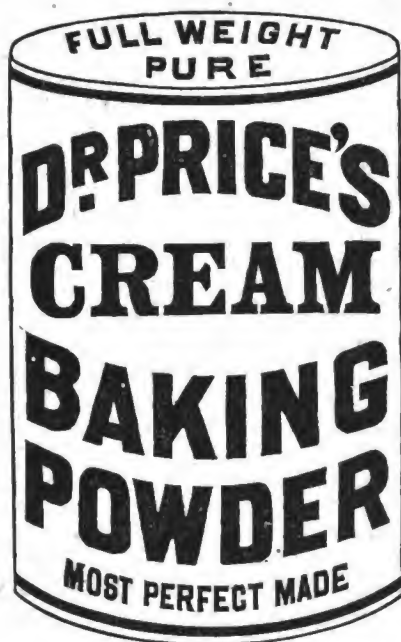
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CONTENTS.

EDITORIAL—

- NOTES: "Religion from the Near End;" Stellar Photography;
Heathen or Christian; Emerson's Serenity under Censure;
Duelling on a Large Scale; Cures of Christian Science;
Unsuspected Piety; Hugh Pentecost on Unity; Ancient
Literature and the Lord's Prayer; Ingersoll's Mission;
Carlyle's Message to Emerson..... 287
Centennial Tributes.—H. M. S. 288
Progress.—H. M. S. 289

CONTRIBUTED—

- A Brown Theocritus.—CHARLES J. O'MALLEY 290
Emerson's School Life.—J. C. L. 290

- Chips from a Teacher's Workshop.—B. L. G. 291
Great Expectations.—ELIVAR. 292

THE STUDY TABLE—

- "Evangelistic Work in Principle and Practice;" "Within
and Without;" "The Lord's Prayer;" "Looking Back-
ward;" Historic Waterways 292

THE HOME—

- A Baby's Opinion.—Rose Burnet..... 293
Why?—Juniata Stafford. 293

- NOTES FROM THE FIELD..... 294

- ANNOUNCEMENTS 295

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The International Council of Women. MONCURE D. CONWAY. A timely word about a remarkable and encouraging progress in the development of human kind.

Determinism Versus Indeterminism. PROF. GEORG VON GIZYCKI, in Nos. 25 and 26. George von Gizycki is Professor of Philosophy at the University of Berlin. His name is well known beyond the boundary of his country. The problem of the Freedom of the Will has perhaps never been treated in a clearer and more forcible manner. Contributions on the same subject may be expected from E. P. Powell and Xenos Clark.

Reflex Motions. G. H. SCHNEIDER, in No. 24. G. H. Schneider's book, *Der Menschliche Wille*, is one of the most prominent delineations of modern psychological research. The essay on Reflex Motions is a translation of the basic chapter of Schneider's work. It contains the fundamental propositions of physiological psychology.

Evolution and Idealism. PROF. E. D. COPE, in No. 23. A very able statement of Positivism and scientific inquiry versus the imagination of a wrong Idealism. Prof. Cope treats this subject with perspicuity and strength. His essay should be compared with the Editorial of No. 35 "Idealism, Realism and Monism."

Trusts and Unions and is the Banking System a Monopoly? LYMAN J. GAGE, in No. 28 and 29. These two essays contain the subject matter of the author's lecture in the Economic Conferences. Mr. Gage is one of the most prominent bankers in the financial world. His view of the banking system in reference to the social problem deserves the attention of all parties. An answer to his propositions from the standpoint of a laborer will be given by Wheelbarrow in No. 40.

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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EDITORIAL.

WHILE the senior editor is absent is the proper time for his substitute to tell that an exchange calls his sermon on "Religion from the Near End," printed in "Show us the Father," "one of the most original and remarkable discourses we have ever read," and says that it "ought to be distributed in tens of thousands."

A WRITER in these columns not long since told of the recent progress in the art of stellar photography. Now comes the annual report of the Paris Observatory, with accounts of further progress. It says that through a small telescope a negative has been taken showing 30,000 stars on a single plate. Thirty thousand systems of worlds in the little vista of one telescope tube! And yet some people think that the Kingdom of God is limited to their church, or to christendom at least!

WE are glad to chronicle a larger thought in Horace Davis, who told, at the recent meeting in Boston, how a heathen woman in Japan informed him that she once came very near becoming a Christian. "And why did you not?" he asked. "Because," said she, "my father did not want me to. He said it would hurt him very much if I were to profess myself a Christian. Now my father had done everything for me, and I did not want to injure him. They told me I must come to Jesus, but he said it would hurt him if I did. Now what would you have done?" Mr. Davis said the question staggered him; but he replied to her that he "should stand by the old man. I suppose that was not very good missionary talk, but I said it." And those wicked Unitarians then and there applauded him.

WHILE commemorating Emerson's address of fifty years ago this month, it is also pleasant to remember the serenity and sweetness with which he bore the censure it brought. He was indeed a little scornful in his allusions to the "parish commotion," and "the storm in our wash-bowl;" and he could be severe, as when he wrote of the worshippers of old forms, "Can not you ransack the graveyards, and get your great grandfather's old clothes also?" But how free from bitterness he was is seen in the private words in his Journal that fall: "Let me never fall into the vulgar error of dreaming that I am persecuted whenever I am criticised. No man had ever, I think, a greater well-being with a less desert than I. Besides, I own I am often inclined to take part with those who say I am bad or foolish. I know too well my own dark spirits. A few sour faces, a few biting paragraphs, are but a cheap expiation for all these shortcomings of mine."

THE late duel in Paris brings to mind the days when duels were quite too common to call forth so much comment. Montaigne wrote, "Put three Frenchmen into the deserts of Libya, they will not live a month together without fighting"; and the custom increased after him, so that from 1601 to 1609 two thousand French noblemen are said to have been slain by it, and in the reign of Louis XIII. four thousand more were killed in duels, according to Taine. During the latter reign, Lord Herbert of Cherbury wrote of Paris, "There is scarcely a Frenchman worth looking on who has not killed his man in a duel"; and another tells

that even when the cause of the quarrel was removed at the last moment, it was said: "It makes no difference; since we are here, let us fight." Even in England, and much later, the custom was so honorable that such men as Fox, Pitt, Pulteney and Canning engaged in it; and one of the deeds of Daniel O'Connell was to kill his opponent in a duel. Nor was America behind. But even in this century, DeWitt Clinton fought; and our Vice-president fought and killed Hamilton; and Andrew Jackson fought several times and killed once; and so late as 1826, Henry Clay and John Randolph had their duel. But ideas of honor have changed; and most wise men to-day agree with the wit, who, when challenged, replied that any fool could send a challenge, but it took two fools to fight. Little by little the world has been learning that fighting of this kind is foolish. Who knows but it may yet discover that national duels, where armies of a hundred thousand men shoot each other, are just about so many thousand times more foolish?

WITHOUT dogmatizing as to what "Christian Science" can or cannot do, we may at least say that it belongs with those remedies which help the invalid by making him believe that he will recover. This faith has always been a healer, and often made panaceas out of nothing. In one age it cured by the royal touch, and in another by Perkins' metallic tractors. It aided the ointment that healed wounds by being rubbed on the weapons that had made them; and it is perhaps the chief curative property in the chestnuts carried in the pocket for rheumatism. The same faith now dispenses with chestnuts and ointments, and heals by the name of "Christian Science." It dispenses with tractors and kings' fingers, and heals by "mind," which is certainly more powerful. The mind, both of the sick man and of the doctor who cheers him, does help more than medicine. This "Christian Science" probably often cures the patient by its doctrine that nothing ails him, which is so often true.

IN connection with current remarks about James Freeman Clarke welcoming to his pulpit the disfellowshipped Theodore Parker, ought to be revived the story told by the biographer of the latter. On one of those occasions, a good woman heard the famous heretic without knowing who he was. She was deeply moved by the piety of the discourse, so much so that she remarked on leaving the church: "O that this sermon might have been heard by that infidel, Theodore Parker!" Mr. Weiss tells this as a fact; but whether so or not, it contains the larger truth that most heresy would seem proper and pious enough, could each one hear it anonymous in his own pulpit. Could the personal names of Plato and Paul and Augustine and Emerson be forgotten, and all the good sayings of men tumbled together like that old Assyrian library, so that no one knew whence each came, it might be lamentable for literature, but it would vastly enlarge religion, and show a wealth of piety in the world that not even the wisest have suspected.

THAT was a good word for Unity which Hugh Pentecost put in a sermon the other day: "Wherever you find a sect or a party, there you will find a truth; and it is wise to cultivate the habit of recognizing that truth, and of striving to harmonize it with all other truth. The Romans would place anybody's god in their Pantheon. The mind should be a pantheon open to anybody's truth." Unitarianism at least, with its root-word *Unity*, ought to be such a pantheon.

It is well to remember, too, the permanence of that old temple. Seeing how it had passed from pagan to Christian worship, and after suffering from plunder and fire and rains and the river, was still best preserved of all the monuments of its time, Byron pictured that "shrine of all saints, and temple of all gods from Jove to Jesus, spared and blest of time." And doubtless the religious temple that shall survive the ruins of time, will be one large enough to hold in harmony all the gods of the past and all the saints of the future, to welcome every honest movement of men and ever have room for more.

MR. COUDERT says in that symposium that the Lord's Prayer "first taught that men were brothers and that forgiveness of offenses was a virtue." Without detracting at all from the value of the Lord's Prayer, we ought to add that those doctrines were not "first taught" there. The heathen Cicero said: "Nothing is more praiseworthy, and nothing more clearly indicates a great and noble soul than clemency and readiness to forgive." He also said that each man should "look upon himself as not a member of any particular community, but as a citizen of the universe considered as one commonwealth." Lecky says: "Cicero maintained the doctrine of the universal brotherhood, as distinctly as it was afterward maintained by the Christian church." And the doctrine is far older than Cicero. Long before him, a Hindu writer said, "To those who are of a noble disposition the whole world is but one family;" and a Buddhist, that "there is no higher duty than to work for the good of the whole world." Another Buddhist said: "The good man when reviled reviles not again; when treated violently, he returns love and good will." Buddha himself, five centuries before Christ, is said to have declared: "If a man foolishly does me wrong, I will return to him the protection of my ungrudging love; the more evil comes from him, the more good shall go from me." Confucius, too, in about the same antiquity, said: "The good man loves all men; he loves to speak of the good of others; all within the four seas are his brothers. Love of man is the chief of all the virtues. The mean man sows that he or his friends may reap; but the love of the perfect man is universal." Such sentiments abound in ancient literature. They were not indeed always lived up to. But has the Lord's Prayer been?

COLONEL INGERSOLL ought to learn from the last *North American Review* to limit his usual condemnation of the clergy; for of all the writers in that symposium, no one shows more sympathy with him than the one counted as a Christian clergyman. Robert Collyer fellowships Ingersoll as "our honest atheist," and "our friend," "wholly human and tender," and squarely grants all that he is contending for. He says he rejects much in the Bible "as heartily as Mr. Ingersoll." Of Jericho's walls and the stopping of sun and moon he says: "If those walls went down at all, it must have been by good solid pounding; and the courses of the steadfast sun and moon keep now as they kept then." He says the writers might believe those stories, but "I will not; and since then all christendom might believe it, I will not." So to Mr. Ingersoll's rebuke of Biblical barbarities, and "ruthless condemnation touching this whole business in the old fighting books," he says "I say amen also." So of the New Testament apostles, preaching the immediate return of Christ, he says "We see now that they were utterly mistaken." This clergyman denies as emphatically as Mr. Ingersoll. But Mr. Collyer sees the other side, the wheat as well as the chaff, the flowers as well as the weeds; values the Bible for its merits, and is not at all troubled by its "mistakes." This is of course the only really broad view of the Bible. To such a view Mr. Ingersoll's treatment of it is just as if one should judge the Iliad by its stories of the gods; or settle his own loved Shakspeare, by denying the reality of the witches' work in Macbeth. To the

evolutionist's view as presented by Professor Proctor, the mistakes of the Bible are all not only excusable, but inevitable; and to one who bears in mind that the Bible was written at a time when, as Rabbi Mendes says, "the Colonel's ancestors clothed themselves (mainly) in wood-dye, and worshiped the mistletoe, with human holocausts," its perfect precepts of justice in the prophets, and of love in the gospels, have a venerable and sacred value that makes ridicule quite out of place. Whether Mrs. Phelps' charge that Colonel Ingersoll is in Biblical scholarship "a generation at least behind his times," be true or not, it is at any rate certain that his criticisms do not touch the real literary, historic or religious value of the Bible, or the doctrines that intelligent ministers are now teaching about it. Still, for his incomparable work in destroying the foolish and pernicious doctrine of the infallibility of the Bible, we are very grateful and bid him "Go on!"

AMID the many words read about Emerson this month, it is interesting also, to recall Carlyle's sentences fifty years ago last winter, on receiving his address on "The American Scholar." "My friend! You know not what you have done for me there. It was long decades of years that I had heard nothing but infinite jangling and jabbering, and inarticulate twittering and screeching; and my soul had sunk down sorrowful, and said there is no articulate speaking then anywhere, and thou art sole among strange creatures. And lo, out of the West comes a clear utterance, clearly recognizable as a man's voice, and I have a kinsman and a brother. God be thanked for it! I could have wept to read that speech; the clear high melody of it went tingling through my heart. I said to my wife, 'There, woman!' She read, and charges me to return for answer, that there has been nothing met with like it since Schiller went silent. My brave Emerson! And all this has been lying silent in him, and the vociferous platitude dinning his ears on all sides, and he quietly answering no word; and a whole world of thought has silently built itself up in those calm depths. O, for God's sake, keep yourself still quiet! Do not hasten to write; you cannot be too slow about it. Give no ear to any man's praise or censure. On one side is as Heaven, if you have strength to keep silent and climb unseen; yet on the other, yawning always, is the frightfullest abyss and Pandemonium! See Fenimore Cooper! Poor Cooper,—he is down in it; and had a climbing faculty too. Be steady, be quiet, and be in no haste!" And it will have to be added that Emerson knew better than Carlyle how to "be quiet," and not get "down in it."

CENTENNIAL TRIBUTES.

Those who keep centennials ought not to forget that Alexander Pope was born two hundred years ago this summer, and that he also taught the gospel of *Unity*. He saw the unity of nations, and predicted the time when in peaceful intercourse the "Thames shall flow for all mankind," and "seas but join the regions they divide." He saw the unity of religion, and wrote:

"For modes of faith let graceless zealots fight,
His can't be wrong whose life is in the right.
In faith and hope the world will disagree,
But all mankind's concern is charity."

He taught it again in his "Universal Prayer" to the

"Father of all! in every age,
In every clime adored,—
By saint, by savage and by sage,
Jehovah, Jove or Lord."

He taught the unity of nature filled everywhere alike by this God, who

"Warms in the sun, refreshes in the breeze,
Glows in the stars, and blossoms in the trees ;

Lives through all life, extends through all extent,
Spreads undivided, operates unspent;
To Him no high, no low, no great, no small;
He fills, He bounds, connects and equals all."

He taught the unity of even good and evil:

"All discord, harmony not understood;
All partial evil, universal good."

Centennial-keepers should also remember that this year is the hundredth anniversary of the birth of Robert Peel, who did so much to realize Pope's ideals, and get the unity of men and of their religions recognized by British law. Peel's public work was pre-eminently devoted to justice among nations, classes, and religions; to the reform and humanizing of the criminal law; to the emancipation of Catholics and Jews in Great Britain; to the relief of laborers from the worst cruelties suffered by them; and to the general help of the poor by the corn laws, and consequent cheapening of food.

To these reforms he subordinated his private and party interests, and carried the "divine right of bolting" so far as to propose the very emancipations which the Tories had raised him to oppose, and became the great mugwump of his day. Hence he was censured as few statesmen ever have been, lost office and honor, and made sacrifices compared with which Lord Brougham said those of other public men were insignificant. But Peel was rewarded in the thought that if he had lost his party and power, he had relieved the oppressed, and brought to the poor more "abundant and untaxed food, the sweeter because it is no longer leavened with a sense of injustice." He was rewarded too by the popular love; and when he died, one says, "There was no honor which parliament and the country would not willingly have paid" his memory. He had willed that his family should accept no reward for his services, and the proffered peerage and burial in Westminster Abbey were hence declined. But his monument was still raised there, and his name outshines peers. The *Britannica* says: "Of what he did, nothing has been undone;" and another writes that there is no more chance of reaction against his reforms in England, than of reaction against the rule of three. And seeing how his reforms were all in the interest of human justice and unity, we feel that few men are more worthy of centennial tribute than Robert Peel.

H. M. S.

PROGRESS.

In the last *Unitarian Review* Mr. Chadwick says of "Lea's History of the Inquisition," "More cheerful reading it would be hard to find." The cheerfulness comes of course from seeing what horrors we have escaped, and how much progress morality has since made; and he quotes Mr. Lea's saying that "the ages of faith, to which romantic dreamers regretfully look back, were ages of force and fraud, where evil seemed to reign almost unchecked."

But the evil was by no means confined to the Inquisition; and if such reading is "cheerful," it is well to glance at some of the other evils, and see still more widely the progress for which we owe our gratitude to-day. Evils that seem incredible to us, were a common condition in Europe long before the Inquisition, and after it. Of the sixth and seventh centuries in France, for instance, Gibbon says that "it would be difficult to find anywhere more vice or less virtue;" and Milman, that "it is difficult to conceive a more dark and odious state of society;" while Hallam asserts that the facts of those times are of little value except to show "the extreme wickedness of almost every person concerned in them." Of the tenth century, Stendhal says it was "the height of felicity" for a man to have a good sheepskin coat in winter, and "not to be killed;" and Taine adds, "for a woman not to be violated by a whole band." Even at the end of the twelfth century, in England,

such was the condition that Mr. Pike, the painstaking investigator of English criminal records, says in his elaborate history: "The universal want of respect for human life is shown in all the chronicles of the period; in London, where Jews were frequently massacred by hundreds, the streets after sunset were given up to rapine and murder; false weights, false measures, and false pretenses of every kind, were the instruments of commerce most generally in use; and there was hardly any class in which a man might not with reason suspect that his neighbor intended to rob or even murder him." In the middle of the fourteenth century, in the boasted age of chivalry, he says that the crimes against human life were, in proportion to the population, eighteen times as frequent as now. Two hundred years later, in the sixteenth century, criminals were so common in England that it was thought necessary to hang two thousand a year, and Holinshed estimates the executions in the reign of Henry the Eighth as 72,000.

Even in the seventeenth century, that of the Puritans, such was the absence of humanity, that Macaulay says a man pressed to death or a woman burned "excited less sympathy than is now felt for a galled horse or an over-driven ox." Even the eighteenth century was so different from to-day, that Lecky, after detailing its customs, says in his last volume: "It is difficult to measure the change that must have passed over the public mind since the days when the lunatics of Bedlam were constantly spoken of as one of the sights of London; when the maintenance of the African slave-trade was one of the foremost objects of commercial policy; when men and even women were publicly whipped through the streets; when skulls lined the top of Temple Bar, and rotting corpses hung on gibbets along the Edgeware road; when prisoners exposed in the pillory not unfrequently died through the ill usage of the mob; and when the procession every six weeks of condemned criminals to Tyburn was one of the great festivals of London."

Or look across to France last century, where millions of peasantry were nearly starved, and were still, in Taine's estimate, paying four-fifths of their income in taxes to support the extravagance of the nobility; and where justice was so little secure, that Arthur Young, just a hundred years ago, told of the man lying in prison a third of a century without even knowing what he was there for. Or see the sentiment in our own country then, when Parton says the best Christian in New England saw nothing wrong in buying negroes for rum, and selling them for West India molasses to make rum to buy more.

There has indeed been progress enough all along the line to dispose us to be "cheerful." All agree that about everything has advanced, except religion. And considering how many of the evils were largely due to what was called religion, we need not regret if that has declined. Most of the wrongs told in Mr. Lea's books were of course wrought in the name of religion. Many of the others were too. Pope Innocent's bull against the witches, in 1484, was most "clearly dictated by conscience," and "inspired by the Scripture command" to destroy all such, President A. D. White says; and of the poor women and children tortured under it till they confessed that they had raised hail-storms, tempests and bad weather to destroy the crops, this author adds that "such confessions by tens of thousands are still to be found in the judicial records of Germany and of all Europe." This form of persecution was largely due to so-called religious feelings, among both Catholics and Protestants; and Lecky says that in no part of the British Empire was it so frequent and ferocious as in pious Scotland, and he says "it was to the ministers that the persecutions were mainly due." He adds that so late as 1736, the Associated Presbytery there "left a solemn protest against the repeal of the laws against witches, as an infraction of the express word of God."

Even where religion did not thus foster such evils, it did little to prevent them. Browning dramatically pictures it in the case of judicial torture, which

"mauled and maimed all recusants,
While, prim in place, Religion overlooked,
And so had done till doomsday, never a sign
Nor sound of interference from her mouth,"—

until torture was abolished by secular humanity alone.

"Then did Religion start up, stare amain,
Look round for help and see none, smile and say,
'What, broken is the rack? Well done of thee!
Did I forget to abrogate its use?
Down in my book denounced though it must be
Somewhere. Henceforth find truth by milder means.'
Ah but, Religion, did we wait for thee
To ope the book, that serves to sit upon,
And pick such place out, we should wait indeed!
That is all history."

And the truth is doubtless severer than Browning put it; for torture was abolished not merely without the help, but with the opposition of the church. Its downfall in France was due chiefly to such men as Montaigne, Bayle, Voltaire and the Encyclopedists; and Lecky says, "in almost every country, the abolition of torture was at last effected by a movement which the Church opposed, and by men whom she had cursed." And many of the other evils we have noticed have been abolished with about the same amount of aid from what has been called religion.

The decline of that sort of religion is no exception to the general progress of humanity, and is indeed a part of, and probably the best part of, that progress. Rather with that decline, not merely humanity, but true religion has progressed. Even Voltaire's deism was far more religious than the current religion of his day; and he was correct enough in telling the pious lady that he had written more praise of God than she would be able to utter in all her life. But all agree that the thought of this century has been much more religious than Voltaire's; and the very thought of the last forty years, which has been most denounced as irreligious, is beginning to be seen as the most religious thought yet. Thanks chiefly to it, God is no longer conceived as a limited, partial and passionate person, but is seen, not only by poets, but by an ever increasing part of the people, as an all-pervading Presence, living in all life, loving in all love, and worshiped best by love. As Edward E. Hale says in that article just before Mr. Chadwick's: "Whoever writes the history of religion two centuries hence, will observe that, in real religion, the last half of this century is far in advance of the first half."

H. M. S.

CONTRIBUTED.

A BROWN THEOCRITUS.

O sparrow, chirping in the weeds,
For home thou hast the summer meads;
With the blue heaven to cover thee,
And roof thy emerald chambers in!
Noon's brook of melody art thou!
And, silver-cool, thy waters pass,
Across the meadows reaching low,
Where the stout cricket in high glee
His anvil clinks with merry din,
In his low smithy in the grass:
Leastways, I loit'ring, dream thy song,
Like water bubbles clear and strong;
In eddying curves of rhythmic speech
From brooks that flow by childhood's beach.

O sparrow in the fields of hay,
To thee I give myself to-day!
Wind, wind in merry glee thy flute
Across the morning meadows mute,

From the low weeds where thy nest is,
Thou brown musician of clear skies!
I list thy perfect rhapsodies,
And soft, moist-rimmed, before my eyes,
I see Arcadian fields uprise,
And vales Tempean, wide and cool,
Lulled by the River Beautiful;
And hear, across the bannered corn,
The silver bugles of the Morn,
Blown from the fields of Youth to us.
Say, art thou bird that singeth thus,
Or soul of old Theocritus
Returned once more to dream and muse,
And house among the morning dews?

CHARLES J. O'MALLEY.

LIFE AND LABORS OF RALPH WALDO EMERSON.

II.

Emerson's School Life.

At ten Waldo was in the Latin school. The next year, (1814) the coastwise trade being cut off by British cruisers, flour went up to \$17 a barrel, and rice and meal in proportion, and the family were driven out to Concord, to the old manse, the house of Doctor Ripley. In a year they came back to Boston, boarding for the rent the family of a man who had gone to Europe. Here, though on Beacon street, there was room in the yard for a cow, which Doctor Ripley sent down to them from Concord—the cow which Ralph Waldo remembered driving round the common to a pasture on Carver street. At fourteen he entered Harvard college. But this step would not have been possible at that time but that, through the influence of his teacher, Mr. Gould, he secured the appointment of "President's Freshman," that is, he was the errand boy and messenger to summon delinquents and announce to students the order of the faculty. His lodging was free in the president's house (Wadsworth), and he was made waiter at the Commons boarding table, a position little to his taste but which cancelled three-fourths of the cost of his board. Afterwards he received something, \$64, from the scholarship funds, and did some tutoring. William, his older brother, taught school some portion of the time. There was a quarterly \$10 present to the mother from some unknown friend, and the deacons of the church at the beginning of January remembered her with their compliments and a twenty-dollar bill. But the exigencies of support were severe upon her. When he began to teach school, which was his readiest means of earning something, he regretted that the condition of his old coat compelled him to spend sundry five-dollar bills at the tailor's instead of bringing them to his mother. He longed for the time to come as his highest hope when he could offer her a home comfortable and pleasant, "in some feeble degree to pay her for the cares and woes and inconveniences she had so often been subject to on our account alone." In a little time he and William began a school for young ladies in his mother's house. In this they were prosperous, but school-keeping was not to his taste, and we see him casting glances toward the ministry, the calling of a long line of ancestors. He finds Doctor Channing, "preaching sublime sermons," surpassing Everett's eloquence.

At twenty-three he goes to Divinity Hall, taking a cheap room, when health and eyes gave out, interrupting his theological studies. By tutoring a school in the summer he works his way through, however, but comes out with a tendency to rheumatism and a more dangerous weakness of the lungs. He is "approved to preach," but is sent South for the winter. Then the question of earning his bread troubles him again, but he finally preaches where he can the half of every Sunday. But he writes, and reads, and thinks. He strolls by himself in the country, communing with himself and the spirit of nature. While he was still

waiting, a candidate for some pulpit, the life of his brilliant younger brother, Edward Bliss Emerson, was blighted by insanity. "Yesterday," runs his journal, "we brought Edward down to Charlestown. His frenzy took all forms, but what's the need of relating them. Here he lay—Edward, the admired, learned, eloquent, striving boy—a maniac. Woe is me, my brother, for you! Please God to rescue and restore him." The brother did indeed recover from his paroxysm, but soon after died, a victim to consumption, as also the gentle Charles Chauncey Emerson, always so dear to his memory.

J. C. L.

CHIPS FROM A TEACHER'S WORKSHOP.*

"The golden era of Roman history was also the golden era of Roman education," says the author of this thoughtful work, thus reminding us that education not only is but should be among the burning questions of the day, of vital interest to parents and all thoughtful and intelligent citizens, as well as to the professional teacher. Indeed, it may, we believe, be safely premised that advance in educational methods is as much retarded by ignorant conservatism among the body of the people as by lack of breadth in the professional ranks of teachers. An educational work then, to be genuinely helpful, must appeal both to the general and the professional class; be at once interesting and suggestive to all minds without being commonplace to the teacher. While this work is one to which we would take decided exception in some particulars, its author has certainly signally succeeded in making it one helpful and interesting to all classes of intelligent people. The framework of the book is especially good. The opening chapter, composed of ten open letters to a teacher, in a very direct, forcible way solves many of the problems most oppressing to the young instructor, at the same time wonderfully enlightening the curious adult on home training. At last we all are or should be teachers. There is no individual of mature years who is not called upon, if he do his duty, to mould some growing youth with whom he comes in contact. But in many cases though perceiving that duty, conscientious adults do not know how properly to discharge it. Mr. Klemm's suggestions, though directed to the young teacher and fitted for her use, are very suggestive and practical for all of us.

These open letters suggested by experience were the first necessity of a practical work; and the second chapter of the book responds well to the next one—the solving of common difficulties which have seemed unsolvable because not thoughtfully examined into. That interesting bit from practical experience, on the rescue of a Dunce, is particularly forcible, as pointing to the fault underlying all poor teaching—mechanical work on the part of teachers, parents and associates of the children. Over and over again in these pages is the fact demonstrated that those who are placed over the young *must* have their wits about them, for there is absolutely no problem in school, or in home life for that matter, that can not be solved through careful thought and experiment. The danger of the unconscious mechanical habit, in cases where no great moral or intellectual problem points it out, is well shown in the instance of unintentional cruelty through keeping the slow scholar in at recess. That this was a deed harsh and inhumane had never occurred to the faithful teacher, until her attention was specifically called to the blunder and its results. In answer to an inquiry in this second chapter as to the causes of the early withdrawal of boys from the public schools Mr. Klemm enumerates what he considers the four principal ones—1, the boy's desire to earn money; 2, the prevalent worship of non-schooled, self-made men; 3, the improper courses of study, more suited to girls' than boys' wants; and 4, the undue pre-

dominance of female teachers in the schools. Probably the first motive named is the more generally prevalent and the strongest one, but many will not concede the force of the other three. Doubtless the success of a few self-made men has led to false conclusions with regard to the necessity of a thorough education, but that with young boys leaving school, or even with their parents, it has much effect in that action, may be gravely doubted. On the other hand, instead of this and the third cause mentioned by Mr. Klemm, we would suggest the common conviction that education unfits young men for business success. Since the fairly comfortable and useful life depends primarily on a decent income we can hardly blame those practical natures who are frightened at the term college-bred; but that splendid financial results should be justly made the index of success or even of happiness in life, any one will deny after serious thought. The great problem for educators to solve, so as to prevent this false and hasty conclusion on the part of the public, is how so to infuse soul and inspiration into education that the youth at any given point in his study will discontinue it with regret. Then the public applause of money-values will subordinate itself to the desire for individual mental development. Every parent will choose for his son, every son will choose for himself the larger and happier life, when once he discerns clearly of what it is constituted. Mr. Klemm advises the separation of boys and girls in school because the latter, he thinks, take naturally to the present system, while the boys rebel against it. Has he not forgotten that girls from habit accept the customary while boys, also from habit, demand what they want or, failing to get it, withdraw. The present system of high school education is undoubtedly unsuitable for boys, but it is equally unsuitable and harmful for girls. And the very fact that girls accept it uncomplainingly, when they do, is proof that, being inadequate, it should be improved, or abolished by strong hands and able heads. Mr. Klemm's position as to the error, on account of women's deficiency, of placing them as instructors over growing boys, is hardly borne out by the logic of facts, and to-day the predominance of women teachers would present to him the strange anomaly of communities everywhere, through their male school boards and superintendents, choosing more and more commonly the least effective agents for school work to be done. Undoubtedly women do err seriously in their presentation of subjects so that they shall be both practical and fascinating to the boy's mind, because they are given the wrong class of subjects to present, and because they themselves are struggling against the improper methods of their own early and later education.

The third chapter in "Chips from a Teacher's Workshop" has considerable reformatory fire, and, though attacking false methods which have been already abandoned by the foremost educators, has its appropriate place on these printed pages, both because embodying truths that will need iteration and reiteration before generally accepted, and because many teachers not recently trained in the most approved methods will find them helpful.

Of the remaining chapters those on "Some Principles and Methods of Teaching," "The Art of Questioning and Practice of Teaching," and the "History of Education," are most important and suggestive to the general reader, while the ones treating on specific studies are on the whole rather disappointing, though helpful. With the ability they display, the author, it would seem, might have developed them more systematically and broadly, though he has thrown out many suggestions which each reflecting teacher should carefully develop and complete for himself, perhaps in some cases more satisfactorily than the work could have been done for him, the success of any plan depending so much on the individuality of the planner.

If, however, we were to emphasize the importance of any one chapter in the book, it would be that on "Some Prin-

**Chips from a Teacher's Workshop.* By L. R. Klemm, Ph. D. Boston: Lee & Shepard. Cloth, pp. 408. Price, \$1.50.

ciples and Methods of Teaching," not because it is the most original, the most interesting or even the most helpful, abstractly considered, but because it lies at the foundation, and bristles with noble principles which all the world's workers with humanity should bear constantly in mind alike in general, individual, and in self-culture. No one of us can afford to forget those four great guiding landmarks Mr. Klemm designates in the vast field before us: Teach in accordance with nature's laws; teach in accordance with psychological laws; teach objectively; teach intelligibly. And in connection with these four great principles every fresh difficulty should suggest Goethe's profound and true maxim: "*In der Beschränkung zeigt sich der Meister*"—a master proves himself such under restraint. B. L. G.

GREAT EXPECTATIONS.

"Oft expectations fails, and most oft there
Where most it promises."

Even our dictionaries and authors have small respect for the rights of words. The noun, expectations, for instance, after having borne all the burdens imposed on it by its primary signification is forced to do duty for other words. Or it is placed in an equivocal position, as in the title of the novel, "Great Expectations." At first we perhaps take it for granted that it is used there in its primary sense, but when we come to the passage in which Mr. Jaggers announces to Pip that he (Pip) "has Great Expectations," that a person, who for the present remains unrevealed, purposes endowing him at some future time with "a handsome property," we are corrected, we think, and assume that the title of the book is equivalent to Great Prospects; yet, when we have read to the end, we may decide that it ought to mean what we had first supposed, extravagant hopes or anticipations, these having caused poor Pip to deteriorate in character, while their disappointment brought out his nobler traits.

Perhaps we say to ourselves that even when those truly great expectations, founded on the larger hopes and faiths belonging to generous natures devoted to their kind, are burned to ashes in some scathing experience, the loss may prove a fortunate one. But it involves much that is hard to bear. The impoverished spirit may not be able to build immediately a new structure, and rarely does it find the sympathies of friends or brethren large enough for hospitality; there is not room for sad souls to sit at the board of shallow affections. Nor do they who aspire to be spiritual helpers always give the aid that is needed.

As a rule, it is well to be rid of our great expectations. They are almost invariably unreasonable ones. Considered as investments they are unsafe possessions; besides, we are taxed too heavily on them to leave any margin for profit. Expecting too much of others, or of ourselves, or of the course of events, is likely to make us fail in duty, since to do one's duty fully requires exact compliance with existing conditions; and excess of hopefulness prevents us from seeing what those conditions are; the mirage it creates in desert places is enchanting to behold, but it lures us over trackless sands where neither oases nor fountains are. Extreme hopefulness makes the desired end seem so near and assured that we neglect the means necessary to attain that end. It seems to arouse and to sustain high endeavor, but in fact causes us to overrate our strength and to waste what we have, in the end thwarting our best purposes. Thus it happens that some who abound in good intentions, and have a strong sense of moral obligation promise more than they are able to perform. If there were less hope there might be more faithfulness.

"Hopes have precarious life;
They are oft blighted, withered, snapt sheer off;

*But faithfulness can feed on suffering,
And knows no disappointment."*

ELIVAR.

THE STUDY TABLE.

Evangelistic Work in Principle and Practice. By Arthur T. Pierson, D. D. New York: The Baker & Taylor Co.

Mr. Pierson seems to have been a minister in Detroit, and through this book shows his admiration for Mr. Moody and his methods, for Mr. Bliss the singer, and he also writes eulogistically of other revivalists and philanthropists, Whitefield, Finney, Chalmers, Shaftesbury, and others. His theory is that the world is to be evangelized by every Christian becoming a preacher, as Mr. Moody did.

Within and Without. A Philosophical, Logo-Ethical and Religious Romance, in four parts. By J. Thompson Gill, Manager C. & B. Publishing Co., Chicago.

This book is an attempt to make a novel the vehicle of a new philosophy. The author says in his preface that the metaphysical reasonings which he employs "are simple but substantially new." The questions which he attempts to answer are, why we are here, what is our duty, what shall be our destiny, and is that destiny dependent upon a proper use of our abilities and advantages.

There is a sufficient plot to the story to excite some interest, and the scene being laid in Chicago might well commend it to some readers, but the long philosophical discourses interrupt the story, and will discourage the ordinary novel reader. If we are to consider the book upon its philosophical merits, the first thing to be said is that it would have been a more dignified and proper method to have presented the philosophy apart from the story. This the author promises to do in a later volume. U.

The Lord's Prayer. By Rev. Alfred Hood. London: Swan Sonnenschein, Lowry & Co., Paternoster Square. Cloth, pp. 95.

One of the many dangers to be met, and if possible avoided, in our methods of education, lies in teaching children to repeat by rote words containing gems of thought before they are able to comprehend their deep significance. Particularly is this true of the Lord's Prayer, which is taught them—and properly so—in the home, the school, and the church, as soon as their little lips can frame the words, and long before the beautiful petitions can be understood by the little ones that lip them. This inculcates a habit of repeating sentences, poems and prayers, without attaching any significance to them and it is a habit not easily overcome unless, with the growing intelligence of the child, as much attention is paid to giving it an interpretation of the idea as has been previously given to memorizing the words that contain the idea.

A forcible illustration of this interpretation of deep truths to the capacity of young minds without the loss of dignity, beauty or reverence in the thought, is found in a little book, "The Lord's Prayer for Young People," written by the Rev. Alfred Hood. This little book is unique in its combination of simplicity, beauty and helpfulness. In it the author has accomplished for the young people what Mwgruder did for older persons in his amplification of the prayer of Jesus. He has called attention to the marvelous inclusiveness of this short petition, so freighted with meaning that words may be amplified into chapters. Dividing the prayer into eight leading ideas, he has given to each of these a chapter, rich in suggestion, making the book an invaluable help to the Sunday-school teacher, both as to method and matter, and as an example of what may be done in simplifying—not diluting—an apparently difficult and profound thought, by thorough comprehension of it. The book should be in the hands of every Sunday-school teacher; it is rich in suggestion, reverent in thought, simple and forcible in diction, and would be an excellent text-book for eight or more helpful lessons. A. L. P.

Looking Backward. 2000-1887. By Edward Bellamy. Boston: Ticknor & Co. Price, \$1.50.

Mr. Edward Bellamy, whose reputation as a novelist has rested hitherto on books calculated simply to amuse, has now used his quick imagination to good purpose. "Looking Backward" is Utopia brought down to date. The author adopts the form of a novel, and by a thoroughly artistic device brings his hero, a young Bostonian of 1887, into contact with the people of the time—is not 2000 almost too near?—when social wrongs shall have been righted, and every man and woman shall have and exercise the right to the truest self-development. The book is a splendid object lesson for those who have such an unreasoning horror of the word "Socialism" that they oppose, unheard, any reform looking toward the amelioration of present social conditions.

C. H. K.

Historic Waterways. By Reuben Gold Thwaites. Chicago: A. C. McClurg & Co. Cloth, pp. 293. Price, \$1.25.

This book is an interesting and detailed description of a canoeing tour upon the Rock and Wisconsin rivers, and the Fox river (of Green bay). For the nature-loving rover it will have a charm all its own, while to the general reader its new glimpses into that river country, and quaint bits of character drawn from life, yield interest. And yet, with all due respect to the author's judgment, it may be doubted whether the average rambler would not find himself better pleased with a trip through a wilder and more picturesque country, and be longing occasionally for moving accidents by flood and field. However, these scenes about us will henceforth be invested with new charms.

THE HOME.

A BABY'S OPINION.

The young moon hung with crescent down,
Her outline traced by thread of gold;
The deep blue sky was thickly set
With star-gems, rich and manifold.

"Babie" and I both watched the scene—
Grand and solemn it was to me:
"Who made the moon?" I softly asked.
"Don't know!" she said, with baby glee.

"God did," I taught, in low, grave tone—
Impressiveness, no lack of it,
She gazed awhile, then gaily said:
"I dess He's doin' de back of it!"

—Rose Burnett in Kindergarten.

WHY?

To me, practically, in my work of dealing with little children, psychology means that I must draw just as near to those children, in mind and heart, as I can, and meet everything they do with a gentle, loving, reverent, conscientious "Why?"

For example: Day after day little Marcus sat in the school-room doing just as little work as possible. He was good, his face and bearing assured me that he was thoughtful, intelligent and capable; and the small amount of excellent work he did do, confirmed my impression. One morning, school had been in session for half an hour before I reached the boy's slate to inspect his work. The blank slate met my glance.

"Why, Marcus, is that all the work you have done?"

"Yes, ma'am," he replied, in the slow, even, fearless, self-possessed way in which he always spoke.

"Why have you not been writing?"

"Because I didn't want to." There was no impertinence, no defiance in the reply, only simple honesty.

"You didn't want to?" I continued; "why, what do you come to school for?"

"Because my mother won't leave me stay at home." The complete reason to him, you perceive.

"Well, why does your mother not let you stay at home?"

"I don't know," came slowly.

I quietly continued: "Marcus, do you not want to know how to read and write, and do all the things your mother and father and big brothers do?"

"Yes, ma'am," said Marcus.

"How do you suppose you are going to be able to do all these things?"

"I'll just wait till I get big, and then I'll know how."

"Then you think all people need only to wait until they grow big, and they will know everything?"

"Yes, ma'am."

So Marcus was waiting—simply waiting, with quiet, good patience. Hundreds of children have the same idea, I have no doubt. When I had once reached the "why" of Marcus' quiet idleness it did not take me long to explain matters properly to him, nor him long to respond to the new line of thought that was now his.

Why? Why? Why? was in my questioning mind a dozen times a day about another scholar,—Ann O'Brady. I can see her now, as she walked into my room that first morning, a big girl of thirteen, and large of her age, so that I wondered how I could put her into one of the seats intended for the others—little tots of six and seven. Why had she never been to school before when all her younger and older brothers and sister had? Why was she so defiant, so on the defensive, so "touchy," so slow to trust, so slow to respond to kindness or politeness? I knew before long that the defiance and apparent impertinence were really bashfulness; also that she was painfully conscious of her age and size, and feared much was to be expected of her because of them, while in reality she was not the mental equal of the six years old children. When I approached her there was a mental and moral bristling up that would make me think of nothing so much as a cat when approached by a dog. Perhaps you wonder why I did not ask her about these things. I wanted to know. Remember, I had first to win her trust. I had to guard my every look and act, not to let her know for one moment that I thought her in the least different from the other children, or a subject for the least different treatment. It was hard work with this constant why in my mind, the answer to which would have been such a help. But patience and practical psychology won the day, and after some weeks I learned that this girl had been brought over from Ireland by an aunt, had been abused and made a drudge of, had no friends, no sunshine until her mother "came over," bringing the other children, some six years later, and started her to school. The girl will carry this manner with her all her life long; it will make her many enemies, and most persons will accept her as she seems, and will not bring this simple, practical why psychology to bear upon her case at all, and so they will all have hard, sad work of it, and the girl will probably turn out a failure. A very pathetic feeling comes stealing into my heart every time I meet her smile, as she passes me in the hall or street, and gives me a look almost of adoration. I have been glad I earned it.

—Juniata Stafford in *Popular Educator*.

"It is in the mysterious realm of spirit that man comes consciously to feel the touch of the Infinite."

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NOTES FROM THE FIELD.

Denver, Col.—The Rev. W. H. Ramsey, of Salem, Mass., who is occupying the pulpit of the Rev. T. J. Van Ness at Unity church, of this place, during the latter's absence in Europe, delivered to a large congregation on the 15th instant an excellent sermon on "The Creed of a Liberal," from which the following is an extract: "When any church, or any council of churches, says to a man: 'These formulated statements of doctrine that we present to you contain the absolute truth in regard to the religious questions to which they refer; you must not advance an inch beyond them; you must not teach anything that contradicts them; no matter what your feelings prompt, no matter what your reason or your moral nature dictates, you must subordinate these to the dogma that we present to you'—when a church takes such a course as this she has entered upon a process of disintegration and death. She is shutting out the noblest and best men from her ministry and training a race of mealy-mouthed and week-kneed repeaters of religious cant and clap-trap. The seer, the great and open-souled prophet to whom the Eternal speaks to-day in accents fresh and new, has no place in such an institution. But—and this is the point I wish to emphasize—the teaching and spirit of Jesus Christ has nothing to do with this hard and limiting dogmatism. This is not pure Christianity. And what we Unitarians live for to-day is to proclaim this fact to the world—to show to the world that there is an undying vitality in the Christ an principle, and that, notwithstanding the travesty of His teaching and the perversion and misunderstanding of His words, Jesus Christ is still supreme as the spiritual and moral leader of men."

Boston.—The Old South series of lectures for young people enters upon its sixth season now in these midsummer days, the course extending from August 1, to September 19, inclusive, and addresses being delivered each week on Wednesday afternoons in the following order: "The Great Schools after the Dark Ages," by Professor Ephraim Emerton, of Harvard University; "Richard the Lion-Hearted and the Crusades," by Miss Nina Moore, author of "Pilgrims and Puritans;" "The World which Dante Knew," by Shat-

tuck O. Hartwell, Old South First-prize Essayist, 1883; "The Morning Star of the Reformation," by Rev. Philip S. Moxom; "Copernicus and Columbus, or the New Heaven and the New Earth," by Prof. Edward S. Morse; "The People for whom Shakespeare wrote," by Charles Dudley Warner; "The Puritans and the English Revolution," by Prof. C. H. Livermore, professor of history in the Institute of Technology; and "Lafayette and the two Revolutions which he saw," by George Makepeace Towle. The full course is entitled the Story of the Centuries. The Old South Leaflets are to be distributed at the doors among the audience, and those preserving complete sets may have them neatly bound for 15 cents. This is an excellent plan and we hope may be one day adopted by those who inaugurated a similar lecture course in Chicago last winter for school children. It is encouraging to note that there is great demand for the Old South tickets.

—The Rev. Minot J. Savage will sail for Europe about August 1, and be absent until October. His society have decided to repair their church and to continue worship in it awhile longer before removing to the Back Bay.

Cincinnati, Ohio.—A circular letter from the minister of the First Congregational Church of this city, announces that the new church, corner of Reading Road and Linton Street, "will probably be ready for use in the early fall." A supper and sale table in the interest of the furnishing fund is announced, and other activities commended to the summer interest of the parishioners. The circular contains a cut of the new church, which looks cosy and sensible. Generous Norman openings, low ceilings, with no waste of money in external decorations, no costly towers or high steeples to waste money and threaten life. Every achievement of this kind in the interest of modesty and economy is a public benefaction, an object lesson in common sense, which will induce others to suppress their ambition for architectural display and go and do likewise. We congratulate Brother Thayer upon the bright prospect for usefulness that awaits him.

Moline, Ill.—From an exchange we clip the following from the pen of the Rev. Henry D. Stevens, of Moline, Ill. Speaking of that notable occasion in the Harvard Divinity School, on Sunday evening, July 15, fifty years ago, he says: "Here had assembled the members of the graduating class, many of the Harvard professors and a good sprinkling of the Boston ministers, publicists and authors. Some years previously Emerson had voluntarily stepped down from the Unitarian pulpit, and had created in place of it one peculiarly his own, and from which he preached to the end of his life. He had written 'Nature,' had visited Carlyle, had lectured, and was known as a thinker of great courage, and marked originality of expression. It was an expectant moment. Doctor Bartol, who was present, says that he recalls distinctly the simple upward-looking petition of Emerson, which preceded the address. It was in these words: 'We desire of the Infinite Wisdom and Goodness to be led into the Truth. So may it be by our lowliness and seeking. This we ask of the Infinite Wisdom and Goodness.' As to the address itself, a free word was looked forward to, wise counsel to the young men about to step forth to minister to men's needs. But instead came a prophetic, joyous, spiritual message for all thinking minds for many years to come. It was an interpretation of religion so free, so broad, so catholic, that to his auditors it seemed a special revelation; and to a large class of minds since has proved a veritable gospel of the Truth. Theodore Parker spoke

of it as 'the noblest, the most inspiring strain I ever listened to.' It was, in truth, a long look ahead—a bold, clear-eyed determination to announce, without fear and without subterfuge, the spiritual vision which had been revealed to him. Listening to its thoughts many of his hearers became frightened, while to many others it brought a new song into their hearts as they went homeward in the silent night. . . . So far as he might, Emerson then spoke for all men, everywhere seeking to find and hold communion with a living God. His word had no regard for time nor place, for the formalism or historical exaggeration of religion; but sinking deep the plummet of his penetrating spiritual insight into man's own consciousness, Emerson brought forth the eternal verities of the religious life."

Helena Valley, Wis.—The annual Unitarian grove meeting in this valley will be held in and around Unity Chapel, on August 11th and 12th. There will be speaking by several Liberal ministers, and a cordial invitation is extended to all interested in the advancement of Freedom, Fellowship and Character in Religion. For further particulars address Jenkin Lloyd Jones, Spring Green, Wisconsin.

Huron, Dak.—Miss Bartlett preached twice to the Sunday circle at Huron, July 15. She was impressed with the vigor and hopefulness of the movement. A friend writing of her visit says: "Our hall was full in the evening, and all were delighted." The Dakota field is full of promise.

Sioux Falls, Dak.—Miss Tupper, sister of Mrs. E. T. Wilkes, filled the pulpit of Miss Bartlett, July 15. She spoke to full houses and the people were very much pleased. Miss Tupper is turning her vacation to good account.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, July 29, services at 11 A. M.; Samuel J. Stewart will speak on "The Affirmatives of Rationalism."

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, July 29, services at 10:45 A. M.

THE LOAN LIBRARY.—The new catalogue of the Loan Library of the Chicago Woman's Unitarian Association is now ready, and will be sent to any one upon application.

The books will be loaned to all outside of the city for twenty-one days from the office on receipt of ten cents for postage. A fund has been raised to allow ministers the free use of the library.

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Literary Note.

MRS. ELLA WHEELER WILCOX's opinion of a novel lately published by Charles H. Kerr & Co., Chicago, may be of interest:

"I have just finished the little book 'A PURE SOULED LIAR.' It is a strange, weird, sad story. The plot is remarkable and original, and the whole book has a peculiar power and force—like a stone thrown in the dark. I do not like the pessimistic tone to it, and wish the author had left a happier outcome. I think justice rules in the world, that in the long run *pure motives* receive their reward, just as evil ones receive their penalty. Worth and nobility rise above falsity and insincerity, and true natures are not allowed to die as unrecognized as Chris does in the story. Her trouble was in not *really* loving her lover and husband as much as she did her friend. The author of the book has undeniable ability and strength, and a peculiarly original style. It is not *pleasant*, but it is fascinating. She is not a realist, she is too marked with pessimism for that, but she is evidently a very gifted woman. I wish I knew about her.

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[NUMBER 23.]

CONTENTS.

EDITORIAL—

NOTES: Slow Perception; a Real Issue; "Rational Theology;" Congregational Churches; a Hopeful Sign; the London Alexandria Club; Arbor Day; the People's Palace in East London; a Grateful "If"; *The Forum*; a Suggestion for Unity Clubs; Thrift among the Poor; Too Much Emerson; Professor Ely on Pew Renting; Doctor Patton's Inaugural Address; Roman Catholic Monks Celebrating; Dr. H. W. Thomas on Unity; Boston's Anti-Catholic Demonstrations; a Correspondent on Wealth..... 299

CONTRIBUTED AND SELECTED—

The Answer—H. P. KIMBALL..... 301
Emerson's Ministry—J. C. L..... 301

In the Mountains—E. H. H..... 301
Plant a Tree—Lucy Larcom..... 302

CORRESPONDENCE—

Missionary Work in Northern Europe—H. TAMBS LYCHE.... 303

THE UNITY CLUB—

Philosophy in Unity Clubs—LLOYD G. WHEELER 304

THE HOME—

A Cure for Slander..... 305

Sunday-school Creed—Rev. L. G. Wilson..... 305

Ordering a Home 305

NOTES FROM THE FIELD..... 306

ANNOUNCEMENTS..... 307

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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, AUGUST 4, 1888.

[NUMBER 23.]

EDITORIAL.

A HIGH medical authority has recently declared "The best and the most wholesome summer drink is cold water." How slow some people are in finding this out.

THE *Christian Union* well says that in the Congressional debate over the Mills bill "the country has seen the advantage of having a real question before it rather than a series of sham issues."

THE *Christian At Work* speaking of "Rational Theology," recently published by C. H. Kerr & Co., written by John Milton Williams, says "It is surprising that one who has grasped so much of the truth has not come to it in its entirety."

THE forthcoming Year Book of the Congregational denomination in the United States is to show a gain of 127 churches in a total number of 4,404. This is a gain of a little less than three per cent; 246 new churches were organized, but 119 seem to have disappeared from the list.

It is a hopeful sign when the president of Harvard College discusses the question, as he does in the August *Atlantic*, "Can School Programmes be Shortened and Enriched?" Too much of the time of the favored young American is spent in the school-room, but it is a perplexing question what to leave out.

A WRITER in the *Woman's World* describes the women's clubs of London. One, the Alexandra Club, thus limits its fellowship: "For this club no lady is eligible who has been, or would probably be, precluded from attending Her Majesty's Drawing-rooms." We suppose that once in a while, amid the tangle of social intrigues and the wrangle of unworthy rivalries, it occurs to these women that their high-sounding limitations may keep out more gentlewomen than it includes.

ARBOR DAY must necessarily come in the spring. It is the time when nature likes to begin business; but Arbor Day resolves are best generated in July and August. Tree planting rises into the dignity of a religious obligation when one comes upon the commission entitled "Plant a Tree," from Lucy Larcom, while swinging in a hammock with a thermometer lively among the nineties. We print the poem in another column, and trust our readers will cut it out and mark it to be read in April.

THE error of the capitalist in these later days is in not appreciating the demands of patriotism in times of peace. No amount of money can compensate for the loss of personal influence in any community. Friendship is more than alms; sympathy more than valuable donations; and, above all, personal influence is of vastly greater weight than the charities to be founded by philanthropists whose heart is not in the work. Bearing upon this question are these words from the *Independent*: "Persons of wealth and leisure buy themselves country seats, but they look upon them chiefly as places for pleasuring and not as identifying them with the communities in which they are situated." If we must have country homes, then also we must perform the double duty of making ourselves felt in this double relation; make ourselves social factors in the development of

public enterprises, and help toward that solidarity which should mark every great and useful people. Truly it "is a low conception of life in society that suggests that a man must go where he can 'better' himself." Rather should the true man go where he can benefit both himself and his fellow-men.

A SPEAKER at the recent convention of the Christian Endeavor Society, in this city estimated, as quoted by the *Christian Leader*, that 80,000 of the people who die annually go to perdition; 2,860,000 people in Boston, New York and Chicago "are on the road to eternal destruction, if the Bible is true." For the sake of justice and the glory of God we are grateful for that "if." We prefer to believe that the Bible is not true, or else that the Boston orator is mistaken about it, to accepting the cruel figures.

THE August number of the *Forum* presents a table of contents striking in interest and variety, with subject matter upon the live practical questions of the day. The able article by Edward Atkinson on "Problems of Wages and Production," arguing that the latter is gaining on consumption, touches upon a most interesting field of inquiry, as also Judge Love's comparison of the governments of Great Britain and the United States in "The Trial of Popular Government;" and Unitarian readers will note with special interest the Rev. John Snyder's timely and forcible word on "Our Barbarous Funeral Customs."

We print in our Unity Club department this week a paper which Mr. Wheeler, one of the founders and leaders of the Prudence Crandall Club of this city, read at the Sunday-school Institute last autumn. The delay has been intentional. We hope that the suggestion of Mr. Wheeler will be considered timely by many an Unity Club circle, who, in making their programme for the next season, will make room for some earnest studies in evolution. This must become the talismanic word in morals and religion as it now is in science. Mr. Wheeler speaks from the experience of a leader and a student when he says that "these studies are available to Unity clubs."

How to encourage thrift and energy is the great problem before those endeavoring to help their less fortunate fellow beings. It is justly said that "in encouraging pauperism we are sowing a seed that will bear fatal fruit." As a preventive, the institutions that help men to help themselves, such as the People's Palace in East London, are sure to be of great benefit in stopping the increase of the thriftless poor. In addition to the splendid library and the concerts which the Palace brings within reach of the poorer classes, there has been established a technical and handicraft day school for boys, and to day there are no less than 200 boys from twelve to fifteen years of age enrolled as pupils, no boy being admitted the income of whose parents is more than £200 a year. Here young men and women are made adepts in various trades—men in boot and shoe making, mechanical engineering, photography, printing, telegraphy, hand rail and stair-case work, etc.; girls in teaching, sewing, millinery, dressmaking, art needlework, etc. Then there are lectures given in various branches of practical effort, which during this first year of the work 2,900 young men and women have attended. But the advantages of the gymnasium, swimming bath, and the exhibitions which are to

be included among the entertaining features of the Palace, beside many other advantages, offer to the population of the east End opportunities for manly and womanly development from which we may look for the noblest results. Who are to spring up as the Sir Edmund Curries and the Lord Roseberry's of our great metropolitan centers in the United States?

FOR the benefit of our readers at our own expense we let the laugh go round. At headquarters the office boy was heard to ask wonderingly the other day: "Why do they say so much about Emerson in UNITY? Why don't they write something about Parker or some of the rest of them?" We heard no reply, but later, evidently still deliberating over the problem, the one questioned mischievously recalled the story of "A Browning Courtship," in the July *Atlantic*, declaring that there was moral danger in too much Emerson. To the implied accusation the editors plead guilt, and lack of space for the fitting defense, which is obvious to those who realize that it is only line upon line and precept upon precept that compels the public mind to recognize a significant event as well as an important truth.

PROF. RICHARD T. ELY, in an article in *The Christian Union*, concerning rented pews and the way working people feel about it, thus puts in one sentence what he conceives to be the growing feeling of working men concerning the church: "The rich build churches, pay for luxurious surroundings in the church, insure themselves at a low rate against the perils of a future world, help to keep to themselves at the same time all the good things of this world by inculcating doctrines of meekness and obedience in the poor, who, if they raise their voices in protest, are promised good things in a future state as reward for patient endurance of privation in this, or given drafts on heaven for debts really payable here." The professor evidently suspects that there is some justification for the feeling.

We commend the ethics of Doctor Patton in his inaugural address as president of Princeton College, when he said, "So help me God, during the time of my administration, Princeton shall keep faith with the dead." But "faith with the dead" is not kept by conforming to the letter and breaking with the spirit. There is a morality that demands that Doctor Patton should keep faith with the living and those who are to come, and if the living inspiration of to-day, with its accumulating demands and growing knowledge, should perchance conflict with that of the past, then it becomes Doctor Patton to let Princeton and its dead go that he may take his stand with the living. Let not Doctor Patton, nor any of those who respect his logic, forget the divine right of emigration. If Princeton can not move on, Princeton men can and ought.

A QUIANT excursion pilgrimage, consisting of six hundred Roman Catholic monks, priests, bishops and archbishops landed on the ancient island of Iona, on the west of Scotland, a few weeks ago to celebrate the beginnings of Christianity upon the Island. High mass was celebrated within the ruins of the old cathedral, "the cradle of Christianity in Great Britain;" as early as the third century it is claimed Saint Colum-kille erected the cross here. To-day there is not a single Roman Catholic resident upon the Island, it is claimed, and many of the stern Scotch Presbyterians were grieved by the visit. And still, did not this robed procession represent something which the Protestants might well covet? Can Christianity stand for its maximum with the connotation of the Roman Catholic church left out? That remote little island may typify many another attempt to find pure Christianity that has resulted in cold Christianity, or at least in something fractional, wanting the warmth, the poetry, the enthusiasm, the inclusiveness of that splendid stream of tendencies which has poured through the centu-

ries, and for which Rome is still, more than any other one city, the fountain head and capitol city.

FROM the introduction to *The People's Pulpit*, containing the complete sermons of the Rev. H. W. Thomas, delivered during the church year September 4, 1887 to June 24, 1888, we clip the following statement. After expressing the belief that the American mind sets aside alike the views of agnostic and atheist on the one hand and the "Latin dogmas of original sin, substitutional atonement and endless punishment" on the other, he sums up all by saying: "When these doctrines, held alike by Catholics and Orthodox Protestants, are swept away, there remain still the real foundations of the Christian religion in the immanency of God, the divinity of man and eternal hope." He concludes with this broad-spirited and earnest appeal: "And upon these deeper foundations let us trust that there will arise some great church of the people large enough, and loving enough to hold the thinking of all its children, and to conserve the faith and hope of the world."

WE would expect that *The Christian Register*, committed as it is by theory and practice to heretical independence, to speak its prompt and manly dissent from the recent anti-Catholic demonstrations of the Boston Protestant Christians, but it is a happy surprise to find the *Orthodox Christian at Work* so ready to speak the word of fairness. It concludes an editorial on this matter, in its issue of July 19th, as follows: "The Roman Catholics, it must be confessed, are often exasperating, grasping and unreasonable; as for example in this State of New York, where they seek to control a share of the public school moneys. Nevertheless, they have their rights, and among these we include the right to non-sectarian education of their children in the State schools. When, though, a Boston mass meeting would deny that right, as it seems to when it insists upon a course of teaching that trenches upon the conviction and feeling of a peculiar religious sect, to whom it is offensive, and then goes out of its way to condemn the special parish schools which that sect has established with its own money, the mass meeting seems to occupy an untenable position, one out of keeping with the spirit of that liberty which Faneuil Hall is supposed to symbolize so grandly—a spirit which is born, not of a sense of toleration but the offspring of that equal and real freedom which awards equal rights to Protestants and Roman Catholics, and all others regardless of sectarian names. And so we judge that mass meeting to have been all wrong on the questions it essayed to discuss. We trust the conclusions arrived at by the meeting do not represent the convictions in the main, to any very considerable extent, of the thoughtful people of Boston. Nor do we imagine they do."

A CORRESPONDENT, evidently very much in earnest, says: "There is no possible bequest or use of money that can take the curse of God from a fortune accumulated according to modern methods of 'business'. No matter in what line a man may embark, if he accumulates wealth without earning it, and becomes possessed of what others have produced without having given an equivalent, he is one of the class that the Master scourged from the Temple for having made it a den of thieves. And it is only a debauched morality in whose atmosphere no Christianity can survive, that can praise or approve. Is justice dead? . . . Can you not see that all accumulated fortunes are drawn from the hard earnings, the life's blood of the poor? The accumulation of \$100,000 reduces 100 families to abject want and misery. It is easy to show by statistics that a working man in this country can produce but \$700 a year, with the aid of capital and improved machinery, and that on an average each must support two dependents at a cost of \$111 each. This will leave but \$362 as an honest year's accumulations, or

as the total of forty years' work. All fortunes in excess of this are drawn from God's poor. . . . As one example throwing a ray of light upon this dark side, a Chicago policeman finds, in midwinter, an educated woman, who had been the wife of a clergyman, in a fireless hovel, dying of starvation by the side of the frozen corpses of her two children. . . . If Jesus Christ should come now to Chicago and teach as he did in the Jewish synagogues, his career would be cut shorter than it was at Jerusalem." These words come to us in connection with some other statements which seem to us incorrect. But the earnest sentences which we have quoted bring forcibly to our attention questions which all of us should not only ponder deeply but honestly examine into. There are some matters concerning which no one of us has a right to be ignorant, and this is one of them, since it involves your treatment and my treatment of each of our fellow creatures in each hour of daily life. The truths of figures are difficult accurately to estimate, figures are said to lie; but each sincere investigation must lead nearer to that truth for which all earnest souls are searching. Doubting these statements, we may learn for ourselves where they are at fault.

CONTRIBUTED AND SELECTED.

THE ANSWER.

Trembling weakly beneath the burden of worthily living
Came to the angel of Fate a struggling soul, where sphinx-
like,
Solemn the angel sat, regarding the past and the future.

Wearily murmured the soul: "Dost see my burden, O
angel?
Bowed 'neath the weight of despair, behold how I stagger
and stumble,—
How shall I lighten this load?"—"By love," the angel
made answer.

"Loving is all my pain," the soul sighed out; "'tis the an-
guish,
Sorrow of others I bear. And what shall I add to this living
To lighten th' intolerable load?"—"More love," the angel
made answer.

H. P. KIMBALL.

LIFE AND LABORS OF RALPH WALDO EMERSON.

III.

Emerson's Ministry.

From 1829 to 1832 Emerson was settled over the Second church of Boston. At the end of this time he found himself unable to administer the rite of the Lord's Supper in the sense of a sacrament ordained by Christ for the use of all His followers. "He was ready to continue the service provided the use of this element was dropped and the rite made merely one of commemoration." But to this the church did not agree. It was a difficult position for a young man with such a field of ministerial success before him, with this scruple of conscience within him, the conviction that this ceremony of the church lived through misapprehension of its meaning, and was a refuge for superstition. He went up to the White mountains for a week or so to think it over, that he might be clear as to his duty, and not act hastily. Why should a scruple of his be allowed "to break up a connection on the whole so satisfactory and profitable on both sides?" Probably no other church would be more favorably inclined towards him. Exalting forms may be, undoubtedly is, an evil in the church. But is there not also a superstitious *fear* of forms? Is not extravagant dislike equally fatal to religion? His decision was: "This ordinance is esteemed the most sacred of religious institutions, and I can not go habitually to an institution which they esteem holiest

with indifference or dislike." He could not comply. He then on his return stated in full the grounds of his dissent, and the same day resigned his charge. Several meetings were held by the proprietors of the church seeking to make some arrangement to retain him. Finally they voted thirty votes to twenty-four to accept his resignation, but to continue his salary for the present. The brother ministers talked loudly about this "Quakerish" whim, and there were ill-suppressed whispers of mental derangement. But on his part doubtless the step was well taken; this difference was but the symptom of deeper differences, which no congregation at that time could have been expected to overlook. In the mind of Emerson had already risen the question, going behind all particular doctrines and observances, as to the authority and sanction upon which they were any of them grounded. Yet what should he do? "Finney can preach, and so his prayers are short. Parkman can pray, and so his prayers are long. Lowell can visit, and so his church service is less. But what shall poor I do, who can neither visit, nor pray, nor preach to my mind?" He had begun to doubt of the efficacy and reasonableness of prayer in the ecclesiastical sense. All men probably pray; and if a family or any group of friends or persons in similar need and circumstances unite in such a service it may be well. But he says: "It is certainly a question of more difficult solution whether a promiscuous assemblage, such as is contained in houses of public worship and collected by such motives, can unite with propriety and advantage in any petition, such as is usually offered by one man." Then again he writes: "I can not think but that Jesus Christ will be better loved by not being adored." "Every teacher, when once he finds himself insisting with all his might upon a great truth, turns up the ends of it at last with a cautious showing how it is agreeable to the life and teachings of Jesus. This cripples his teaching; it bereaves the truth he inculcates of more than half its force by representing it as something secondary that can't stand alone."

From the pulpit cut adrift he turned to the precarious support of literature and lectures. But in two or three years after the death of his frail young wife there came to him, through her property, an income of about \$1,200 a year, and for the first time (1834) he seems enabled to assure his mother of the comfortable home she needed. The family was soon settled in the Coolidge house in Concord (1835), where he lived so long, and in which he peacefully died.

J. C. L.

IN THE MOUNTAINS.

In summer time, after gazing daily at the Rocky chain reaching north and south beyond your sight, and rising westward, peak over peak, till the topmost ones shine out in snowy glory, one longs to penetrate the solemn grandeur; to rest in some cool dark place and listen only to a mountain stream singing as it goes to its grave in the sea. When stirred by these longings (or, if one wishes in place of quiet and rest, good fishing and deer-hunting), some one of the numberless parks, canons, passes, gaps or ranches, will, after a brief journey, yield the things sought.

Now that railroads have pushed their way into the mountains, scarcely any point remains inaccessible. To reach our present retreat required, after leaving the cars, several miles of jolting in a rude covered wagon, over a road bordering a foaming rock-bedded creek which wound around quite regardless of distance in feeling out its path of least resistance. And here we are at last where the water really sings, as in imagination it sung to us at home. The wind through the pine-tops adds its weird sound, and comes laden with an almost forgotten fragrance. Mountains stand about, as if protecting our wild home; and here my friend and I sit or lie, talk or dream, admire the flowers growing thickly about us, or note the varied rock-tints; examine the exquisitely formed lichens softening the otherwise bare rocks,

or look up to the "grandeur mute that in mountain peaks doth lie;" and so we pass the morning hours, heeding little the books we have brought, and less the busy city we have left. At stated times we join the other rest-seekers, and enjoy the excellent fare our mountain home provides, closing the day by driving under the pines and cedars farther out into the cool stillness. Sometimes we stop to drink in the beauty about, to enjoy the deep quiet—which for miles may not be broken save by some wild bird's note—and gaze up at the lofty peaks at the foot of whose evergreen sides we ride. Again we pass through cultivated valleys, where grass and grain fields delight us, where cattle dot the landscape or stand knee-deep in pools; anon we enter into the "inviolable shade" of some cool covert and declare we hear the nightingales, and that the crocus and narcissus have just passed out of bloom but to give place to lovelier flowers: we shall gather our bouquets elsewhere, for surely this grove is sacred to the Eumenides whom we desire to appease. Sometimes we watch the sunset splendors, enjoying the indescribable after-glow, and are then ready for the repose that comes when lulled to sleep by rushing waters.

One early morning found us (my young friend on foot, myself, horseback) winding about the mountain ledges where with each ascent a broader view was gained, till, deeply moved by the scenes we had passed, we were on the topmost peak of Mt. Independence, and for awhile admired in silence. To the westward lay seemingly a vast sea, whose billows, converted into rocky earth, as compensation for their lost fluidity had been given perennial verdure. These mountain billows rose and fell at our feet, and stretched up and away with a silvery haze lying between them, till the upper snow-crowned ones mingled with the fleecy clouds which seemed to issue from them, and like "a sweepy garment vast and white" floated softly away. To the east, beyond a few outlying peaks, we could see the plains stretching far, far away and knew that in that direction lay intense heat and all the varied bustle of life. We were far above the sound of the stream, whose sinuous path we saw by glimpses, while the houses and tents we had left lay dwarfed below. Near by, the tired horse browsed in peace; the eagles swooped as though we were dangerously near some cherished nest; the squirrels darted about intent upon their own projects; the pines waved forth their song, the blue-bells nodded on their slender stems, the wild roses adding their fragrant beauty, and there upon huge rocks we sat, knowing that the pictures surrounding us were becoming ours to enjoy forever, and said:—

"The peak is high and the stars are high,
But the thought of man is higher."

With reverential regret we left our high station, not forgetting the fitting prayer of our ancient friend to "Pan and all ye other gods who haunt this place." After traveling downward awhile, seeing the shade constantly deepening and that the trees gave little room for my horse, I called out: "Is this the right trail? It all seems new to me." "Oh we're all right, come on," was the reply. "The path is plain as can be." On we went, till we found ourselves beside a lone mountain spring, whose hiding place the wandering cattle had searched out, beating for us a misguiding path. Tall, slender trees grew close about, keeping cool the water, and moist the lichen-covered rocks. "Ah, this pays for getting lost, how lovely it all is!" "Lost? we're not lost at all, but perhaps we had best go back to the top again and see if we can find another path." Back we went and searched vainly for anything like a trail. Confident we knew the right direction we stumbled on and on. The way was too precipitous for riding, and while my friend K. led the horse (first taking off and throwing over the saddle her heavy dress-skirt), I too looked for some trail, keeping a little distance away. The forest echoed

with our frequent inquiries and unsatisfactory reports. Once K. called out, "Come down this way, I am sure this is right." So we went "this way" and "that way" and every way, it appears, but the right way, and after skirting now one mountain, then trying in vain another, my at-first confident guide said, "I haven't the least knowledge of where we are, and never did have the slightest idea of locality." This might have been, perhaps should have been discouraging, but it only put us in the greatest glee. "What an unexpected pleasure, to be really lost in the mountains! And it thunders, too. Now if it pour and we have to stay out here all night we shall be quite happy."

"On through the woods,
The pillared pines."

Do you know how that song ended in 'sunless gloom' as we bid fair to?"

"Where is my dress skirt?" was called back. Echo answered "dress-skirt," whereupon we both laughed more uproariously than before, for the garment was really gone, and to retrace our zigzagging seemed an impossible feat. "I will try it, however," said K., "and you had better go on down, and if I am not back in two hours, send a man to look for me." So we parted; but the wrong ways taken, the alternate seasons of enjoying the novelty of it all, and then the uncomfortableness, not wholly free from fear, can but be hinted at. At length I reached the valley, seeing our house in an opposite direction from the expected one. Some people soon came in saying that K. was riding about looking for and calling me. She gave that up at last, and dashed in among us making a strange figure in her short skirt; for her silk one lies still where it fell, and if some explorer ever come upon it he will learn where we were, which is far more than we ourselves know.

My too brief outing is nearly over now; but hereafter when I look mountainward, whether in the morning, as the sun reveals the bold bareness, in the afternoon, when a soft hazy glory lies among the peaks, or at night, when purple and crimson succeed the gold, themselves displaced by sober gray, I shall know where restful change and health-giving resources lie.

E. H. H.

PLANT A TREE.

He who plants a tree
Plants a hope.

Rootlets up through fibers blindly grope;
Leaves unfold into horizons free.

So man's life must climb
From the clods of time
Unto heaven sublime.

Canst thou prophecy, thou little tree,
What the glory of thy boughs shall be?

He who plants a tree
Plants a joy;

Plants a comfort that will never cloy;
Every day a fresh reality,
Beautiful and strong,
To whose shelter throng
Creatures blithe with song.

If thou couldst but know, thou happy tree,
Of the bliss that shall inhabit thee!

He who plants a tree
He plants peace.

Under its green curtain jargons cease,
Leaf and zephyr murmur soothingly;
Shadows soft with sleep
Down tired eyelids creep,
Balm of slumber deep.

Never hast thou dreamed, thou blessed tree,
Of the benediction thou shalt be.

He who plants a tree
 He plants youth;
 Vigor won for centuries, in sooth;
 Life of time, that hints eternity!
 Boughs their strength uprear;
 New shoots every year
 On old growths appear.
 Thou shalt teach the ages, sturdy tree,
 Youth of soul is immortality.

He who plants a tree
 He plants love;
 Tents of coolness spreading out above
 Wayfarers he may not live to see.
 Gifts that grow are best;
 Hands that bless are blest;
 Plant; life does the rest!
 Heaven and earth help him who plants a tree,
 And his work its own reward shall be.

—Lucy Larcom.

CORRESPONDENCE.

MISSIONARY WORK IN NORTHERN EUROPE.

DEAR UNITY: The following account of one way of doing missionary work for rational and liberal religion may interest your readers. The work to which I refer is being done across the ocean. As those familiar with the social, political and religious situation in European countries will know, the populations are there quite sharply divided into two camps, Conservatives and Liberals. The division is very much more than a political division in most lands, it is a complete spiritual division. Entirely different spirits pervade the two camps; one is progressive, openminded, hungering after new ideas and social institutions and largely out of sympathy with the older political and religious ideas and forms; the other is afraid of all things new, cautious of any change, clinging steadfastly to the old creeds, theological and social; believes in monarchy and aristocratic institutions for like reasons for which it believes in the Nicene creed or in the doctrines of Luther. Each of these populations has its own press, daily and periodical. Every locality will have at least two papers, one liberal and one conservative, marked by the above characteristics, the liberal representing a popular need of new religious as well as new social ideas.

Here then we have established a most excellent medium for missionary work. This liberal press offers us a chance of giving Unitarianism a hearing in almost every community in large parts of Europe. If we had the necessary force of writers, that chance could easily be utilized. There would only be necessary a little tact on the part of the writer; the articles sent these papers must not seem like *sectarian* propaganda, but be written simply in the interest of truth. We would not have quite the same freedom as in a Unitarian pulpit, but still all that is most essential in our faith and preaching could be thus everywhere presented.

I am speaking chiefly with reference to the three Scandinavian countries, where in general the spiritual soil seems most favorable for Unitarian ideas and ideals; but what is said would, I must think, largely hold true for Europe in general. I do not mean to imply, however, that our conservative population do not need a rational faith, or can not be influenced in its favor. On the contrary I think they both need it and can quite easily be led towards it. But still, while the conservatives need to be persuaded and taught for a good while, the liberals are merely waiting for some rational faith and some religious organization about which they can collect. The conservatives feel no need of

a religious change, the liberals are crying for it; we have but to drop the word and it must take root and bear fruit, the soil is all ready. That is, this liberal press virtually is an everpresent pulpit from which we can at once—and without cost—preach the word to, literally, millions of eager listeners.

Another reason which makes these liberal populations so rich a field for our gospel is that they stand in need, not only of a rational system of religion, but as well of one with liberal tendencies and sympathies throughout. The old orthodox state churches are usually the chief pillars of political as well as religious conservatism. The liberal politician finds that the established religions are suspicious of him merely because of his liberal politics no matter how religious a person he may be. The liberal ranks are therefore filled with men who hunger after religious helps and associations, but are unable to endure the reactionary spirit of the only churches there existing. These liberal populations are thus, *because of their liberality, alone without church and without any organized religion.* Liberalism, no matter of what kind, looks suspicious in the eyes of religion as it there exists.

There is, therefore, over there as much need of a liberal as of a rational faith, of a religion that can harmonize with the liberal spirit and mind of to-day as of one that can harmonize with human reason. Our faith being able to fill both these needs, and these liberal populations, counting in Northern Europe about one-half of the total population, and on the whole the better, more important half, our opportunity must seem plain enough—to give, in brief, to the progressive, openminded, more earnest half of the European populations what they do not have, but are feeling and hungering for,—a religion answering *their own needs.*

I have for some time been doing in this manner what work time would allow me. I have contracted with one widely read liberal paper in Sweden to write a series of articles on American liberal institutions, to include articles on Unitarianism, Unity Clubs, etc., and all to be filled with Unitarian teaching and preaching. The articles on Unitarianism and the like will also appear in a Danish paper, and thus probably reach—to put the number very low—thirty to forty thousand readers scattered through Denmark and Sweden. As I have mentioned there is no difficulty in having such matter published; the editors are thankful for it, and some of them may pay a little for it. I have had one sermon printed in full, and thus sent as the main part of a daily paper to over five thousand different homes. The field is practically limitless. I have only to stop where my time puts the limits.

The work should be followed up by the distribution of tracts and pamphlets on such subjects, concerning organization and the like, as the ordinary press could not be expected to publish. A small paper from which the liberal press could provide itself with religious material would also be useful. But in the meantime the existing liberal press furnishes in Europe one ready-made and most excellent missionary medium, which it costs us nothing but time to utilize, and which may be made use of practically to any extent. Whatever other missionary work may be done it seems as if this should form one of the main methods in the beginning. We should probably count a circulation of one thousand readers quite good for a missionary tract; but by giving the same matter (if it be not too theological or sectarian) into a liberal paper or two, it is easy without spending one cent to reach fifty thousand readers. Perhaps something similar might be done even in this country. We certainly should realize that everywhere our gospel and faith need only to be preached and heard, to be clearly set forth, clearly and earnestly, to win all heads and all hearts—especially those of liberal tendencies.

H. TAMBS LYCHE.

THE UNITY CLUB.

PHILOSOPHY IN UNITY CLUBS.*

There has been no time in the history of the world when a truth concerning the workings of the universe has been readily accepted by any considerable number of mankind. The easy way of explaining the phenomena of nature by ascribing them to a divine interference has ever been the popular way. Earnest thought and investigation are the implements of search made use of by the few. The average mind responds only to what seems to it to be, at first glance, proper and right; hence when the growing mind of thoughtful man finds expression in new truths and new orders of things, it is met with a skepticism based on no higher authority than individual belief.

Probably at no time in the history of the development of science is this proposition better exemplified than by the Copernican discovery in astronomy. The perniciousness of the theories of Newton concerning the law of gravitation, was, for years after his death, vehemently insisted upon in school, and church, and home. The heretical utterances of Kant and Laplace, in pronouncing to the world the nebular hypothesis, were considered so entirely beyond the bounds of reason or common sense as to provoke only ridicule and derision. Harvey's discovery of the circulation of the blood was recognized as the vagaries of a diseased mind. When Franklin demonstrated the impotency of church bells to dispell lightning, (the supposed evil spirits of the air,) by simply gathering it around a metal key, the anathemas of the faithful knew no bounds. When the great French naturalist, Lamarck, laid the foundation for our present comprehensive system of Uniformitarian geology, the great Napoleon took it upon himself to publicly insult and traduce him. Organic chemistry was classified as the merest nonsense wholly unworthy the attention of any person who had regard for sanity.

But when Charles Darwin in 1859 shook the foundation of old beliefs from center to circumference with his theory of "The Origin of Species by Means of Natural Selection," the sum of all human impudence was reached, and with one voice the world protested against such unmitigable atheism as it thought was expressed in his theory. Behold the change. Copernican astronomy is to-day an established fact, and instead of burning men for believing it, he who now denies it is looked upon as a fit subject for the madhouse or an asylum for imbeciles. Newton's laws have gone to the other extreme and what was the pernicious doctrine of one hundred years ago is the unswerving but beneficent law of to-day. The ridicule and derision which welcomed the birth of Kant's nebular theory has given way to the admiration in which the world now holds him as the greatest original thinker of the last century. Harvey's discovery of the circulation of the blood is so far removed from the vagaries of a diseased mind as to become the principal lesson of the kindergarten. Lightning, the evil and tumultuous spirits of the air, was so easily tamed by the well organized brain of Franklin as now to serve mankind as the winged messenger of peace and light and health. The uniformity of nature, pronounced by Lamarck and confirmed by Lyell, is no longer the bigoted declaration of ungodly egotism, but on the contrary so important has geology become as a factor in unfolding the hidden mysteries of nature, that Mr. Grant Allen speaks of it as the meeting place and border land of all the separate branches of study that finally bear upon the complex problems of our human life.

Organic chemistry has in fifty years evolved from the chaos of utter nonsense to, next to astronomy, the most exact of all the sciences. Its one discovery of anesthetics

that can convert the bed of racking pain into the sweet and peaceful slumber of an infant is the grandest consummation of the centuries. So in every instance, the stone which the builders rejected has become the chief of the corner.

Yea! but, quoth you, what has all this to do with philosophy? Let us see. Each science here mentioned is the exponent of certain fixed and immutable laws of nature, and when is added to all the foregoing the latest, and, for boldness of conception, the most astounding of all the propositions of science, viz.: "The Origin of Species by Means of Natural Selection," we have, by piling them all together and deducting the reasonable conclusions which inevitably follow, the foundation of that "New Philosophy," so ably and wonderfully expounded by Herbert Spencer, John Fiske, and their associates, the claims of which upon the earnest attention of the Unity Club I desire to urge. Differing from all others, this philosophy is predicated upon the truths demonstrated by science. It touches on the underside the infinitesimal germ cell, and reaches out above to that greatest psychological phenomenon, man. At no previous time in the history of man upon earth was it possible to conceive and construct such a philosophy, and at no other time has the world been so well prepared to receive it.

Is it possible to reach the essential elements of this philosophy within the limitations of the Unity Club? Unhesitatingly I answer, "Not only is it possible to teach cosmic philosophy, but it is an imperative duty, as well."

We all have knowledge of the widespread skepticism the discoveries of science have created. The effect of that skepticism is ably stated by Mr. Savage. He says, in his preface to "The Morals of Evolution:"

"There are thousands of people at the present time who have lost the fundamental reasons of their thinking in regard to these great questions of right and wrong—persons who have been accustomed to think that right depended ultimately, perhaps, upon an institution called a church; that it depended ultimately upon some claimed revelation of God's will; that it depended ultimately upon some intuition of the human soul; that it depended upon some feeling or thing that the course of human thought is coming to discredit. While still a great many people are satisfied with church and book as reasons for following this course or that, on the other hand there are thousands and thousands of thoughtful, intelligent, cultivated people that are no longer satisfied with these reasons. And if they have been taught from childhood up that the reason why they ought to follow this course of conduct rather than that, was because a church or book says so, of course, now that they come to doubt their authority, the reason for their character, the grandest motive of all for conduct to them, is gone, the foundations have crumbled, the moral standard is taken away. There are a great many people that are glad because of the present confusion—persons who do not want to be tied to any ultimate principles of right and wrong—who wish to be free to follow their own inclinations; do not care to know the laws because they do not wish to follow them. On the other hand, there are others, a great multitude, who tremble in view of this taking away of the foundations of things, as they have been accustomed to regard them, thinking that the world is to be deluged with evil because the old-time land-marks and barriers are broken down."

Sir William Hamilton said: "Man philosophizes as he lives; he may philosophize well or ill, but philosophize he must."

Lord Bacon said: "A little philosophy inclineth a man's mind to atheism, but the depth of philosophy bringeth a man's mind about to religion."

Does not the unthought-out skepticism of to-day increase the tendencies of pessimism? And does not pessimism militate against the success of the liberal church?—are questions that find their own sufficient answer in the chaotic

*A paper read before the Western Unitarian Sunday-school Institute held in the Third Unitarian church, Chicago, October, 1887, by Lloyd G. Wheeler, leader of the Philosophy Section of the Prudence Crandall Club, Chicago.

doubt which everywhere abounds, and that are so comprehensively stated in the quotation from Mr. Savage.

But the study of philosophy which Professor John Fiske describes as the study of *phenomena*, not of *noumena*; of evolution, not of creation; of laws, not of purposes; of the "how?" not of the "why?" will speedily organize the chaotic skepticism into a religious and reverent cosmos of thought.

Any number of persons can be organized into a class for the successful study of this theme, and for the ease of getting at the subject, Professor John Fiske's works seem the most desirable in point of simplicity and succinctness.

Two years ago the Prudence Crandall Club was organized after the plan suggested by the Unity Club of All Souls church, Chicago. Among others a philosophy section was organized, and Professor Fiske's little book—"The Destiny of Man"—was chosen as the text book.

We have struggled along for two seasons and are now in the third season, with the little volume, containing only 119 pages, scarcely half finished. The reason is found in the amount of collateral reading and discussion suggested by its wonderful pages. The club of which I speak is composed of persons who, for the most part, were entirely unfamiliar with the new thought and many of whom never before had occasion to doubt the literal truth of revelation; hence we find that the path that leads through the slough of materialism up to the higher ground of a cosmos governed by a fixed, unchangeable, but beneficent law is exceedingly slow; many stops must be made in order to clear away the dead branches of old beliefs that ever and anon obstruct the way. In this section the study of the abstract sciences first, was necessary; and much of the work was done by assigning subjects to members of the section to be presented to the class in the form of papers.

To those, however, whose general knowledge and training in the sciences fit them for more careful and analytical work, the two volumes of Professor Fiske entitled "Cosmic Philosophy," are commended. The prolegomena, which occupies half of the first volume, is a comprehensive compendium or epitome of all former theorems in philosophy worthy of consideration, against which are set the principles of this philosophy which denotes the "entire phenomenal universe and connotes the orderly uniformity of nature and the negative of miracle or extraneous disturbance of any kind."

Each chapter contains enough for one lesson and can be very thoroughly discussed in an hour and a half session of the class.

In closing, permit me to say that I look upon cosmic philosophy as the catichism of the liberal faith. It gives voice to a religion which is man's best thought concerning the relation in which he stands to the universe or to the powers or power that he recognizes as outside of himself and as controlling his destiny. It is a philosophy that "finds tongues in trees, books in the running brooks, sermons in stones, and good in everything." Above all it emphasizes and makes more potently grand and significant our motto, "Freedom, Fellow and Character in Religion."

LOYD G. WHEELER.

THE HOME.

A CURE FOR SLANDER.

The following very homely but singularly instructive lesson is by St. Philip Neri:—A lady presented herself to him one day, accusing herself of being given to slander. "Do you frequently fall into this fault?" inquired the saint. "Yes, father, very often," replied the penitent. "My dear child," said the saint, "your fault is great, but mercy is still greater. For your penance do as follows: Go to the nearest market, purchase a chicken just killed and well covered

with feathers; you will then walk to a certain distance, plucking the bird as you go along; your walk finished, you will return to me." Great was the astonishment of the lady in receiving so strange a penance, but silencing all human reasoning she replied: "I will obey, father. I will obey." Accordingly she repaired to the market, bought the fowl and set out on her journey, plucking it as she went along, as she had been ordered. In a short time she returned, anxious to tell of her exactness in accomplishing her penance and desirous of receiving some explanation of one so singular. "Ah," said the saint, "you have been very faithful to the first part of my order; now do the second part and you will be cured. Retrace your steps, pass through all the places you have already traversed and gather up one by one all the feathers you have scattered." "But, father," exclaimed the poor woman, "that is impossible. I cast the feathers carelessly on every side; the wind carried them in different directions; how can I now recover them?" "Well, my child," replied the saint, "so it is with your words of slander. Like the feathers which the wind scattered, they have been wafted in many directions; call them back if you can. Go, and sin no more."

—The American Church.

SUNDAY-SCHOOL CREED.

I believe in God, the Father great, the One all else above,
In Jesus Christ, the Master wise, who taught the Father's love;

In human strength and goodness, too, my faith shall constant be

To guide me to the Father's house in His eternity.

I believe a spirit holy in the life of man doth flow,
And that its earnest working here can make a heaven below;

I believe that sin shall perish when the good is builded here,

That every error brings us pain and every sin a tear.

In the wise and holy purpose that the Father has in view

I believe my highest duty dwells, for me alone to do;

On every day of joy or woe and every day of care,

My soul shall find its guiding strength before my God in prayer.

I believe, too, in salvation as a final rest in Heaven

Where the soul of man shall grieve not and his highest joy is given.

In repentance and contrition and a holy sense of sin

I believe I see the promise of a crown of life to win.

I believe religion is to live and labor with the Lord,

To love my neighbor as myself and put my faith in God;

And in the soul immortal, too, my hope shall falter never,

For I believe that we shall live and worship God forever.

—Rev. L. G. Wilson.

ORDERING A HOME.

Few, comparatively, appreciate the immense moral power of that which meets the eye of a child in his home. Order and neatness, which surround him like an atmosphere, "forms of beauty" which attract him, are not simply pleasing in themselves, but are perpetually reaching out and, by touching the soul itself, forming the disposition and the heart. I have known a father to select a picture, only a lithograph, inexpensive, but chosen from among many because of the sweet face of a little girl who looks up at you, with needle in her fingers, from her work, while a gentle smile is lighting up every feature, and place it in his dining-room with the sole purpose that the ever beaming countenance should exert its influence over the little ones of the household. No one can measure the quiet influence of things like this.—*Kindergarten*.

UNITY.

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NOTES FROM THE FIELD.

London, England.—From across the water come to us reports so interesting and full of encouragement for all concerned in the growth of the liberal faith that we pass on the good words through the pages of UNITY. Our Post Office Mission workers specially will feel a thrill of sympathy when reading them. The following is taken from the report of Miss Florence Hill, secretary of the London Postal Mission. She says:

"In acknowledgment of receipt of pamphlets, one writes: 'My perusal of them tends to convince me of the truth of a conviction I have long entertained, that our conventional creeds contain much that is both irrational and antagonistic to true religion.' And the same writer after explaining that he was formerly a member of the established church, continues, 'I shall do all I can in my restricted way to further Unitarian principles among my friends, fully convinced, as I am, that the more they prevail the sooner will superstition and priestcraft disappear from amongst us.'

"Another writes: 'The originality of the books sent led me to question their authenticity. It is quite a fresh class of literature to that which I have been accustomed to read, being in a center of churchism. . . . I gather from the papers you sent that the teachings of Unitarian ministers can not be excelled by any other sect of the Christian faith and that much of the Orthodox mysticism is banished by the advanced ideas of their higher culture. . . . I am reading the works of Doctor Channing. Oh! his teachings are beautiful; the 'Perfect Life' fairly lifted my spirit into the realm of immortality.'

* * * * *

"Another writes: 'The readings you sent me have quite settled my mind on the matter of religion. For years past I must have been a Unitarian without knowing it; and in acknowledging a copy of Channing, which he was very eager to buy, he remarks, 'I can not close without telling you how pleased I am with Doctor Channing's works. They are a complete wonder to me. What a man he must have been! There is a grand sermon in every leaf of the book. I wish every working man in England had a copy.' It is interesting to note that this man who 'must have

been a Unitarian for years' had never seen even the outside of any of our Unitarian chapels, or come in contact with Unitarians, or read any of our Unitarian literature before.

"Another isolated correspondent writes: 'We are out here on the edge of our Yorkshire moors, and the only paper shop WILL NOT SUPPLY Unitarian literature.'

"This paragraph alone would prove the need of the Postal Mission Work."

Boston.—More and more the memory of Rev. J. F. Clarke is honored by the wise and good in the United States and England, by men of all religious denominations. The appreciation of his sterling principles as a leader and reformer and as a lucid writer of doctrinal books is wider than his nearest friends imagined.

—The Unitarian Grove meeting at Wiers, N. H., will be held during three days, August 3 to 5. It will be full of good sermons and conferences.

—The late meeting in Boston of the National Prison Association was the most notable one of its existence. Eminent men in varied professions interested in American social science gave clear, wise opinions on present methods of prison discipline and emphasized reforms in remote jails, and suggested valuable improvements in training prison officers, and decidedly advocated the abolition of capital punishment.

—The president of the Boston Young Men's Christian Union, W. H. Baldwin, announces that among the donations recently received for the "Country Week" charity of 1888 (the fourteenth season) are the following: "Helping Hand Society" of the Harvard Street Methodist Episcopal Church, Cambridge; Unitarian Sunday-school, Ayer, Mass.; "Helping Hand Society," Channing Memorial Church, Newport, R. I.; Unitarian Sunday School, South Natick; "Money Saved for One Year by Two Little Girls," now at Sharon for the summer; few members Unitarian Sunday-school, Arlington, Mass.; "Society of Little Charities," fair, Dedham; Infant Class Congregational Church Sunday School, Clay, Iowa; "Lend a Hand Club," fair, Wellesley Hills; "Boys' Lend a Hand Club," New Bedford, Mass.; Unitarian Sunday school Third Congregational Society, Cambridge.

Duluth, Minn.—In leaving an old field of work for a new one, nothing cheers a minister more than a hearty spoken interest on the part of the friends he is quitting. That the members of the society in Duluth have appreciated Mr. West and his work among them, is well evidenced in the cordial words of the following document,—a resolution presented by the trustees of the society at the last meeting at which Mr. West was present, and passed by a unanimous rising vote. That Mr. West has found important private reasons for his change of work is evidence enough to him that his resignation was necessary; still, his people in Duluth can but regret the family and business necessities which brought about the removal. The resolution follows:

WHEREAS, Mr. James H. West, as minister of the First Unitarian Society of Duluth, has given the full power of his mind, his energy, his learning, to the cause of liberal religion and the advancement of true humanity; and

WHEREAS, He is now on the point of leaving us for new fields of activity, be it

Resolved, By the First Unitarian Society of Duluth, that we thank Mr. West for the manner in which he has carried on the work in our midst, that we regret his leaving, and that we wish him prosperity and fullest success in the work which he has undertaken as the work of his life.

DULUTH, MINN., June 24, 1888.

Quincy, Ills.—Pastor Bradley is enjoying his vacation in the East. He has recently been preaching to his old friends in the Congregational parish over which he once pre-

sided. Some of his teachers and Sunday-school pupils find so much joy in the church home that although it is vacation they come together to talk and sing the things of the spirit. We believe that it is already decided that the autumnal meeting of the Illinois state conference is to be held here, and it is none too early to pass the word around. Let those who have ever attended an Illinois conference attend this, and those who have not had this exhilarating experience let them begin next October at Quincy. All the boundary states are always included in Illinois' invitations.

New York.—The three-fold "Unity congregation" of Newark, Brooklyn and New York, to which Hugh O. Pentecost ministers, closed their year's work with a picnic, six hundred strong, on Long Island Sound. A vacation is to be taken from July 22 to Sept. 28. The publication of *The Twentieth Century* will be suspended during the time. Judging at this distance we would say that no more virile work is done for rational religion in America at the present time than that represented by our vigorous brother Pentecost. He has earned his vacation and we trust that it will be such an one as will enable him to resume his work with increased courage.

The Temperance Work.—Miss Frances E. Willard is at work upon the history of the Temperance Union, which is now in its sixteenth year. Its appearance next year will celebrate Miss Willard's fiftieth year. It will be the story of a moral gulf stream flowing through the American life, changing the climate, ameliorating the severities of the whole continent of being.

Philadelphia.—We learn through the *Woman's Journal* that Mr. and Mrs. Charles G. Ames recently celebrated their silver wedding by a reception given them at the Spring Garden Unitarian church, a society which they have created and which they have taught to do much of the world's work well.

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St. Cloud, Minn.—At a meeting of the congregation of Unity Church of this place, Rev. Charles Staples, of Reading, Mass., was unanimously called to the pastorate of the society. The committee reported that subscriptions amounting to \$5,000 have been received in St. Cloud, for a church building, and the canvass is not yet complete. It is proposed to begin building this summer as soon as a proper site is secured, and it is hoped that the Minnesota Conference can be received this fall in the new church edifice. Since the first Unitarian service was held in St. Cloud last November, the record has been one of continuous progress and growing enthusiasm.

Honors to Americans.—At the eighth centennial of the University of Bologna degrees were conferred on Mr. James Russell Lowell in Letters, Mr. David Dudley Field in Law, Mr. Alexander Agassiz in Science and Dr. Weir Mitchell in medicine.

Brattleboro, Vt.—Rev. F. L. Phalen, one of UNITY's staunch friends, has received and accepted a call to this place.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, August 5, services at 11 A. M.; A sermon by Rev. M. J. Savage, on "The Duty of Liberals," will be read.

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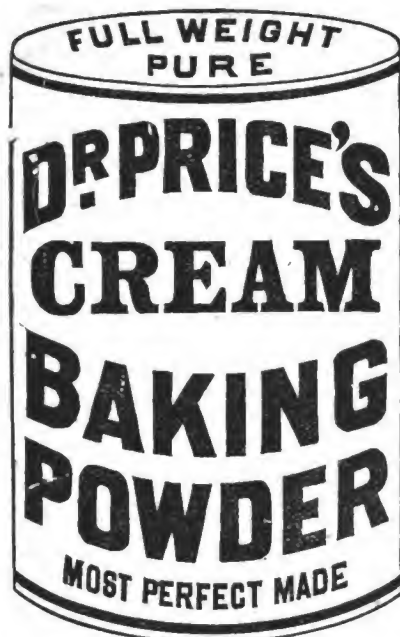
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VOLUME XXI.]

CHICAGO, AUGUST 11, 1888.

[NUMBER 24.]

CONTENTS.

EDITORIAL—

- Notes: Homes held in Trust; the Pittsburgh Method; Mr. Bradley's Word about Bergh; Morse's Smaller Bust of Emerson; Dr. Channing of Pasadena; "The Pest in Rome;" John Howard Bryant; A Comforting Thought; Four New Unity Tracts; By-words in the School-room; Plans for Unity Clubs; Dana's Eight Rules of Journalism..... 311
- The Three Rs in Unity Club Work.—W. C. G..... 312
- The "Country Week,"—A New Method.—W. C. G..... 313
- Faces.—W. C. G..... 313

CONTRIBUTED—

- The After Twilight Moon—CHARLES J. O'MALLEY..... 315

Emerson's Divinity School Address—J. C. L. 315

Picturesque Wisconsin—HARRIE TYNG GRISWOLD 316

THE STUDY TABLE—

"The Science of Politics," "In Nesting Time."..... 317

THE HOME—

August—E. G. B..... 317

Oakland—MINNIE STEBBINS SAVAGE..... 317

A Plain Little Girl..... 317

NOTES FROM THE FIELD..... 318

ANNOUNCEMENTS..... 319

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CONTENTS.

- The Nature of Religion. By DAVID A. WASSON.
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Contents of Recent Numbers.

The Question of Immortality is treated in the Editorial of No. 25, "Evolution and Immortality." It is shown that Immortality according to the Monistic view is immanent; it is a continuance of ourselves in our children, in our ideas and in the work we have done during life. Rudolf Weyler in his essay "The Process of Progress" in No. 24 speaks of death as a mere transition and C. Billups in a letter of No. 25 criticises the wrong notion of a transcendent immortality as taught by Dualism.

The Ethical Basis of Charity. W. ALEXANDER JOHNSON. The Editor of *The Reporter*, an organ of Organized Charity, Chicago, speaks not only from experience but takes the scientific aspect of this most vital problem. The basis of Charity must not be sought for in the sustenance of a pauper class who would not exist but for charity. The basis of Charity must be sought for in ourselves and our ethical nature. To this truth the principles and methods of doing the work of Charity must conform.

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Evolution and Idealism. PROF. E. D. COPE, in No. 23. A very able statement of Positivism and scientific inquiry versus the imagination of a wrong Idealism. Prof. Cope treats this subject with perspicuity and strength. His essay should be compared with the Editorial of No. 35 "Idealism, Realism and Monism."

Trusts and Unions and is the Banking System a Monopoly? LYMAN J. GAGE, in No. 38 and 39. These two essays contain the subject matter of the author's lecture in the Economic Conferences. Mr. Gage is one of the most prominent bankers in the financial world. His view of the banking system in reference to the social problem deserves the attention of all parties. An answer to his propositions from the standpoint of a laborer will be given by Wheelbarrow in No. 40.

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXI.]

CHICAGO, AUGUST 11, 1888.

[NUMBER 24.]

EDITORIAL

How the mothers bless the homes in the great cities that take in their boys! It seems to us that the possession of a beautiful happy home is justifiable only when held in trust,—as a place to which the homeless have a *right*.

"YET show I unto you a more excellent way." This time Pittsburgh does so by fining and sending to jail a real estate owner who knowingly rented out his properties for immoral purposes. A better way than of grappling with the evil than by making a raid when the mayor's conscience gets ready.

"WILLIAM LLOYD GARRISON's voice rang out in behalf of negro emancipation and its echoes will be heard for many a generation. Mr. Bergh spoke for the emancipation of the dumb animals from cruelty. I am not certain but his work had the larger meaning. It was a great era truly that opened up as the smoke of the war rolled away. But it was his brother man whom man redeemed by the bloody sweat of the battle-field. When Henry Bergh lifted the saddle from the galled back of the overworked horse, what came? Was it the era of a still wider brotherhood?" So Mr. Bradley queries in a sermon published by the Humane Society of Quincy, Ill. A prophecy in a question.

Not long ago we printed a line from Edward Emerson praising highly Sidney Morse's bust of his father, Ralph Waldo Emerson: "It recalls the beauty and strength which were in part passed away when Mr. French made his—wonderful as that was for the late day at which he knew my father." We expressly referred these words to Morse's *larger* bust of Mr. Emerson, but in doing so were mistaken. They were written of the *smaller* bust made by the same sculptor,—the one that costs but \$7.00 instead of \$20.00. The thought that a hundred times as many persons, then, can afford to own the face on which the son of Emerson bestows such praise makes it a genuine pleasure to confess the mistake.

Our Chicago Unitarian headquarters received a new consecration on Monday, August 6th, in a brief visit from Doctor Channing, of Pasadena, Cal., son of the sainted William Ellery Channing, the great apostle of Unitarianism in America. It gave one a new feeling of the reality and power of Doctor Channing's life to talk with this sweet and gentle soul who had stood with his father through the trying years of the anti-slavery struggle, had ministered to his failing strength in the last years of his life, and had caught the inspiration of his broad, humane and progressive spirit. All blessings go with this son of an honored father, and may kindly hands guard him across the great plains and mountains of the West, and bring him safely to his home on the Pacific slope.

From a friend abroad: "I have found my picture. Do you remember a Delaunay in the Luxembourg,—*'The Pest in Rome'*?" The white-winged Angel of Good directs the bad Angel how many blows to strike on the door of a mansion; as many blows, so many deaths within. Around are dead and dying in the street, but nothing repulsive. In the distance, beautiful glimpses of architectural forms. The composition, the rich yet sombre coloring, are superb.

And the idea is fine. Pestilence is from evil,—the blow is struck by the angels of darkness,—but directed, overruled, that is, by mercy and good. The Good Angel, one feels, could not save the city from the fate it has evolved; but she poises above, just above the level of their woe. And beneath her is the hand that deals the sentence."

"I WONDER if you know that Bryant has a brother somewhere in the great West, who, if he had given his life to literature, might have made as great a writer as the poet." The question was "wondered" in a London drawing-room the other day; and when the Princeton traveler, who answered, "Yes, I know him well," went on to Edinburgh, a little Quaker woman asked her there, "Does thee know John Howard Bryant, who lived and worked in slavery days on the line of the great Underground Road to Liberty? Wendell Phillips told me of him long ago." The good man, remembered thus abroad, has long been the "first citizen" of Princeton, Ill.,—earning the title by the same qualities of character and public spirit that gave his brother the corresponding title in New York. As his birthday comes around in July, the neighbors keep the festival. Last year—his eightieth—his townsmen honored him. This year it was the women's turn. Eighty-one of them—a friend to match each year—gathered at the old man's home to crown him with flowers and honoring speech. "Flowers in his hair, on his shoulders, in his pockets, flowers all about and around him. It seemed that every bud, vine and blossom which he had loved, and whose beauties he had sung, had come to greet him on his birthday." The praise was woman's praise, direct and loving. "I like and trust a man who knows the hermit-thrush, who finds the earliest violet and seeks the latest aster; a man who loves sunshine more than gold, and who in the wind finds good company." "Ever since we can remember anything, we can remember you. You are part of home to us, like the sky, the trees, the flowers, the grass. We cannot think of Princeton without Mr. Bryant any more than we can think of Princeton without all these other attributes. You belong to our past, our present—and the future is immortal." So came their heart-words. The UNITY women—and men—would reverently send their gratitude to one who so long has taught by illustration, "how beautiful it is to be alive."

Our types the other day (page 268) made havoc of a sentence in the sermon on "The Sparrow's Fall." It should have read as follows:—*Where did that tenderness of theirs originate? Where but in Mother Nature, whose offspring such men are? "Whatever is in them was first in it."* Because, in the order of nature, *you* pity me, love me, and give yourself to pain for me; because you long unspeakably to comfort me; because the sudden tragedy makes the whole village blossom with self-forgetting friendliness; because the sufferers themselves are often eager to add pain to pain in martyrdoms of love; and because such tenderness more surely streams forth and more widely circles as the race improves,—in a word, because, *in the order of Nature and by her creating*, there are mothers and fathers and Christs, therefore it is that we believe in Love at the heart of all the Law. Good men and women are embodied arguments that God is good.—So said the sermon. But a friend's way of wording the same simple logic will reach so much farther that we have asked permission to pass on to others, who may

sometime need its comfort, the sudden thought that gave one heart rest. Our friend wrote: "If you want to write a sermon on the divinity of human nature, come to me for information. I couldn't shed a tear until people were so kind to us. When we were sitting here by ourselves, feeling that God didn't care, and nobody could help, and we must bear our trouble the best way we could, a friend came in. She had learned that we were suffering. She was so good. And soon we saw another coming. She staid all day, and then ——— came and was just as comforting as mortal could be. Our nearest neighbors would not let us give a thought to our table, but brought in everything for two days; and one of them, who has not been well, knew that liquids would be swallowed when solids could not. (And I mean to remember that when I know of some one else in trouble). Still another friend insisted on staying all night in the house. All day long people had come. When people were so very, very good, the thought came to me,—*'Where did they get this loving kindness, if not from the Father? And if they are so kind, what must He be!'* Then I felt that He *did* care, and let our poor one go if she wanted to so much. God pity all suffering people and make the happy ones happier!"

Four new tracts are ready in the Unity series. The first is called "Channing and the Unitarian Movement in the United States," by Daniel L. Shorey, the President of the Western Unitarian Conference. It sketches the rise of the liberal movement among the old Puritan churches of Massachusetts eighty years ago. Channing's part in the controversy which gave the liberals the name of Unitarians, the continuing growth of thought which soon brought Emerson and Theodore Parker into being, but into being as the first heretics of Unitarianism, and finally Channing's spiritual fellowship with these young heretics while agreeing theologically with the elder men. It is the story in a nut-shell, and the nut-shell is called "Unity Short Tract No. 11," taking the place of a similar tract by another, now out of print.

"The Family Purse," by J. Vila Blake, tells who is the proper agent of expenditure in family life, and the three main laws by which family expenses should be governed. A friend sent money to make it "Short Tract No. 22."

The third is by Arthur Judy, on the use of Opportunity, the impressive life-sermon printed last April in our paper, from the text "I shall not pass this way again." Friends who saw its value sent money to give it permanence as "Short Tract No. 23." Each of these three tracts costs 1 cent, mailed, or 100 copies for 60 cents.

The fourth, "Concerning Immortality," re-fills niche "No. 3," long empty in the larger "Unity Mission Series." It aims to show, by extracts from several writers, what modern thought and science are saying about the world's great hope. Miss Frances Power Cobbe, the English theist, in an allegory called "The House on the Shore of Eternity," points to powers in the soul that seem to need another life than this to give them scope and function. William Salter, of the Ethical Culture Society, gives reason for his glowing faith that we are "Not Waifs." Henry Simmons shows that physical science, so far as it offers hint at all concerning the mystery, describes matter uniformly growing more vigorous in action as it grows invisible. Minot Savage emphasizes mesmerism, clairvoyance and the like phenomena, which, if they do not prove the theory of Spiritualism true, reveal powers in us so independent of the ordinary senses and means of communication as to suggest the possibility of the soul's life wholly separate from the present body. Some noble sentences from Ralph Waldo Emerson, and verses from Charles Ames, finish the tract. It is 13 pages long, costs 5 cents mailed, 10 copies for 25 cents, and will, we hope, be widely called for.

"NEVER trouble trouble until trouble troubles you." So a wise New York teacher taught, and children remembered this word when they forgot the geography and mathematics. By-words *thrown in*, like this, count for so much in a school! Were the total raising power of a school-room to be analyzed and tabulated, like the raising power of yeast-powders, we fancy the table might stand thus,—but we would like some teachers' estimates:—

	Per cent. of influence.
The teacher's self.....	80
By-words thrown in.....	10
Text books and class-work.....	30
Schoolmates.....	80
	100

THE plans for next winter's Unity Club work are already arriving. Cleveland sends hers. It is to be a study of Greek Life and Literature, from Homer to Demosthenes. In Unity church, St. Paul, the young men are going to study the Constitutional History of the United States. The "Old South" lecture programme, noticed in our last issue, would make an interesting course for 1888-89 class study; the main studies and papers illuminating some notable event that fell in, or near, the '88 or '89 of its respective century, and the evenings rounding out with shorter stories of other '88 and '89 events, or reports of what was going on at the time in England, France, etc., and in religion, literature, discovery, etc. Here is the list of main events and subjects:

- 1089. Lanfranc died. *Subject*, "The Great Schools after the Dark Ages."
- 1189. Richard I. crowned. *Subject*, "Richard the Lion-Heart d, and the Crusades."
- 1289. Dante at the battle of Campaldino. *Subject*, "The World which Dante Knew."
- 1384. Wyclif died. *Subject*, "The Morning Star of the Reformation."
- 1492. America discovered. *Subject*, "Copernicus and Columbus, or the New Heavens and the New Earth."
- 1588. Spanish Armada. *Subject*, "The People for whom Shakespeare Wrote."
- 1688. William of Orange lands in England. *Subject*, "The Puritans and the English Revolution."
- 1789. Washington inaugurated, and the Bastille fell. *Subject*, "Lafayette and the Two Revolutions which he Saw."

THE THREE Rs IN UNITY CLUB WORK.

"The three Rs in Unity Club work are Reading, 'Riting and Arguing." So says a friend near by. Classes planning for their winter study now should plan it with all three Rs in mind. Careful program-makers will so select and outline the course as to provide (1) *reading* for all members of the class to undertake at home; (2) subjects for more special study, to be *written* on,—one or two, at least, to each member; (3) such subjects for this *reading* and writing that a good half of every meeting can be spent in eager talk—in "*arguing*," if no better kind of talk be possible—about the matters read and written on.

It takes all three Rs to make a class thoroughly successful and its work a pleasure and a profit to a winter's end. For the Reading, if faithfully attended to, makes everybody in the club read slowly and thoughtfully two or three noble books during the winter months,—a consummation devoutly to be thanked for in this age of magazines and newspapers and of very busy men and women. To this great good the 'Riting adds another all its own, and so great, this, that the writers, even those who wince and dodge the worst, uniformly confess afterwards, "Those two papers that I wrote did more for me than all the rest of it together." The women who "never could and never can write, and must really be excused," and those men who are "too busy earning bread to give the study which writing a paper takes," are the very women and the very men who most *need* the hard refreshing of this mental feat, and who, having dared it, enjoy most the sense of education and enrichment which the un-

wanted effort leaves behind. And the Arguing, the talk around the circle,—not side-talk, not ramble-chatter, but mind-talk centered on the subjects in hand—this is what makes the club evening the one of all the week looked forward to and backward to,—“Better lose the concert!” For nothing so exhilarates as assisting at a mind-talk.

Most clubs omit or slight, at least, one of this trinity of Rs. Did not yours, last winter? Some clubs make little of the Reading, and therefore abound in unwise virgins who want to be at the bright wedding, but bring no oil in their lamps. Some make their program so varied and so vast that reading for it becomes practically impossible. These are the “hop, skip and jump” clubs. The best way probably is to so narrow the program that the main reading shall concentrate on one or two books, which all can afford money and time to make their own, while those with more time at command can read collaterally as they will. This chosen field, of course, should lie in the high places of thought and literature.

Other clubs provide well for their Reading, but either promise “No ‘Riting here,” or, on the other hand, spend too much of the precious evening—once-a-fortnight in courteous and sleepy listening to long written papers. Still other clubs take due thought for both these Rs, but select poor subjects for the Talk. They forget that Brown and Jones and Smith, and possibly Mrs. Brown and Jones and Smith—faithfully reading, too,—have hardly knowledge enough on some subjects to carry briskly the question-end of the conversation, to say nothing of the answer-end. In such cases if Brown has the compensating wisdom of modesty, he may think he has no opinions to take out talking, and so may keep the whole Brown family at home.

The moral is, that all three of the Rs should be remembered in planning for the study-class. w. c. g.

THE “COUNTRY WEEK,”—A NEW METHOD.

The “Country Week” is an arrangement by which children from the poorest, hottest, sickliest districts of the large cities are sent out into the green fields and milky ways of the country for a summer week. Sometimes it is called the “Fresh Air Fund.” It is one of the new charities, or the new justices, of Christendom. Boston now sends out over 3,000 children this way every year; Philadelphia over 4,000. New York has a number of summer agencies sending out we know not how many; for instance, Heber Newton’s church alone has its own seaside home where it entertains three or four hundred. Cincinnati has begun, and probably other cities. Chicago began last year. The *Daily News* (the papers and railroad companies are generous helpers everywhere in this work) stirred up a public interest that supported a Lakeside Sanitarium for sick babies, and a Home at Highwood. Last year, too, the guests at Lake Geneva opened a Home near by themselves for the little ones, and this year the *Tribune* is fostering that Home, which has been enlarged. And other little beginnings have been made,—nothing systematic, nothing large, but enough to show that Chicago is awaking to the need. The *Inter Ocean* is getting interested in it. This year will prove rehearsal, we believe, for something much better in 1889.

The “Country Week” is, of course, a two-ended enterprise. It has a city end and a country end. At the city end the children have to be selected, prepared (sometimes cleansed and clothed), collected at the station and taken to the country homes. It is a work requiring judgment, tact and time,—and system, if the work is to be enlarging work. Only an efficient committee should undertake it. To the city end, too, belongs most of the money-getting and the finding of the country homes, and in general the whole initiative and direction.

The country end has usually been managed in one of three ways. (1). Good folk not a few have received the city waifs as guests. (2). Friendly farmers have been found to

board them at low rates and look out for their good times. (3.) “Summer Homes” have been established with a matron in charge, to which twenty, thirty, fifty children are sent. The children come and go in relays, each set having from one to two weeks of the country stay. Of the three ways the second proves generally the easiest and most convenient. It admits of indefinite expansion, limited only by the supply of money; and both the other ways, we believe, show tendency to revert to this boarding plan. Boston and Philadelphia experience shows that the cost per child and per week on this plan is between \$2.25 and \$2.50. Think what that means. You are going to leave your comfortable city home and have six weeks in the country; it will cost you \$8 or \$10 a week. First, send \$2.50—the price of one long ride—to the “Country Week Association;” it will give some white-faced child from a tenement house, or some sick mother, or a worn-out sewing girl, one week of your happiness.

But in Hinsdale, a suburb of Chicago, a new way of managing the country end has been devised. It has not yet been tried long enough to make it an assured success, but after five weeks’ trial it promises so well and runs so easily that we see not why every suburb that fairly reaches fields and woods should not do the same good and have the same joy in it. An empty house was borrowed from a kind owner, and a mother-woman, brave and of much faith, volunteered to take charge of it for a month. A central committee of five ladies—all the village churches being represented—obtained from neighbors the necessary tables, chairs, dishes, cots and bedding, all of the simplest sort; and this committee keeps permanent oversight of the work, meeting every Friday morning. The food is sent in cooked, three ladies furnishing one day’s complete supply (three meals), so that nothing but the morning oatmeal or a cup of tea is cooked upon the premises. A sub-committee secures these seven-times-three contributors for the week; the next week a new committee serves, securing another twenty-one. Each house-wife has practically given so far but one meal, or its equivalent, to the Home. The house holds ten to fifteen guests, a new relay coming as the old one leaves each Monday morning. Most of the guests—children and mothers—have been sent by various city missions. In the main they take care of their own good times, but the village people help with rides and now and then a picnic. That is the whole of it. It does its little good—not little to some of the recipients; it gives its own real pleasure to the workers; it interests and combines the villagers, rich and poor, in kindly work; it is certainly very cheap, and can be done very quickly. It almost does itself in a village where a friendly feeling exists, and where a few efficient women dwell. Should one object that it takes *too little* money, the car fares being the chief cash expenditure, that trouble might be obviated by paying two months’ rental for the house and employing a matron. How easily the \$200 needed could be gathered in any of our dormitory-suburbs of Chicago, to say nothing of the share which city folk would gladly give.

Why could not some other suburb try the thing, perhaps this very August and September? Next year why could not twenty villages around Chicago have each their little Home of this kind, holding fifteen each? Twenty homes \times fifteen guests \times eight July and August relays = 2,400 children and sick mothers and tired working girls given a “Country Week.” A blessed equation to make real—or to try to. w. c. g.

FACES.

Everything is wonderful and opens into the vast: why select the human face and call that of all things visible, the greatest wonder? Not because it is a rarity,—none so poor as not to own one face. Not because it is little known; a child can read the secrets in a face,—it takes a wise man to

read the secrets of a pebble or a leaf. It takes no school or text-book to tell what a smile, a frown, a blush, a wrinkle mean. Not for any strangeness, then, but for this reason, because of all the visible world the human face is the spot on which what we call "mind" comes nearest to the surface of what we call "matter." Language reveals to the ear the unseen self within us thinking; the face reports to the eye that unseen self within us feeling. Of all the sounds on earth a word, of all spots on earth a human face, to make us know there is a world within the world. Therefore are these two things the arch-wonders of creation.

We walk down street and five hundred of these play, parade and battle grounds of feeling drift by us in unconscious panorama. No two alike. Within this third of a square foot of moulded, tinted skin, which a hand can hide, the hillocks round so variously, the hollows curve so curiously that to each face we set a different name and hardly think of confounding them. Three strangers saunter towards us: not three bodies nor three dresses, but three faces are what we look at, each with heart and mind and soul recorded on it,—if only we have eyes to read such charts. And many we do read, and we say: That one loves himself; that one loves his cash; that one his home and children; that one his beer and beef. This one has music in her face. Here comes one whose face, for we have known it long, shows gains of mind and character; and here one whose face-change these last five years proclaims that he has been losing himself in gaining his money,—the debit and credit sides of his transactions are posted in his features plainly as on his ledger. Here is a child who carries "that 'Open Sesame' in his countenance which gives him entrance to every heart;" and here a child whose only entrance is through the gates of pity. Here is innocence and ignorance coming towards you; here the cold eyes make you shudder at the knowledge that lies within, and you think of Buchanan's verse:

"Oh, the sound of the city is awful
As the people pass to and fro,
And the friendless faces dreadful,
As they come, and thrill through you, and go."

Try an experiment at your next party; stand by the wall and take partners with your eyes and see how many you know without an introduction. Those illustrations in Thackeray and Dickens, which used to seem such caricatures of ball-rooms, are almost photographs, if we mentally cut off these bodies at the neck and see just the set of bobbing heads smiling, chattering, nodding to each other. It is like walking through a fair, with showmen's tents all round, each with its placards out of the marvels to be seen inside; you know where to go for the lion, and where for the five-legged lamb, and where for the clowns, and where for the wax-figures, and where for the "Happy Family." The placards on the faces tell you.

Steadily the world within prints itself upon features and expressions in flashing changes that come and go with the moment, in creeping changes that loiter through the lifetime, in the still slower changes for which generations are needed and which settle a nation's type of face. We have watched the process going on in every baby's countenance as the forehead fills up and the features march out to expressiveness. Perhaps our mother's pride in us led her to preserve our early selves in series of photographs, and we laugh now over the stages of our cubbishness as we stole from our nonentity towards the glory of our present perfectness. Two school-boys separate: years afterwards a man walks into your room and shows, before he speaks one word, by the lines around his mouth, what dissipation in the foreign land has wrought in the boy you used to play tag with; or else the strong lines of manly energy show at a glance their story of the untold life. Of those who went into the war, it was not only the dead and wounded on whose faces war left its mark: some came back with eyes

hardened by wild usage,—other faces the war glorified into a look such as the peace-years never saw. Colonel Shaw, the hero of Fort Wagner, who was buried in the trenches with his negro soldiers, left college with a gentle, boyish face a year before the war broke out. As one stood wondering at the altered features of his pictures taken during the battle-years, his mother told how swiftly strength added itself to sweetness in the lines, as the quick months of earnest purpose passed. Sooner or later on all our faces happens something like that which happened on the great Dante's face. We know his haggard, rock-like features well. It is supposed they were copied from a mask made after his death. But a few years ago, under the white-washed wall of a Florence chapel, was discovered in bright fresh colors the face of the younger Dante, only twenty-odd years old, the Dante of the "Vita Nuova," painted there by his friend Giotto. Place Dante's death-mask and the picture side by side, and *interpolate* that life of disappointment, exile, persecution, of despair about his country, of aspiration towards one pure ideal, of love never to be realized—and the secret of the face-change is an open one. Over a smiling vineyard has flowed and stiffened the lava of fierce eruptions, and only the general conformation of the surface remains under the black, hard shroud. At times the process is reversed, and the vineyard and the fruitage and the peace of God rest at the end of life on that which at its beginning is unpromising enough.

Sometimes the transfiguration dawns almost as we watch. Miss Martineau knew a school-boy ten years old, who spent his whole Easter holidays one year in reading certain poems. "He came out of the process so changed," she says, "that none of his family could help being struck by it. The expression of his eye, the cast of his countenance, his use of words, his very gait, were changed. In ten days he had advanced years in intelligence." And often we have seen in children and in friends, in strangers, too, transfiguration flash, as "light that never was on sea or land" shot up the inward skies and haloed all the surface. There are three shining faces in the Bible, those of Moses, Jesus, Stephen. "Moses wist not that his face shone." "Jesus was transfigured before them, and his face did shine as the sun." "Those who sat in the council, looking steadfastly on Stephen, saw his face as it had been the face of an angel." It matters little what the fact in these stories actually was, but that which we can easily believe, with or without the legend, is that the high consecration to which each man had vowed himself lit up his face with an unearthly light. With each one it was the moment of a God's errand perfectly accepted, come what might; and what would come to two of the three was plainly death. Such a faith and such a purpose *to-day* would light a face. Suppose that one of us knew that this very week, "in some good cause not his own," he was to perish, if need be, and with utter gladness went working on to meet that fate, thinking of the cause and not the fate,—would not his altered face tell the tale and make the people wonder what bright spirit had possession of their friend?

w. c. g.

The first of the eight rules of Journalism, laid down the other day by Charles A. Dana, the veteran editor of the New York *Sun*, sanctifies the worst feature of the great city dailies: "Get the news, and get all the news, and nothing but the news." We do not want *all* the news. "All the news" poisons the clean day. To read "all the news" is our dainty modern way of going to the bull-fight and the amphitheater, our stay-at-home way of visiting all dens of bloodshed and uncleanness. We would amend the rule to "Get the news, and sift the news; and of the news of sin print only that which one week later we should be sorry we had missed." That would leave enough for ache, for warning and for pity, and make the paper less a blackness on the morning.

CONTRIBUTED.

THE AFTER-TWILIGHT MOON.

Urn of April, wrought of gold,
Hung above the pine-spears cold,
Thou hast brimmed the dusk, and brought
Dew upon the glebe of thought.

Urn of twilight, lifted up,
Rimmed is thy enchanted cup
With the songs unsung by day—
Brimmed with odors of the May.

Goblet of the night, which she
Holds in heaven daintily,
Lo, around thy crystal brink
Future poets muse and drink;

And about thy fane, behold,
Kneel the stars, like priests in gold;
And clouds before thy shrine swift whirl
Clothed with vestments of soft pearl,

Prayers and tears of earth that seek
God through voids and tempests bleak,
And ascend, from star to star,
To the calms where visions are!

Pure spaces rimming dawns pearl-white,
And brooks, where floweth perfect light
Drawn from life's eternal wells
Beyond the morning's citadels!

Into thy shadowy couch of pine
Sink, O Urn, and soft recline!
Thou hast brimmed the dusk, and brought
Dew upon the glebe of thought.

CHARLES J. O'MALLEY.

LIFE AND LABORS OF RALPH WALDO EMERSON.

IV.

Emerson's Divinity School Address.

(Concluded.)

It was well known, however, that though Emerson had left the pulpit he had not deserted the cause of religion. He intimated indeed that a man might need to leave the ministry in order to be a better minister. Young men preferred to hear him speak on this subject before all others. And so it happened that the graduating class of 1838 of the Divinity school at Cambridge invited him to address them before they entered upon their work. It was on the 15th of July just fifty years ago, and that address has not been forgotten, and is more alive and influential to-day in the sphere of religious thinking than ever before. It is the true declaration of our religious independence. It deserves to be read and honored annually in July as faithfully as men have read and honored the declaration of our national independence. Emerson was true to himself on this occasion, though he knew he could say little in accord with traditional Unitarianism. He saw in the lavish and fulsome adulation of Jesus, in the outcry made over skepticism in which Unitarians sought to outdo orthodoxy, only a covert skepticism, a want of faith in the moral truths of Jesus' teaching, as though the religion of God, or the very being of God, were dependent upon what we say of it!

Upon the publication of this discourse orthodoxy rejoiced in seeing its predictions fulfilled, but Unitarianism lifted up its hands in holy horror. Emerson said a new revelation was needed; this first full declaration of his faith was a "new revelation" to many. The moral sentiment of man, he said, "is divine and deifying;" "is an inlet into the deeps of reason." This sentiment lies at the foundation of society,

and successively creates all forms of worship. Great as Jesus was, and there have been none greater, Christianity is everywhere corrupted. "It has dwelt, it dwells, with noxious exaggeration about the personal Jesus. The soul knows no persons. By this Eastern monarchy of a Christianity which indolence and fear have built, the friend of man is made the injurer of man. The manner in which his name is surrounded by such expressions which were once sallies of admiration and love, but are now petrified into official titles, kills all generous liking." This phraseology "paints a demigod" as the Orientals or the Greeks would describe Osiris or Apollo." Christianity even said, "This was Jehovah come down out of Heaven. I will kill you, if you say he was a man! The idioms of his language and the figures of his rhetoric have usurped the place of his truth, and churches are not built on his principles, but on his tropes. The time is coming when all men will see that the gift of God to the soul is not a vaunting, overpowering, excluding sanctity, but a sweet, natural goodness."

"Historical Christianity destroys the power of preaching by withdrawing it from the exploration of the moral nature of man. I think no man can go with his thoughts about him into one of our churches without feeling that what hold the public worship had on men is gone or going. It has lost its grasp on the affection of the good and the fear of the bad. And the motive that holds the rest there is now only a hope and a waiting." Yet "what greater calamity can fall upon a nation than the loss of worship? Then all things go to decay. Genius leaves the temple to haunt the senate or the market. Literature becomes frivolous. Science is cold. The eye of youth is not lighted by the hope of other worlds, and age is without honor. Society lives to trifle, and when men die we do not mention them."

"The stationariness of religion; the assumption that the age of inspiration is past; that the Bible is closed; the fear of degrading the character of Jesus by representing him as a man—indicate with sufficient clearness the falsehood of our theology."

"Let me admonish you, first of all, to go alone; to refuse the good models, even those which are sacred in the imagination of men, and dare to love God without mediator or veil. Yourself a new-born word of the Holy Ghost, cast behind you all conformity and acquaint men first hand with Deity. Live with the privilege of the immeasurable mind."

The forms of the churches are full of deformity. "The remedy to their deformity is first soul, and second soul, and evermore soul. O my friends, there are resources in us on which we have not drawn. Speak the very truth, as your life and conscience teach it, and cheer the waiting, fainting hearts of men with new hope and new revelation."

"I look for the hour when that Supreme Beauty which ravished the souls of those Eastern men, and chiefly of those Hebrews, and through their lips spoke oracles to all time, shall speak in the West also." "I look for the new Teacher that shall follow so far those shining laws that He shall see them come full circle; shall see their rounding complete grace; shall see the world to be the mirror of the soul; shall see the identity of the law of gravitation with purity of heart, and shall show that the ought, that duty is one thing with science, with beauty and with joy."

Upon the publication of this address there broke out a war of pamphlets and periodicals. Parker said it was "the noblest, the most inspiring strain I ever listened to." But all the rank and file Unitarians heaped obloquy upon it and upon him. They made haste to wash their hands of any sympathy with such views, and their great regret was that it had been uttered under Unitarian auspices. Hereafter, they said, the right of the instructors of the Divinity school to veto the students' choice of a preacher must be affirmed. These lucubrations were declared contrary to Unitarian

teachings. Some ministers said Emerson was no Christian; others that he was an atheist. Andrews Norton discussed the new Gospel under the title of "The Latest Form of Infidelity." "Silly women and silly young men," "drawn away from their Christian faith" by these speculations, which were an insult to religion, made the situation alarming.

But Emerson remained undisturbed in his self-possession. He speaks of the affair in his correspondence with Carlyle as the "storm in the washbowl," but he does not reply to his assailant, or offer any defense for his positions, and there in the immortal address his sentences "lie as they befall, alive and warm, part of the human life and of the landscape and of the cheerful day."

Fifty years of science, of experience, and of thought have wrought a change so great that among all thoughtful Unitarians, and among many who do not take the name, the words of Emerson on the great themes of duty and religion are classed with the deepest, wisest utterances of mankind. The testimony of Matthew Arnold grows constantly more acceptable and true, that Emerson is "the friend and helper of all those who would live in the spirit." It was because he himself lived in the spirit that he can help us. It was because he consecrated his own inner life that it remains to all men's study, so fully rounded and gracious and fair. It was enriched with our common experience. He bore burdens patiently; he accepted truth meekly; he spoke it without partisanship, but bravely; and he will be honored as a sage, a prophet and a saint.

J. C. L.

PICTURESQUE WISCONSIN.

Of all the Western states Wisconsin is undoubtedly the most picturesque. Even those to whom the memory of Maine, or New Hampshire, or New York, is very dear, and who can think no other lands quite so beautiful as these, admit that Wisconsin comes nearer to them than any other state. It is fast becoming one vast summer resort for the South and for the people of Chicago. By all of her numberless lakes there are springing up cottages and camps. Her woods are full of tourists, and upon her rivers float many others in canoes. Since Mr. Thwaites wrote his charming book about a canoe voyage through the Rock, the Fox, and the Wisconsin, many other adventurous barks have been launched in search of such quiet pleasure.

To the dweller in Indiana or Illinois, where there is nothing to be seen but corn stalks and distance, Wisconsin looks like a new world; so also to the dweller in arid or sublime Colorado, or the sojourner in the marsh and mud of Missouri. Here we have a country broken by prairie and woodland, with gentle rolling hills, crested with trees, and at whose feet flow clear limpid brooks. There are enough beautiful prairies to make it an easy and profitable farming country, but none of vast extent. Many acres of native woods still stand in its most settled parts, and ridges and belts of trees dot almost its entire surface. There are sections where the bluffs are almost mountains, some of these entirely encircling paradisaical little prairies. Her lakes are her greatest pride, however, from that most beautiful of green sheets Geneva, very near Chicago, and the lake region proper about Oconomowoc where their name is legion, and where each one visited is lovelier than the last, to the inland sea, Winnebago, forty miles long, and grand old Superior guarding the north. Here at Ashland is the best hay fever country now known, and in the bay the Apostle Islands, with some of the finest views in the world. Far Duluth on her desolate rocks is almost if not quite as worthy of the sight. Near here you may see the roughest of mining camps and the immense pine "forests primeval."

If you will float down the wild Wisconsin, as did Father Marquette in the long ago, you will come to the dells of

that river—or the Dells as it is commonly called. Here you will see a sight worth a long journey to enjoy. The river flows in the wildest tumult through high rocky banks, cleft and carved into a thousand fantastic forms, reminding one of the palisades of the Hudson, though far grander, and of the banks at Trenton falls, though much wilder than those delightful shores. Here are canons, modest and mild beside the canons of the Colorado, but quite as enjoyable as those inaccessible wonders, and here are the most beautiful wooded banks, and rocks overhung with exquisitely delicate vines and flowers for many miles. This is the most picturesque part of picturesque Wisconsin, and it is visited by delighted thousands every year. Not far distant is the famous Devil's lake, surrounded by its bluffs, which is as weird and lonely a spot as that described by Poe in *Ulalume*—"the dark tarn of Auber, in the ghoulish haunted woodland of Weir." From its black depths it is easy to fancy spirits rising, and I know of no spot which seems so likely to be Charon's ferry as this.

Had Whittier lived in Wisconsin all her beauties would ere this have been made known in song; but though Wisconsin has many bards, they have all been too busy looking within to find some new or strange emotion of which to write, to take time to sing of the sweet new land about them. Joaquin Miller has sung of his Sierras, and sung of them well; Whittier and Bryant and Longfellow of New England in songs that shall live long; the few poets of the South have done her loyal service; and Maurice Thompson by his genius is even redeeming Hoosierdom. Why, then, do not our poets sing of the fairest land of all? From the wooded slopes of her hills let them sound her praises; let them make her rivers historic like the Merrimack; and let her lakes become Killarneys through their pens.

Certainly neither Killarney nor Leman nor any of the best known of the old world waters, are more beautiful than our own Geneva or more worthy of a poet's praise. The translucent green of her waters has no counterpart, I think, in nature. It is something like the green of Niagara river, but far more delicate, and changes its shadings every hour of each day. Go and sit by it, ye tired and jaded of the crowded, weary cities, sit by it in quiet, or float upon it, for days or weeks, and you will get a new lease of life. Or if you have one of those "quick spirits" to whom Byron says quiet is a hell, get a spirited team of norses and a light vehicle, and drive for two or three months through picturesque Wisconsin, where for the most part the roads are good and the drives delightful, and if you do not find that there is interest and even rapture left in life I shall be much mistaken and disappointed. One who tried it wrote thus:

"Brightly billow the fields before me,
Billows of oats and of tasseled corn,
Waving, tossing, fleecy, feathery,
Fresh with the dews of the early morn.

"Over the prairies speed our norses,
Flinging their manes to the fitful breeze,
Ring their hoofs on the startled roadway,
Ring our voices in time to these.

"On and on as the sun climbs higher,
Madly, merrily goes the race,
Steeds ye are shod with the speed of tempests,
Only the winds have so mad a pace.

"Wild, exultant, the blood is leaping,
Flows like fire in the raptured veins;
Joy and freedom and lofty daring
Are all in the touch of the thrilling reins.

"Billow and billow, feathery oat-fields,
Fields of barley and tasseled corn;
Sparkle and sparkle, glittering hedgeways,
Life will yield but one such morn."

HATTIE TYNG GRISWOLD.

THE STUDY TABLE.

The Science of Politics. By Walter Thomas Mills. Funk and Wagnalls: New York.

This is a timely hand-book of Politics. It treats ably of the nature and purpose of government, of the duties and responsibilities of the citizen, of the ballot as a public trust, and of the character and claims of political parties. The folly of blind partisanship is exposed and the principle maintained that the party was made for man, not man for the party.

In his introduction to the book the author says: "It is offered to the public not with the feeling that nothing has been overlooked in this pioneer journey, but with the ardent belief that a more general consideration of the first principles of civil life, of the first duties of the citizen, and the means by which these duties may be efficiently performed, will help to render American Politics both honorable and 'practicable'."

This earnest discussion of the question of personal responsibility in performing the duties of citizenship is of value, especially to young men who are still untrammelled by party ties, and to those who are hesitating on the brink of forming new ones. One may not always accept the conclusions of the writer, but the book is suggestive and stimulating, and deserves a wide reading. E.

In Nesting Time. By Olive Thorne Miller. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 289. Price, \$1.25.

The various sketches in this attractive volume derive their largest interest perhaps from the fact that, as stated in the introduction, "they are genuine studies from life." Indeed no reader, with even an ordinary attraction toward these brave little denizens of the woods, could read this animated record of their small lives and peculiarities without unflagging interest. It is perhaps a drawback that the author's observations were principally of birds when not ranging at large through the forest; but, on the other hand, doubtless these observations were much more detailed and exact from that very fact. As the author very justly says if it be necessary to kill the birds and rob their nests in acquiring exact scientific knowledge of the anatomical structure of the feathered tribes, etc., certainly the day has now come when investigation may most profitably be conducted humanely in the more interesting study of their characteristics and habits. Toward this work such a book should prove an impetus, not alone to the author, but to the public as well, many of whom, wishing for more, will close the volume with regret.

THE HOME.

AUGUST.

The full moon beams on the ripening grain;
The lovers walk late in the quiet lane;
And the heat and the hush of the day proclaim
'Tis August.

E. G. B.

OAKLAND.

VII.

I don't think there is any moral to the story I am going to tell you to-day about little Paul, but I wouldn't care for that if I could only make you hear the merry, rippling laugh that falls from his lips sometimes. It is so perfectly joyous that I am sure it would weave into your life like a bright golden thread.

The Franklins are blessed with some warm-hearted Irish neighbors, and you know neighbors of this nationality are

apt to be well supplied with dogs. Get several affectionate children, the dogs, and the generous neighbors together and one dog, at least, is very liable to change hands. I think now you can guess how "Cash" came to be the property of Deane, Lynn and Paul.

One summer morning a long time ago Mr. and Mrs. Franklin and Deane heard Paul's happy laugh and went to the door to see what amused him. I wish you might have looked over their shoulders. Cash was a queer dog, slim and half shaggy, with a yellowish brown coat, and soft brown eyes. His unusually short legs brought him quite near to the ground and gave him a very odd appearance, indeed. With some stray bits of rope and a little childish ingenuity, Paul had harnessed him, and hitched him to a small dry goods box for a wagon. On this the boy sat, leaning forward to slyly scratch the dog's back with a burr which he held between his thumb and finger—his eyes were brimming with mischief; and when the dog made an effort to run, and, finding his load too heavy to move, settled down despairingly, out bubbled the boyish laughter again. Mrs. Franklin didn't quite approve of the sport, and was going to cut it short immediately, but Paul grew so interested in his fun that he half rose and bent over to prick his canine play-mate once more with the burr, when away went the dog and box around the corner of the wood-shed, down the gang-way stairs, into every crook and nook of the cellar, where there was a great clatter and the box concluded to stay. But the dog was up and off like a shot across the fields in the direction of that Irish shanty, which was "home, sweet home," to all forlorn creatures—even the little pigs and half grown turkeys. At this point Paul's laughter was so irresistibly contagious that everybody else joined in. But Cash didn't see the joke, and never came back to live with the Franklins again.

MINNIE STEBBINS SAVAGE.

A PLAIN LITTLE GIRL.

Once I knew a little girl,
Very plain;
You might try her hair to curl,
All in vain;
On her cheek no tint of rose
Paled and blushed, or sought repose!
She was plain.

But the thoughts that through her brain
Came and went,
As a recompense for pain
Angels sent;
So full many a beauteous thing,
In the young soul blossoming,
Gave content.

Every thought was full of grace,
Pure and true;
And in time the homely face
Lovelier grew,
With a heavenly radiance bright
From the soul's reflected light
Shining through.

Shall I tell you, little child,
Plain or poor,
If your thoughts are undefiled,
You are sure
Of the loveliness of worth?
And this beauty, not of earth,
Will endure.

—St. Nicholas.

UNITY.

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NOTES FROM THE FIELD.

Boston.—The Young Men's Christian Union of this place give under their auspices a course of Sunday evening vespers for young folk, to consist of four talks on "Four Solid Men of Boston," by the Rev. A. D. Mayo, of Boston. These are his topics: "Amos Lawrence, the Christian Merchant," "Horace Mann, and the New Education," "Charles Sumner—Prophetic Statesmanship," "Samuel G. Howe as Philanthropist." Too much cannot be done to encourage a reverent regard among the young for the noble spirits that have largely moulded any community.

—Rev. Edward E. Hale preaches on Sunday next at the Union services in King's Chapel. This Union service enables the people to keep up their church relations, at the same time giving pastors a needed rest.

—On Boston Common on Sunday open air preaching and open air concerts—both have large audiences.

—New England is full of "Country Week" children. On Saturday last "Oak Grove Creamery," in the suburbs of the city, gave five hundred newsboys a huckleberry picnic.

—Our Japanese missionary reports that four influential journals in this city and vicinity are always ready to print articles from his pen—a favor and a power not granted to any other missionaries. The latter publish their own local papers and can only circulate them among their converts. Mr. Knapp published in one of the widely read native papers an article entitled "The Japanese in search of a religion."

—Rev. Stopford Brooke proposes to attend the next National Unitarian Conference in the United States. He writes that he much desires to end his career in a republic instead of a monarchy.

Warren, Ill.—The Unitarian movement here is steadily growing in strength and favor in the community. A good degree of interest has been shown in the monthly meetings, and the location of these in Richardson's new block is all that could be desired for the present. During July the Rev. Miss Kollock, Universalist, of Englewood, preached here to large audiences and gave eminent satisfaction. During her stay she visited many of

the families and thus gave a personal impetus to the movement which it has heretofore lacked. On Saturday evening, August 4th, a number of interested friends met and organized a "Unity Circle" with full corps of officers. This will meet monthly on evenings preceding the monthly preaching. It starts out with a good deal of interest and promises to aid much in the advancement of the local cause. Too much praise can not be said in favor of the work of S. A. Clark, Esq., who has this object so much at heart. On Sunday, August 5, the writer preached twice here to good audiences. It is expected soon to organize a Sunday-school to augment the stability and future growth of this struggling, faithful society. H. D. S.

Beneficial Associations.—Some of our churches have in connection with them beneficial organizations, which in many cases have been made, and in still more cases will in future prove a wide beneficence. In connection with the society of the Rev. Chas. G. Ames, of Philadelphia, are established three of these excellent organizations, composed mainly of working people. In one of these the members pay 60 cents a month, being entitled when sick to a sum not exceeding \$5.00 a week and free medical attendance. They have at the church monthly lectures and various entertainments, and are privileged to take home books from the society's free library of 1,500 volumes. The Beneficial Associations dispense over \$5,000 a year, and aggregate seven hundred members. These figures are significant. If from every such seven-year-old church should radiate like rays of influence toward the working classes, doubtless mob, riot and strike would daily become more rare, and the life of the churches themselves correspondingly deepened and expanded.

Hinsdale, Ill.—The pulpit here will be supplied during the absence of the regular pastor for two Sundays successively by our Western secretary, Rev. John R. Effinger, and Rev. Mr. Fischer, of Sheffield, Ill. Mr. Gannett meanwhile will be recreating among the hills of Wisconsin lending his presence to the Unitarian assembly there, together with Rev. H. M. Simmons, of Minneapolis, Minn.; Joseph Waite, of Janesville; S. B. Loomis, of Lone Rock; Prof. William F. Allen, of Madison, Wis.; and Rev. Jenkin Lloyd Jones, all of whom are expected to speak. This annual Unitarian basket meeting, to be held in Helena Valley, Wis., August 11 and 12, will no doubt be full of pleasure and profit to all who gather there, and Mr. Gannett will return to Hinsdale physically and spiritually refreshed.

Meadville, Pa.—In a late number of the *Christian Register*, a correspondent states that beginning with five students the Theological School at this place in the last forty-four years had between three and four hundred students connected with it, and during the last year its students have been gathered from Maine, Washington Territory, Canada, District of Columbia and many midway states, and also from Sweden, Norway, England, Germany, Holland, Italy and Japan. Such wide circles of influence are significant and indicate how large a beneficence the endowment of this institution would prove. The prospect for an increased number of students the coming year (last year's attendance was thirty-eight) points still more strongly toward extending the corps of instructors and facilities for work such as a generous endowment would secure.

St. Cloud, Minn.—Up to Sunday, July 22, the committee of the recently organized Unitarian Society of this place had received subscriptions to the amount of \$5,000 and still \$1,000 more, they state, may be expected. The Sunday-school, recently organized, has

also caught the spirit of enthusiasm characterizing the movement—an excellent indication of the permanent future growth of the church. Five months ago the society here was organized. It is hoped that the dedication of the new church will be accomplished by the installation of a permanent pastor, the building being completed in the next two months.

Philadelphia, Pa.—The Spring Garden Unitarian Society of this place, by its financial experiments, offers encouragement to societies looking toward the free seat system. Says the annual Year Book, though no seats have been rented or assessments made: "It has required time, patience and some labor to work up a reliable and regular revenue; but the fact that all claims have been met, and that we enter on the new year square with the world shows that our people recognize the business side of spiritual affairs."

Lawrence, Kas.—Rev. C. G. Howland, of Lawrence, made us a call on Monday on his way through the city. He goes to spend a few weeks with friends in Michigan. In his absence his pulpit is supplied by members of his own congregation.

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CHICAGO CALENDAR.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, August 12, services at 11 A. M.; Prof. Sidney Morse, of Philadelphia, will speak on The Poetry and Ethics of Emerson.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, August 12, services at 10:45 A. M. Sermon by the Rev. John R. Effinger.

THE WESTERN SECRETARY, John R. Effinger, is spending his vacation at home. Parties desiring to communicate with him or to see him by special appointment at the office, 175 Dearborn street, Chicago, should address him during the month of August at 6730 La Fayette avenue, Englewood, Ill.

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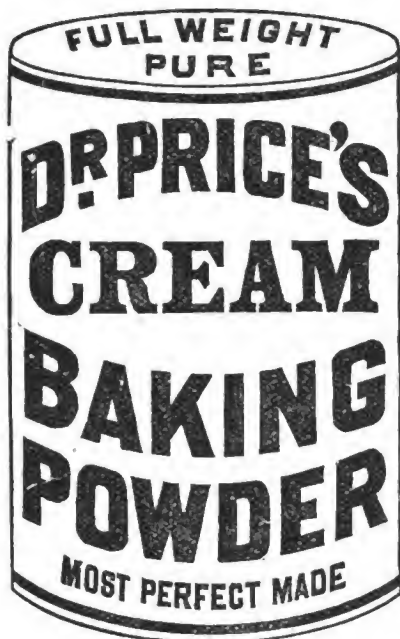
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[NUMBER 25.]

CONTENTS.

EDITORIAL—

Notes: E. E. Hale's New Book; A Word from the <i>Literary World</i> ; Catalogue of Hillside Home School; Mr. Chadwick's Poetry; Courtlandt Palmer's Confession; The <i>Bark News</i> on Would-be National Revenue Reformers; E. P. Roe's Life; Mrs. Cheney's Reminiscences of Alcott's Conversations; "Robert Elsmen;" Browning's Poetry in Magazines; the "Christian" Party in Japan; Brahmoism; Lowell's Political Essays; the Thomas Orchestra Disbanded; Eight Rules of Journalism.....	323
Face-Making.—W. C. G.....	324

CONTRIBUTED—

Thought Makes Free.—MARY E. COLE.....	325
Loyalty to Sect.—D. O. KELLOGG.....	325
In Switzerland Now.—F. L. H.....	326
An Open Letter.—ALICE H. PUTNAM.....	327
Our Common Schools, A New Problem.—ANNA B. MCMAHAN.....	328

CORRESPONDENCE—

The Spring Green Assembly.—M. T. L. G.....	328
A Church of the Spirit.—J. R. E.....	329
Bassi's "Sermon in the Hospital."—J. S.....	329

NOTES FROM THE FIELD.....	330
---------------------------	-----

ANNOUNCEMENTS.....	331
--------------------	-----

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Determinism Versus Indeterminism. PROF. GEORGES VON GRZYCKI, in Nos. 25 and 26. George von Grzycki is Professor of Philosophy at the University of Berlin. His name is well known beyond the boundary of his country. The problem of the Freedom of the Will has perhaps never been treated in a clearer and more forcible manner. Contributions on the same subject may be expected from E. P. Powell and Xenos Clark.

Reflex Motions. G. H. SCHNEIDER, in No. 24. G. H. Schneider's book, *Der Menschliche Wille*, is one of the most prominent delineations of modern psychological research. The essay on Reflex Motions is a translation of the basic chapter of Schneider's work. It contains the fundamental propositions of physiological psychology.

Evolution and Idealism. PROF. E. D. COPE, in No. 23. A very able statement of Positivism and scientific inquiry versus the imagination of a wrong Idealism. Prof. Cope treats this subject with perspicuity and strength. His essay should be compared with the Editorial of No. 35 "Idealism, Realism and Monism."

Trusts and Unions and is the Banking System a Monopoly? LYMAN J. GAGE, in No. 25 and 26. These two essays contain the subject matter of the author's lecture in the Economic Conferences. Mr. Gage is one of the most prominent bankers in the financial world. His view of the banking system in reference to the social problem deserves the attention of all parties. An answer to his propositions from the standpoint of a laborer will be given by Wheelbarrow in No. 40.

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, SEPTEMBER 8, 1888.

[NUMBER 2.

EDITORIAL.

AFTER reading an article in a recent number of *UNITY* a correspondent writes: "It brought so forcibly to my mind the loving attentions and surprises of the two best friends I ever had, both of whom passed to the other life more than two years ago. My heart and home have been so desolate and lonely without them. I had forgotten I might try and bring some joy to others in the way I have been so blessed myself. *I will try.*" This is a noble response to the words referred to, and may in turn lend its helpfulness to others so bereaved.

ALPHONSE DAUDET's latest novel, "L'Immortel," which has, as it were, electrified the Parisian world, is described by Maurice Thompson in the *Independent* as "this ironical, satirical, witty, humorous, immoral (yet moral-teaching), superbly romantic, minutely realistic, and altogether engaging book." We are not sure that we take in all the seeming contradictions of this phrase, but we should most heartily join with the writer in commending Daudet's "inveterate poetical touch," which invariably lies on the border land of genius, and which alone is able to lift marked realism into the realm of art.

THE longest Post-office Mission letter up to date is the one which our representative in Japan has received. It is seven feet long! and asks about the new doctrines brought. It is curious that the first tract the representative translates, because "it is just the thing to meet the wants of a very large class here in Japan," is a "critique of Pessimism." If printed like Mr. Knapp's first addresses in the *Jiji Shimpō* and the *Hochi Shimbun*, it will reach thirty thousand educated Japanese. This printing in the native magazines and papers is "a thing unheard of heretofore in the missionary annals of Japan."

THERE are two laymen among us whose voices reach far and wide, and are doing a mighty though quiet work in the regeneration of the world, the suppression of the brute and the elevation of the angel in man, because they are supremely interested in the moral bearings of their labor and are not content with mechanical results. Carroll D. Wright, United States Commissioner of Labor, makes his statistics sources of profit, knowledge, faith and inspiration to all thoughtful workers in the domain of social science, which is but applied Christianity. George William Curtis has made the Easy Chair of *Harper's Monthly* the medium of some of the wisest, brightest, soundest preaching this century has known, all the more effective perhaps because not cast in traditional pulpit form.

IN an article on "Women in Germany" in the September *Woman's World*, Louise S. Bevington makes some strong statements, after a perusal of which those of her sex born outside empire must deem such nativity a matter of congratulation. To Americans it seems almost incredible that an authoress should make in a widely read periodical an apology like the following: "The question will necessarily arise,—Who will answer for it that an authoress (the italics are not ours) should be able to make discriminating use of scientific sources of information." The Germans, it would seem, fear thorough education for

women even more than the ballot is dreaded by the most conservative here, and while the German home is not now in spirit what it should be, the difficulty is aggravated by those very methods used to make the German woman first of all a home-maker, though in the narrowest sense. The same article contains some startling statements with regard to the German military system to the effect that the youth are the more desirous of avoiding military service in proportion to their intelligence. "According to the official reports on the levy of recruits in 1876," so runs the statement, "the number of men bound to serve in the army was 1,149,041. Of these 35,265 could not be found; 109,956 remained out of the country without excuse; 15,243 had been sentenced for illegal emigration; and 14,934 were on trial for the same cause." This is only one of many arguments that facts would produce to show that war is a barbarous practice, and its accompaniments of bloodshed, standing armies, vast taxes a terrible folly.

THE *Northwestern Christian Advocate* contains the following note of encouragement for temperance workers: "Something is lifting the republic onto a higher plane in its fight against certain social evils. Attention is called to the fact that since 1884 Congress has passed the bill known as the temperance education bill; a bill is before Congress to abolish the sale of liquor in the District of Columbia; that Rhode Island and Dakota have passed prohibitory amendments, that such amendments have been submitted in Michigan, Texas, Tennessee and Oregon; that steps toward such submission have been taken in Pennsylvania, Connecticut, Massachusetts and New York; that the present laws in Iowa, Maine, Vermont, New Hampshire and Kansas have been amended so as to be more effective; that county local option laws have been passed in nine States and Territories; that Sunday closing laws have been passed in three States, and that temperance education laws have been passed in sixteen States." These facts are not only significant and full of hope, but worth jotting down in the tablet of one's memory for future reference.

IF THE local editor and the minister are friends, many a bit of good work for the people can be done between them, which either one would find it hard to do alone. If the editor be also friendly to the liberal faith, the liberal minister's opportunity grows larger still. Even without such friendliness, a wide-awake editor welcomes a timely article from one who has the art of putting things, *although* the writer be a liberal writing on a liberal's themes. One of the three cases—we know not which—is exemplified at Moline, Ill. Mr. Henry Stevens, our minister there, the public library being temporarily closed, uses the opportunity to tell the townspeople in the *Moline Evening Dispatch* how they can borrow books by mail from the library of the Chicago Women's Unitarian Association, and that of James Freeman Clarke's church in Boston, and prints a list of thirty or forty good books to be thus obtained. An example to be followed. And we will follow it part way. Any of Dr. Clarke's works will be lent by mail to any one who pays the postage and addresses, "Church of the Disciples," corner Warren avenue and Brookline street, Boston. The Chicago Association's books are lent for three weeks on receipt of ten cents for postage; or package of six books will be lent for two months to any person who will pay ex-

pressage and be responsible for their circulation and return. Apply to room 93, 175 Dearborn street, Chicago.

THE CHURCH-HOME.

WE ARE slowly developing a new type of church building—the *Church Home*. It holds an audience-room, a parlor and a kitchen as necessities; and adds to these, if means allow, a smaller auditorium and reading-room, a pastor's study and an attic. To this inside a different outside corresponds from that which fits a building used for purposes strictly ecclesiastic. It is probably the most marked change in the church building that the Christian centuries have known,—greater far than that which the transition from Catholic to Protestant worship brought about; and it hints how really new our broadening conception of religion is. Were the plans of the liberal churches built these last ten years to be laid before a committee of our grandfathers, those grandfathers would start in holy horror as at desecration. Yet the change is simply this,—the church is becoming a "church-home."

Hardly yet in these new churches are we using the church-walls as we might. They often bear a Bible-text, rarely some noble verse that is not Bible-word. But in a church home *pictures* should look their gospel from the walls. In the old Catholic cathedrals they do so; in the lowliest village church of Catholic lands they do so; but their pictures are ecclesiastic always. In our church-homes the subjects will take wider range. Among some friends the other day the question rose, "What pictures would we like on our church-walls?" The first-named want was for two or three of *Jesus*,—perhaps the Sistine "Mother and Child," Hoffman's "Boy in the Temple," Leonardo's "Face," Muncaksky's "Christ before Pilate." Then something to make visible within the church the thought of *country*,—the "First Prayer in Congress" and the "Signing of the Emancipation Proclamation" were suggested. Then some one said "a *Home* picture must come in,"—such as Meyer of Bremen paints. The next one added "one *landscape*, certainly." Another begged for "*faces*, an Emerson, a Channing,—and who should be the woman-face?" The last suggestion was for worship-pictures,—Millet's "Angelus," Boughton's "Puritans on their way to meeting," the "Muezzin Call," etc., to signify the unity of faith.

It is no innovation to use church-walls, however, for other than Bible-texts. Mr. Ruskin tells us that in exploring the church of St. James, in Venice, erected in the twelfth century, he discovered this dignified inscription befitting the great commercial city: "Around the Temple let the merchant's weights be true, his measures just, and his contracts without guile." In old Freiburg cathedral, the stones of the walls were made to cry out in much plainer speech than words and in divers ways,—we quote from a friend's letter: "Near the main portal, a few feet from the ground, are sundry marks, signs and cuttings which a careless observer might miss, and these are none other than the *standard weights and measures* for the town. There, chiseled in 1200 and odd, is the shape and size of the legal loaf of bread, of the penny roll, of the measure of charcoal, of the ell, etc. Think of it,—for six hundred years have these inscriptions held sway over the morals of the tradespeople, and the lines are as sharp as though cut in our day. The outside of the cathedral is rich in carvings, flying buttresses, gargoyles and finials. Everywhere is that abundance of decoration which emanates from the structure and is not an anxious afterthought. It seems that sometime, way back in the middle ages, some one threatened to throw open the cloisters and convents of the church, and swore that every nun should have a husband if there was a tooth left in her head. Now, this is facetiously commemorated by a gargoyle,—the figure of a nun in conventual attire, with an open, grinning mouth, and a forefinger pointing tri-

umphantly to the one tooth therein. There is a curious old carving over a side entrance: the Devil endeavoring to fix his throne above the Almighty. It was so very naive,—Satan in full possession of all the proper hoofs, horns, bats' wings, etc., has his throne (a sort of square box, as though he had made it out of a starch box) in his arms; but God, the Father, seated in the top of the arch, has his finger pointed at him, and Satan is depicted as falling backward, his throne threatening to smash his nose." W. C. G.

OF MAKING ONESELF BEAUTIFUL.

What makes this face so beautiful, that face so ugly? It is not all a secret. The two great laws of face-making are that beauty comes from within outwards, and that each face represents not merely its own "within," but also that of ancestors. The two laws are really one, the second being but the farther stretches of the first. And certainly this fact that the "within" is vaster than we have been wont to think, because the generations behind us are the larger part of us, goes far towards explaining why so many good people are not beautiful people. There was Socrates, who looked like a satyr, "the plain old uncle with big ears, flat nose and bulging forehead and retreating chin," proverb among the beauty-loving Greeks for ugliness. There was Mrs. Conrady, whom Charles Lamb in his *Elia* paper describes so oddly. "There is my mother," you may be thinking, "and my sister, and my wife, and a dozen of the best persons in town,—and there is myself! There's many a sinner worse than I who yet is better looking." True; and it hints how vast this realm of the "within" is. God-like eyes, which saw the whole and read the ages of lineage behind, would doubtless trace each feature in our faces to its shaping sources, and tell whence each handsome Satan got his good looks and why so many saints fail of the beauty of holiness. Be all this said, however, and still it lies within our power to make ourselves handsomer than the fathers and mothers made us. Looking on fine faces we admire three things,—features, color and expression. The features, these forms of brow and nose and chin, are bequests, coming often from far ancestors; our colors, too, are in the main bequests, depending on the quality of tissue and of blood the more immediate parents give us: but *expression* is very largely our own affair. And, even with good features and the clearest colors, expression is "the best part of the beauty, that which a picture cannot give,—no, nor the first sight of life." The play of thought and will and feeling on the face,—of noble thoughts, firm self controls, and pure, unselfish, gentle feelings,—we can ourselves secure if so we will. Ten years of habit, three years, or only one, will affect expression much. Some one has said that "every face ought to be beautiful at forty;" and another, that "no old person has a right to be ugly, because he has had all his life in which to grow beautiful." That is to say, life's opportunities of nobleness, or even forty years of opportunity, if well used, are enough to make so much beauty within that it cannot help coming through to the surface in graceful habits of the nerves and muscles. The transfiguration of a pleasant smile, kindly lightings of the eyes, restful lines of self-control about the lips, pure shinnings of the face as great thoughts kindle inwardly,—these things no parent makes inevitably ours, and no fitful week or two of goodness gives them, and no schooling of the visage, either; but only habitual nobleness and graciousness within; and this *will* give them all. Nor does the wise man think he knows another till he has watched the quick expressions that flit across the face unconsciously. The truth will out, and in these flashing motions sometimes we catch the rascal under a handsome mask, and sometimes catch the angel where we had not looked for one:—

"Her face was pinched and pale and thin.
But splendor struck it from within."

Splendor from within! It is the only thing which makes

the real and lasting splendor *without*. Trust that inevitable law of self-expression. *Be*, not seem! *Be to seem*! Be beautiful, and you will by and by seem so. Carve the face from within, not dress it from without. Within lies the robing-room, the sculptor's workshop, for whoever would be fairer, illumination must begin in the soul,—the face catches the glow only from that side. It is the spirit's beauty that makes the best face, even for the evening's company, and spirit's beauty is the only beauty that outlasts the work and wear and pain of life. The single prayer worth praying in this connection is that of Socrates, the ugly man: "Ye Gods, grant me to become beautiful in the inner man; and that whatever outward things I have may be in harmony with those within!"

And if prayer be wishing, it is right to pray for beauty. A friend asked Miss Bremer in her growing fame, "How do you feel now that so many persons come to see you?" "I wish that I were handsomer," was the honest and womanly reply. All women wish that; and all men wish women to be handsome. And since to have beauty is to have added privilege of blessing, it is right to be glad that one is beautiful,—glad with that kind of gladness in which thankfulness and humility and simplicity find room to nestle. It is quite possible to be—

"Not proud because thou art so beautiful,—
Not proud, but glad of heart
To feel thy glorious beauty is a part
Of all the beauty that is anywhere
On land or sea or in the gleaming air;
Such gladness is less proud than dutiful."

To help your boy or girl bear well the gift of beauty, if they have it, teach them Robert Browning's lines:—

"Where is the use of the lips' red charm,
The heaven of hair, the pride of the brow,
And the blood that blues the inside arm,
Unless we turn, as the soul knows how,
The earthly gift to an end divine?"

Yes, if you have a *beautiful* good friend, thank God twice! If none, then at least have great faces on your walls. There are faces that in picture-silence act on us like battle-hymns and trumpet-calls, like still waters and green fields. They inspire, they shame, they purify us to look at them. It is good to even hear or read of such. "In thy face have I seen the Eternal," said Bunsen gazing up into his wife's eyes just before he died. The democrat looked in silence at John Brown's bust: "Well, he *ought* to have been hung!" he said at last. "Why so?" "Because he makes all the rest of us look so mean." Of Frederick Maurice it is said, "There was something so awful, and yet so Christ-like in his awful sternness, in the expression which came over that beautiful face when he heard of anything base or cruel or wicked, that it brought home to the by-standers our Lord's judgment of sin." Once I showed a girl the picture of a rarely gifted boy-friend: "It makes me think of all the beautiful things I have ever seen," she said,—and I blessed the eyes that could see so quickly what I knew. Some Quaker eyes are organized spirituality; they bring heaven-thoughts to the simplest or the roughest. "The peace of God that passeth understanding" translates itself through them. A young girl often met a certain old Quaker lady in the horse-cars. One day, acting on a sudden impulse, the girl turned and said, "Won't you let me kiss you?" "Yes, dear, certainly." The friendship thus beginning, ripened, and then the maiden, recalling this quaint first moment of it, asked, "Weren't you surprised that time in the horse-car, when I asked you to let me kiss you?" "O no, dear," was the answer, "they *often* ask me that."

Have you never met upon the street the face which Bacon speaks of,—"*a face as of one who pities men*?" Or seen in a girl's fresh morning eyes,

"The look of one who bears away
Glad tidings from the hills of day?"

or found yourself awed by one "who had the Ten Commandments written on his face," or the Day of Judgment flashing in his eyes, or, best of all beheld—

"A sweet attractive kind of grace,
A full assurance given by looks,
Continual comfort in a face,
The lineaments of Gospel books."

The Christ-face in art never satisfies, yet, such as it is, it sometimes is a gospel in itself, calling men to reverence and children to love. When Thorwaldsen had modeled his Christ in clay, he led a little child into the room to know if the features would tell their own story to the simple and untaught. "Who is that?" he asked. "It is our Saviour," was the prompt reply. In like manner the picture of Page's Christ was shown to a boy seven years old, without his being told its meaning. He gazed awhile intently on the face. "What do you think of it?" one said. He replied with a reverent simplicity, "O, it is exactly like him!"

In the light of the fact that Beauty comes from within outwards, may we not look onward to a time when, in a sense in which Paul did not mean it we shall all "come to the *perfect man*, the measure of the stature of the fullness of Christ?" That Jesus-face which haunts the painters with its even brows and grave, sweet regard, is but an ideal, a poet's dream of what ought to be; it is what our far-off children will become,—that, or something better yet. Think of the mornings in the distant generations when *many* men and women shall be as beautiful upon the streets as the fairest and the purest of to-day, and the homes shall be full of noble faces, because the laws of living shall be known to be obeyed, when a man's sickness, if self-acquired, shall be his shame, and to have a child will be holiness unto the Lord! Emerson foretells such time,—"*when the Ought, when Duty shall be one thing with Beauty and with Joy.*" And Whittier foretells it:—

"A glory shines before me
Of what mankind shall be—
Pure, generous, brave and free:
A dream of man and woman,
Diviner, but still human;
Of richer life, where Beauty
Walks hand in hand with Duty."

To become ever more and more beautiful,—what a beautiful destiny! Remember the child's story of the ugly duckling that turned out a swan: perhaps *we* may be surprised at ourselves in a world to come. Have you not some friend, at least, of whom, if you ever think of the plainness of the poor face at all, the next thought is,—"*But your soul shines through already, and what a beautiful angel you are going to make!*"

W. C. G.

CONTRIBUTED.

SUNRISE ON THE PRAIRIE.

One white shaft, the first from morning's quiver,
Pierces the darkness of the Eastern skies
Where wide and green the dew-wet prairie lies;
It touches the gray mists and they shiver
And break and roll like a sullen river,
Or a ghostly army in vapor guise
That in terror before the sun-god flies:—
And the prairie awaits the light giver.

Now far and wide from grassy nests
The birds are rising on tireless wings
And pouring into the brightening dawn
Their joyous choral offerings.
O'er this motionless sea a warm light breaks,
And with perfume and song the prairie wakes.

ALICE A. GORDON.

THE HEART OF THE CREEDS.*

We have in this volume a product of that transitional stage in theology through which so many minds are passing at the present time. The author is a liberal minister of the Episcopal church, who essays to examine "historical religion in the light of modern thought." His aim, as stated in his brief preface, is "to make clear the universal meaning in the rites and symbols of the historic faith, since, before the Christian conscience can be delivered from narrow doubts, and Christian society from strifes and divisions, men must learn to discriminate fairly between what is necessary and what is accidental in religion."

He is a vigorous and often elegant writer, and expresses himself with great freedom and courage and in a noble spirit of liberality and brotherhood. He quotes with sympathy and approval James Freeman Clarke, Parker and Emerson. His emancipation from the ancient theological conceptions is seen in such sentences as the following: "All our language about God is figurative. He has no material form, no jeweled throne above the sky, no literal judgment-book opened before him. He dwells everywhere; His throne is the eternal order of the universe; His reign the supremacy of law and love; His judgment-book the conscience of the race."

"The salvation of Christ was the liberation of the God-consciousness in men from the slavery to sense in which it is so greatly held. The sacrifice of the cross not only typifies but is the great tide-mark of that eternal sacrifice of the lower to the higher, through which the universe and the soul of man struggle ever upward toward perfection." He defines the Trinity to be "a three-fold manifestation of God," in which "any aspiration of the soul after truth and goodness" is a revelation of God the Father, the human feeling of the brotherhood of mankind, a revelation of God the Son, and the consciousness of a power of righteousness within, a revelation of God the Holy Spirit. He speaks of the Garden of Eden as an allegory representing the inner experience of every man. He thinks that the aim of the church "is not to save men from the wrath of an offended Deity remote from them," but to harmonize within them the divine and human, the infinite and finite elements which are so often in conflict.

To him the Episcopal or Anglican church is *one* of the great churches of christendom. The sacraments, he declares, have no mystical significance, but "certify the old truth . . . that we are all children of the Heavenly Father and so under the most sacred obligations to be true to duty and to him."

He sketches the history of the "Book of Common Prayer" and regards it as a natural outgrowth of the religious instinct through many centuries. He sets forth, briefly, his reasons for believing in personal immortality. It is the demand of the nature which God has given us. Being in ourselves one essence with the Eternal Spirit we must share his immortality. Hell is not sulphurous flames and physical tortures, but spiritual corruption and emptiness and deterioration. Heaven is not "pearls and flowers" and other delights, but "enlargement of soul, light, liberty and love." He puts himself in line with Priestley and other Unitarians in his claim that the current orthodox theology was not taught or believed by the early church.

But in his chapter on "The Creeds" he reveals, as we think, how his thought is still fettered, perhaps unconsciously, by his church associations. His theological bias is seen in his conviction that the doctrine of the Trinity is "full of vitality and richly suggestive of all the deepest and tenderest in human thought concerning God and the soul's life in God." And is it not a mere playing with words to say, as he does in a foot-note, "When we say of Jesus 'conceived of the Holy Ghost, born of the Virgin Mary, suffered under Pon-

tius Pilate, was crucified, dead and buried, and *went into the place of departed spirits*,' we simply mean to declare our belief in the *facts* of his history whatever they are."

It is evident that the writer's thought is in that stage of evolution in which the substance of the old doctrines has dropped away from his mind, while the old symbols retain their hold upon his affections and are too precious to be discarded. He holds that "every truly religious man is, of necessity, a Trinitarian," and maintains that the difference between Unitarians and Trinitarians is no longer a vital one and that "both may now, if they will, worship with the same venerable forms and express their faith by means of the same time-honored symbols."

It is possible that there are Unitarians who are willing to make the necessary mental reservations and private interpretations "of the venerable forms and symbols," for the sake of old associations or the larger company into which it brings them. But by the larger number of Unitarians such mental exercises in the hour of devotion are not regarded as profitable, and a simpler and more direct expression of their faith is thought to serve better the uses of the Spirit.

The mental bias of the author, as it seems, results naturally from his point of view and will not make his book any the less effective in leading the minds of many of his readers out on the lines of rational thought without shocking their reverence or doing violence to their affections.

Meanwhile, Unitarians can afford to give this volume a generous welcome, and commend it to the attention of those who are struggling to emancipate themselves from the bondage of mediæval ideas in religion.

E.

IN SWITZERLAND NOW.

IV.

The Engadine, divided into the Upper and Lower Engadine, is a long narrow valley extending from the Maloja Pass northeast beyond the boundary of Tyrol. In this distance of over fifty miles the valley seldom reaches a mile in width, and in places its mountain walls come so close together that only the rushing stream, tumbling along through the deep, rocky gorge, seems to divide them. This stream is the young Inn, cradled in the Maloja Pass and fed by many a brook and rill as it courses through the valley on its way to river-hood. I have said "valley," but it is to be added that this "valley," where I entered it at Ponte, on my descent from the Albula Pass, lies more than a mile above sea-level. This fact will give one some idea of the bracing air, as well as of the absence of cultivated fields. I saw no growing grain of any kind, nor even a potato-patch, on my way from Ponte to Maloja, but I never saw greener vale and slopes than I found here. The grass is short and thick and the sod looks like a cultivated lawn. Hay is the one crop of this upper region, and it was a pleasant and picturesque sight to see the men and women in the field; mostly laborers from over the Italian border, giving bits of bright color to the landscape and making play of their work by their merriment and jests. I noticed the short, broad scythes, and the wooden bottle at the mower's back, in which he carried the oft-used whetstone. The women, for the most part, did the spreading and raking; but many I saw swinging the scythe, and indeed they seemed quite as strong as the men. Later, as I walked through the lower Engadine and saw the hay-harvesting, I was told by an old grandmother in a doorway that the laborers thereabouts were mostly from Tyrol. "How much do they get a day," I asked. "Two francs and keeping for the men; one franc for the women." "But the women seem to do as much work as the men," I replied. The woman laughed most approvingly, and answered, "Yes they are *more* industrious." Later I learned from a gentleman, a Government telegraph inspector, with whom I was a while in com-

*The Heart of the Creeds. By Arthur Wentworth Eaton. New York: G. P. Putnam's Sons.

pany, what this "keeping" covered: "six meals a day and simplest sort of lodging." But these six meals seemed not out of proportion when I learned farther that the "day" extended from three or four in the morning until eight o'clock at night, and especially when I learned the character of the meals.

But from Ponte to Maloja, for four miles the road is the least attractive of the whole Engadine valley; mostly a level stretch beside the Inn, which here is channeled between stone walls to keep it from tearing away the sods of the field. At Samaden, a pleasant village with many summer guests, the road branches to Pontresina; but this point I am to make on my return way, and I keep on to the village of St. Moritz, beautifully situated on the hill, and looking down upon the green waters of the mountain sheltered lake of the same name. It is a little town of hotels and pensions; and the large hotel at which I spent the night on my return from Maloja seemed to me a pleasing babel of tongues, manners and dress, which I had no wish to make one. English, French and German seemed to hold the evening drawing room about equally. Down yonder in the level valley lie the Baths-of-St. Moritz,—whose mineral springs make the place a resort for people with various ills; but far less pleasantly situated than the village. From St. Moritz on, the way grows in beauty. At Silvaplana the road from Tiefencastel over the Julier Pass comes down; and from here on, the Inn stream is strung with picturesque little lakes, bordered with the green edges of the valley, and overhung by the brown rocks and the snow-capped mountains. One has a beautiful view of the Pass before him as the road bears around, cut in the solid rock, and Maloja with its great "Kursaal Hotel" at the head of the little lake comes in sight. Back of the hotel rises the summit of the Pass, a gate-way with snow-topped mountains for posts on either side, bare of verdure, but impressively grand. An Italian nobleman has recently built a castellated villa of stone on a crag of the Pass, and this stands out between the mountain walls and the background of sky, in keeping with the bleak and wild aspects of the place. In the evening and on the next morning early I stood at the summit of the Pass, some six thousand feet above sea-level. The land suddenly falls away to the southwest. It seems as if one might easily throw a stone down upon the floor of the Bregaglia valley that winds yonder out of sight to Chiavenna. The descending road bends constantly upon itself in sharp zig-zags at one side, and stretches at last, a white band along the stream below. Here are barren rocks, the bracing mountain air, the red blooms of the Alpenen-rosen and some other hardy flowers; down there some ten miles,—chestnut woods, vine-clad slopes, and the verdure of Italy! In the morning I watched the wind-driven clouds sweep up from below and break upon the mountain-sides. An eagle sailed this upper sea, now lost in the cloud and now issuing from it, circling about as if annoyed at this human invasion of his native rocks. But be not alarmed, mountain-born bird; on all sides tower the heights that defy man's footstep and whose clefts abide thy safe and chosen home.

I retrace my way to St. Moritz, a road well worth more than twice passing, and take the foot-path across to Pontresina, a small village four miles from St. Moritz, by cross-cut, lying on the route to the Bernina Pass, and much visited as a mountain center. Already the place is thronged with summer friends. I choose "Hotel Roseg," not because it is one of the largest, but because it lies on the edge of the village and seems to me to have less of the town and more of the mountains. The courteous clerk tells me that there is no room in the inn. How history is constantly repeating itself, thought I. But the disciple is not above his master, neither is the servant above his lord; and I gladly accepted quarters over the stables and coach-house, where others before me had been given rooms. Indeed, it makes little difference what furnishings

one has when he can fall asleep beneath such a star-lit sky and waken to such pictures of sun-touched, shining peaks as here. And perhaps no place in this whole region affords more little and larger excursions, or takes one by so easy steps to the glacier's edge. To the Roseg Glacier and back was a pleasant afternoon walk; so also to the Morteratsch. The former consists of two huge ice-cataracts, parted by the northern spur of Piz Roseg and coming together below. Into the base of the Morteratsch Glacier an arched way had been cut for several rods, bending around and leading out to one side. A weird cavern it was, as one followed the lantern-bearing guide; but it grew beautiful as fairy-land when one approached the outlet and the clear and solid ice caught the gleams of the outer day. Artificial and something of a catch-penny show it seemed amid all the natural configuration of the wild place; but it was worth taking in, and gave one a clearer idea of the volume of eternal ice wedged in between the mountain sides.

I left Pontresina with one great regret,—that I had not ascended Piz Languard whose nearly eleven thousand-foot top looks out upon the circle of snowy summits and glacier ravines. But though the weather was free from rain and with a generous share of sunshine, my three-days' stay gave no sufficiently favorable morning to make the early ascent. So I turned towards the Engadine again, to walk down the valley to Nauders in the Tyrol,—a walk that amply repaid my choice. The Lower Engadine is less grand in its scenery than the upper, but not less beautiful and interesting in its way. One sees more of spruce-clad slopes, yet the mountain tops retain their snow. Some small fields of rye, and also of potatoes, gave sign of a somewhat milder climate. The hay-harvesters gave a pleasant touch to the picture as I passed along. The road at places was cut into and through overhanging ledges, and the narrowed stream poured tumultuously through its rocky gates below. At the comfortable inn, where I stopped for the night, I met a minister of the Swiss (Reformed) church, who had his three mountain folds; an intelligent and pleasant man, with no sign of his business in the cut of his coat, but a man among men. He had studied at Zurich, at Heidelberg, and at Berlin, and seemed to have read very generally the leading liberal critics, even to Kuenen. "I belong to the orthodox church, but I like to read the freer criticisms," he said to me; "there is a good deal of freer thought in our church." I had a pleasant evening with him—one of those interesting contacts one is constantly finding, especially if he be traveling alone and so is the more open to company by the way. At Martinsbruck next afternoon I passed the Swiss frontier into the Tyrol, and became for a few days, and in a qualified sense, a subject of my fellow-majesty, Francis Joseph. As I left the Engadine and climbed the road to Nauders I had a charming view up the narrow valley I had come down. At Nauders I was made aware that I was in another country. The line had not been sharply drawn at any point, but a change had gradually taken place. The way-side crucifixes told me I was outside the reign of Protestantism. Customs and new aspects of human life and pursuits made me aware that I was now in Tyrol—a corner of the earth I had long wanted to see.

F. L. H.

FOREST PHILOSOPHY.

The soul beset with doubt and pessimism will find an antidote in the fields and woods. In the sweet peace of nature there is continual regeneration.

The decaying log contains a history of material life, and the cycle of all being is revealed in its crumbling form. The ferns that spring from the mouldering heap, drawing their sustenance from the decaying body of the tree, sing to him of an ever triumphant life, feeding on death, leaping from decay.

The ground is burdened with revelations. The soil is a perpetual palimpsest, one message written over another,

and all filled with divine truth. The illumined soul can interpret these revelations of the spirit. They bear some message to every man. The voice of nature speaks to each in his own language. On every tree sit "tongues of flame," and every bush burns. The soul can hear the melodies of nature, as the ear of science can hear the sound of the flowing sap. Behind every form is the Former. As star revolves about star, so atom revolves about atom. One law unites all forms of being. Out of the silent and unseen, come forth bird and insect, flower and tree and thinking man. All are one in the law that makes them. Behind appearance is reality, behind form is essence, behind personality is unity, relating each to all. Nature is a many-stringed harp, swept by one hand, sounding forth one symphony of accordant notes. The soul attuned finds that

"Partial evil is but universal good,
All discord, harmony not understood."

S. L.

THE STUDY TABLE.

Rational Theology; or Ethical and Theological Essays. By John Milton Williams, A. M. Chicago: Charles H. Kerr & Co., \$1.50.

Mr. Williams' title is misleading,—a fact which the author recognizes and so makes haste in his introduction to disavow any sympathy with what is ordinarily known in our day as rationalism; and one does not go far in the body of the book to find the confirmation of this disavowal. "Rational," as here employed, means pertaining to the intuitive faculty "reason," in the sense of the organ by which the mind apprehends, or is supposed to apprehend, absolute truths. The understanding he regards as "frail and erring, to be cautiously exercised, and very limitedly relied upon." It would be of interest to hear more in detail the grounds on which Mr. Williams justifies his belief in "the Bible, *the whole Bible*, as a revelation from God," in opposition to those rationalists who would "subject its revelations to the arbitration of frail human judgment." He can hardly rank the authoritative inspiration of the Bible with "the existence of space, time, cause, God, obligation, the axioms of mathematics, etc.," as one of the fundamental truths directly grasped by every sane mind; and if not, if it is established only by the "frail and erring" understanding, and one would naturally expect him to display less confidence in the correctness of his belief. The book consists of eight essays dealing with the following topics: "Old and New Calvinism," "The Conscience," "Virtue From a Scientific Standpoint," "Regeneration," "Divine Sovereignty and Free Agency," "The Atonement," "The Future of Incorrigible Men," and "The Christ of Nazareth—Who was he?" On the whole it is an advocacy of a form of Arminianism as against what the author calls "Old Calvinism." As to "The Future of Incorrigible Men," he is rather non-committal, an agnostic, with grave fears that the worst may be true, who would not, however, be greatly surprised if matters should turn out not quite so bad. In the long run he is confident that "not one in a million, or a hundred million, will be found among the lost. This would be comforting, except for the fact that this great preponderance of the saved is to be very largely recruited from future generations. The world is destined to improve in a geometrical ratio, and it is going to be a good many generations before 'the last man of Adam's race shall die,'—all of which leaves our poor forefathers about as badly off as ever. Jesus, Mr. Williams regards as all divine, but not all of the divine,—as much of God as it was possible to manifest through a single human personality. While the book can hardly yield much to one who is already exploring beyond the old "theological" lines, it is an interesting study of a disposition to keep on exploring within those lines, and will doubtless bring relief to many who are troubled over some of the "hard sayings" of Calvinism, even though it does not offer a very satisfactory substitute. H. D. M.

Abraham Lincoln. A Biography for Young People. By Noah Brooks. New York and London: G. P. Putnam's Sons. Cloth, pp. 468.

Although this is a book written nominally for the young, a person of mature years of this generation, opening the volume at random, would scarce lay it down until he had read to the end, because the story is told in a sincere, straightforward manner, and is a true one of an earnest life lived to noble purposes. No better or more inspiring book could be placed in the hands of the young, nor one giving a juster conception of the sterling elements of character that made Lincoln, spite of his ungainliness and rude rearing, a master spirit of his time. To one who lived in those stirring days the book might seem too strongly partisan, perhaps unduly blind to Lincoln's shortcomings, but to the minds of a later day it will seem but the just portrayal of a character and deeds difficult of over-estimation. At all events the story is simply and forcibly told, the reader being usually left to draw his own conclusions of the man who was never afraid to do his duty, and whose life should be to every American citizen a new inspiration to devoted patriotism.

The book is tastefully bound in green of a durable tint, with ornamentation in dark red, and is illustrated; though frequently, it must be admitted, the rough cuts prove rather a drawback than an attraction to the critical observer. With the young, however, even rude pictures speak deeply to the mind through the eye.

B. L. G.

THE HOME.

ORCHIDS AND HEATHS.

Lucy Amesbury passed through the eastern verandah with a hammock-pillow under her arm. All the children in the shady porch cried at once:

"O, may we come, too?"

"In just five minutes you may all come," she replied as she disappeared up the winding wood-path.

Swaying quietly as the hammock rocked with the motion she gave it in taking possession, Lucy Amesbury noted the shining three-cornered leaflets in the top of the slender white birches that caught the sunlight above the other trees; smiled at the tiny poplar's round leaves fluttering on their watch-spring stems, predicting a shower; and enjoyed the warm aroma of the pine needles. Scarce had she turned her cheek upon the pillow to look at the humbler growths everywhere springing from the rich woodland soil, when the three children came up the hill, six-year-old Myra, with her silky-eared dog, leading, and calling, "O, do let me come in the hammock *wiz* you!"

"Have you had time to rest any *alone*?" asked Judith.

"I have not been alone," said Lucy, "only see all the living things here, from trees down to seedlings and insects."

"But you don't care for seedlings and insects," asserted Rob.

"Think how empty the world would seem without them, when we look down into the underneath of it," said his aunt.

And Rob, looking down, suddenly knelt at the foot of a white birch with his hand on the stem of a curious blossom.

"Carefully, Rob. Loosen the earth a little and get the root," called Aunt Lucy. "I think it is a bulb." And Rob brought to her the plant.

"The stem looks like candy—good to eat," said Myra.

"What a deep red color, calyx-pods as well as stem," said Judith.

"The flowers all hang their heads awry as if they were ashamed," said Rob.

"That is a trick of all the orchids," said Aunt Lucy.

"Is this an orchid?" asked Judith with sudden interest.

"But orchids are elegant green-house plants—exotics," said Rob.

"The finest blossoms in the family are so," said Lucy, "but we have many very pretty wild ones."

At this hint Myra went strolling away into the flowery woodland.

"This one is rather pretty," said Judith; "see the crimson spots on the ruffled creamy lip."

"But the lip is the only showy petal, and the plant entire, bare of leaves, and so deeply, darkly dreadfully red would hardly be sought for its beauty. See the slender white bulb from which spring this red scape and its three pairs of clasping sheaths."

"And the crowds of baby bulbs that are coming," said Judith, noting the budding knobs on the thick rootstock which ended in a cluster of rootlets.

"Yes, from them the plant takes its name of coral root."

"Then isn't it an orchid?"

"What does Judith say?"

"Yes, I am sure it is an orchid, by the column of the pistil and its one anther perched like a bird near the top; but there is no spur, only a little pocket not bigger than a pin-head in place of one."

"That is what the spur is reduced to in this species, and in other species there is not a sign of any spur."

"Some more little flowers," said Myra, laying a small handful in Aunt Lu's lap.

"And more orchids," said she. "Here is *spiranthes gracilis*, or ladies' tresses. See how the row of tiny pearly blossoms twine like a curl around the stem."

"Isn't this an orchis, too?" asked Judith, holding up a slender stem of small creamy blossoms, each with a drooping petal in long fringes.

"O, yes, that is the little ragged orchis, *platanthera lacera*, very pretty and not quite so common as *spiranthes*. See the long spur it has! And here is a sprig of *clethra*. You must have stood on your tiptoes to reach this, Myra. Smell how sweet it is."

"Like the azaleas I found by the swamp," said Rob.

"They are first cousins, at least to the *clethra*, although the flowers have such a different shape."

"And is this another orchid?" asked Rob, drawing out a spray of open-faced flesh-tinted flowers.

"Why, Rob, see the leaves," said Judith.

"Well, what of them? Some orchids have leaves, don't they?"

"Yes, but not that kind."

"Look at the leaves on this little ragged orchis," said Aunt Lu, "which Myra has kindly pulled up by the root."

"They are like grass," said Rob.

"And all the veins lie parallel in the leaves of orchids, as in grass."

"Monocotyledonous," murmured Judith slowly.

"Yes, with one seed leaf," translated Aunt Lu.

"But look at the orchids again, Rob, so you can not fail to know them. Three sepals and three petals you find, the six all similar in color and texture; the petal, that is in reality the upper, seems, by the twisting of each flower, to be the lower, is larger, hanging over and is called the lip."

"It looks more like a tongue," said Rob.

"Perhaps, but it has various shapes, often spurred, ridged in the throat, lobed or in three parts, ruffled or fringed, and generally it is specially marked in the coloring."

"As in this coral root," said Judith.

"And these are all perched on the top of the long pod that contains the seeds."

"O, I see that these flowers are not at all like orchids," said Rob, still holding the open-faced pinkish blossoms.

"And Judith has told you the most curious of all the oddities of the orchids, the arrangement of the pistil and stamen."

"In a column opposite the lip," repeated Judith. The stamen has no stalk. It is only an anther growing on the style close to the stigma."

"How queer," said Rob, who had heard enough of botany to know pistils and stamens.

"Let me see," cried Myra. And while Aunt Lu showed her the anther on the style of the coral root, he added, "I don't see why I ever thought this an orchid."

"Because the texture of the petals is much like that in the perianth of the orchids," said Lucy. "This is pipsissewa or prince's pine. Count the petals."

"Five, and five smaller green sepals outside," replied Rob, "and a whole circle of violet colored stamen-anthers."

"Showing it is not the most distant relation to the one-anthered and columned orchis family," said Aunt Lu. "It is a cousin to the *clethra*."

"I forget what family that is," said Judith.

"One of the heaths."

"But we don't have heather here," said Rob.

"Not the blue and pink belled heather of Scotland. But we have a large family of heaths of our own."

"I don't know any of them," he said.

"Indeed you do! Think of the blueberries and huckleberries. Aren't their pearly cups almost as pretty as the blue and pink bells of Scotland?"

"O, are they heaths?"

"Certainly, and the cranberries, too; also the azalea and *clethra*, and this little pipsissewa and its sister, the *pyrola*, that has a cluster of round leaves at the root and a scape hung with fragrant drooping cream-white blossoms with long crooked styles."

"But we seem to have no colored heaths," said Judith.

"You forget that the showy rhododendrons are all in this family, and the glowing wild rhodora, the mountain laurel and the little bad red lambkill."

"There's color enough for you, Ju," laughed Rob; "and the azaleas were pink-streaked and this pipsissewa is quite pinkish."

"What do I see now, just in the edge of the path, Rob?" cried Aunt Lu.

"O, these queer things? They look like pipes," and Rob laid a half dozen of them in Lucy's hands.

"All white scales," said Judith, "as if they had leprosy."

"Something like toadstools," said Myra.

"O, no," said Aunt Lu, "not so tender or delicate. See the ten stamens and five petals again. These, too, are a branch of the heath family."

"But they have no leaves."

"The scales serve as leaves. They need no better, because the roots feed on other roots or on some dead plant—and they are like toadstools in that, Myra. They are sometimes called the corpse plant, but more commonly Indian pipe. Another, of pinkish or yellowish color, bears several blossoms on a stalk, instead of only one like this, and is called pine sap drops."

"That sounds like candy," said Rob.

"And it looks like it, too. Now, shall you know the heaths and orchids, Rob?"

"Yes; and it's worth while to look among the seedlings and insects in the underneath to find such curious things as coral root and Indian pipes."

"Was it of them you were thinking—at them you were smiling, as we came to you, Aunt Lu?" asked Judith.

"No," said Lucy, "I had been looking up at the branches and leaves of the trees, and thinking how we must always see the underside of the trees, as Myra's little dog sees always the underside of our tables and chairs, and of our life generally. I saw how the birches shoot up tall, and the saplings of ash, of walnut and pine go struggling up between; and I tried to imagine how the woodlands would look from above, as a bird on the wing can see them."

"Or a man in a balloon," said Rob.

"O, yes," said Myra, "and as God sees them."

L. M. T.

UNITY.

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NOTES FROM THE FIELD.

Chicago.—The regular quarterly meeting of the Board of Directors of the Western Conference met in the Channing Club Room, 175 Dearborn street, on Friday, August 31, at 2 P. M., President D. L. Shorey in the chair. Present, D. L. Shorey, J. B. Galloway, A. J. Perry, J. L. Jones, D. Utter, W. C. Gannett, A. M. Judy, J. R. Effinger. The secretary reported two-thirds of the quarter covered by vacation months, and during the other third two Sunday Circles formed in Dakota, one at Huron and one at Aberdeen, and services continued at both points through the summer with sermons by Messrs. Simmons, Crothers, Harvey, Miss Murdock and Miss Bartlett. This movement was by concerted action with the Minnesota Conference. The treasurer reported the condition of the treasury. It was resolved that a committee be appointed, consisting of A. M. Judy, J. R. Effinger, J. L. Jones, S. M. Crothers, to formulate a plan for systematic missionary work in connection with state conferences, with power to act. On motion the minutes of the meeting were ordered printed in *UNITY*, and the board adjourned to November 14.

—Walter F. Greenman, of Cambridge, Mass., called at headquarters last week on his way to Minnesota. He goes to spend three months with the struggling Unitarian Society at Winona. We give him cordial welcome to the west and hope he may be retained for an indefinite period.

—Rev. Clay McCauley, of Minneapolis, was in the city August 30, and on the same day we greeted Rev. William Ellery Copeland, of Omaha, returning from a vacation trip east.

Boston.—Public schools, Sunday-schools and churches are opening; loaded railroad baggage transfers deliver late at night and as well on Sunday forenoon; seashore leases are winding up, and seashore excursions are fast closing in; satisfied families with nut-brown complexions are resuming trade in grocery and bakery; warm evangelical churches already are planning autumn revivals, while the slower sects are making ready some new series of religious tracts, and taking counsel about new schemes of practical benevolence.

—To gild the dome of our state house, three and one-half pounds of gold will be used. The work is nearly completed.

—The Sunday-school Society are just issuing a new manual of "Lessons on the Old Testament," for pupils ten to thirteen years old, written by Rev. George J. Piper.

—Subscriptions for "Our Indian School Workshop" are just closing, by General Marshall, with a footing of one thousand dollars.

Vacation Work.—The world did not stop its flight in July and August, and the majority of mankind have known no rest. Even the preachers have not been unmindful that the world is still moving. Those relieved from the routine work of their own pulpits have many of them still been toilers. Mr. Forbush, of Wisconsin, has been making a continuous missionary tour in Northwestern Wisconsin, speaking every night for seven or eight days in succession. Mr. Crooker, after speaking two Sundays in Duluth, went east to do missionary work. Mr. Blake's voice has also been heard in eastern pulpits. Mr. Jones has spoken every Sunday but one during his eight Sundays absence, speaking at Kenosha, Richmond Center, Cooksville, Evansville, and four times at Helena Valley in Wisconsin; while in Minnesota and Dakota the ministers have been taking advantage of vacation days for systematic missionary work.

The Whole of Unitarianism.—The following is taken from the London *Christian Life*: "Rev. Arthur May Knapp, who is a missionary to the Empire of Japan under the auspices of the American Unitarian Association, in a late sermon says: 'An individuality like that of Christ, a devotion like his to the loving service of man, a union like his to the very life of God—this is the whole of Unitarianism. It is the whole of Christianity. It is the whole of religion.'"

Evanston, Ill.—The Illinois Industrial School for girls, according to the report of its superintendent, Mary Lyon, has an attendance of 102, of whom three were admitted during the last month, and six left for homes. This is an excellent and needed work being done here.

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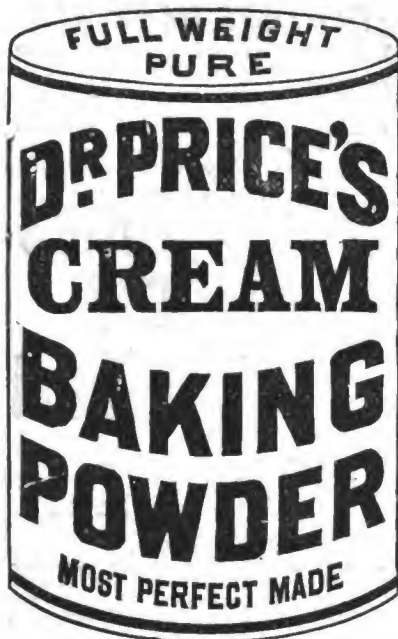
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CONTENTS.

EDITORIAL—

Notes: Good Religions; Shelley on Godwin; Secrecy in Combinations for the Public Service; Dr. Gladden's Plea for International Copyright; Discontent; Religious Doubts; Superficial Reading; Centennial Celebration of the French Revolution; the Freemasons; "Old South Leaflets;" Mr. Gale's Charge to Managers of the Holden Library; Mr. Douthitt's Recent Honor; Missionary Work; The Boston <i>Herald</i> to Clergymen.....	39
Inside or Outside.—L.....	40
Nature's Line in the Temperance Question.—W. C. G.	41

CONTRIBUTED—

Pain and Gain.—E.....	42
-----------------------	----

In Switzerland Now. V.—F. L. H.....	42
Hymn.—WILLIAM C. GANNETT.....	43

CORRESPONDENCE—

The "Country Week."—A. C. CLAPP.....	43
Vivisection.—C. K. W.....	44

THE UNITY CLUB—

The Unity Club Season.—A. J. R.	45
--------------------------------------	----

THE HOME—

Tenderness.—EMMA M. CHAPIN.....	45
Our New England Picnic.—SARAH M. BAILEY.....	45

NOTES FROM THE FIELD.....	46
---------------------------	----

ANNOUNCEMENTS.....	47
--------------------	----

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VOLUME XXII.]

CHICAGO, SEPTEMBER 15, 1888.

[NUMBER 3.]

EDITORIAL.

MAYOR ROCHE says that "drunkenness on the part of any policeman in Chicago begets dismissal and no influence can get back on the force the men discharged for this offense."

ONCE the Jews were carried captive to Babylon and wept beside its waters. Today it is reported that two Jews of Bagdad have bought all the heaps and mounds that mark the site of ruined, buried Babylon.

J. H. KELLOG, of Troy, New York, has given Miss Willard a thousand dollars to be spent at her discretion in temperance work: a noble example to those who have money but no time or skill to do the world's work with; let them hold up the hands of those who are willing to give time and talent to it.

It is doubtful, even in America, whether the average young minister can write two good sermons a week. But in England the Bishop of Ely has forbidden the deacons of his diocese to try to! If their flocks require a second sermon they are to write out a sermon from some standard divine to be furnished by the Bishop.

THE *Christian Register* in a recent brevity thus touches off the ideal church for the realization of which we labor. Not a Sabbath day sanctuary but a manual training school for the religious life for seven days in the week: "Wanted: Manual education in our churches. Christians need to educate the hand so that it will fulfill the impulses of the heart."

"BLESSED are they who hunger and thirst after righteousness, for they shall be filled," said Jesus. But to be so filled as not to hunger and thirst any more, if it were possible, would not be the highest good. He who ceases to hunger, ceases to grow. They are the truly blest in whom is the perpetually returning hunger and thirst which bring the perpetual supply.

THE *Woman's Tribune* quotes Bishop Fallows as saying: "I have been long in coming to this conclusion, I confess. I read the life of our Lord in a new light; the last ritualistic prejudice has vanished. Christ's commissions were given to women and men alike. Men have too long misconceived the true position of women. This present period in the church is very important. Let us not array ourselves against Holy Ghost women, lest we be found to fight against God."

HAS President Cleveland contributed ten thousand dollars to the campaign fund of the Democratic party? If so, let all right-minded people of all parties blush with shame over a chief executive who sinks himself to the level of those other self-seekers who give lavishly of time, money and personal persuasion for the advancement of their own political ambition. It is not Utopian to expect a public sentiment concerning civil service that will rebuke such immodesty with neglect and ultimate oblivion.

MANY seem often to assume that "holiness" and "righteousness of life" are to result from gifts not yet received; and are hence "praying" every now and then for the Divine favor, and thinking within themselves, that "if they could only secure some new and great heaven-sent blessing," then they would doubtless succeed in doing their duty, and in

living to some effectual purpose. Whereas, there is not a moral and responsible human being who has not already as divine a gift as will ever be obtained by his praying for one.

THE *Reporter*, for August, the admirable monthly organ of the Charity Organization of this city, contains a portrait of Doctor Ryder, with a biographical sketch by his successor, J. Coleman Adams. Speaking of the nearly half a million dollars which Doctor Ryder left for public interests, Mr. Adams adds the following, which we wish might be read by every prosperous citizen in the west: "Few great fortunes in Chicago have as yet been consecrated to the higher interests and uses of society. Men and women who ought to know better, still express surprise when a rich man leaves any large proportion of his wealth to the community."

PROFESSOR SWING last Sunday met his people for the first time after vacation. He told them that "Life was the essence of true religion rather than doctrine." Doctor Thomas told his people that the prophet was the man in whom the spirit of truth overflowed, and that "this class of men was not confined to any generation or to any age." Doctor Lorimer found in Christ not only the "embodiment of the everlasting hills, but a garden of flowers, a shower of stars and a chorus of nightingales." Thus did he plead for beauty as an element in the religious life.

"THE need to-day" says the *Christian Intelligencer* as quoted by the *Christian Register*, "is not a man who can make sermons, but one who can mold manhood. If we were a Methodist we should shout 'Amen.'" The *Christian Intelligencer* evidently did not intend to imply that sermons do not have their important share in molding manhood, but rather that the manual training of impulse is the pre-eminent need of to-day. Since woman is no less potent a power in the molding of manhood than is man himself we thank God that more women are entering the ministry, for their influence will be instinctively towards its becoming in the good old-fashioned sense a *ministering* that molds human life,—that shapes and religionizes it in its own natural and legitimate channels. In this way they will help to save it from the too great preaching prominence. There is cause for rejoicing every time her work and influence are permitted to compete with and complement that of man, and more than anywhere else when it enters the realm of pulpit and parish.

PROFESSOR SWING spoils a good temperance story in the last Monday's *Tribune* by correcting the absurd and sensational report that has been going the rounds of the papers concerning the sixteen class-mates of General Harrison that now fill drunkard's graves. Professor Swing was one of the sixteen, four others of them are preachers, one of them a member of Congress, three of them lawyers, one of them a monk in a Baltimore convent, and the only drinking man of the seventeen is alive and successful. It is too bad to ruin a campaign story, indeed it is hard to spoil a campaign story. It will keep on its rounds just as if it were true. But this baseless story illustrates the need of reforming the temperance orator. He has too long depended upon extravagant rhetoric, sensational stories and emotional appeals with little regard for the side-lights and the shadings of truth. He too seldom remembers that in the sad field of

this, is there any word but *barbarian* for the author of such a letter? And yet he is no doubt a gentle man. O Dogma, what enormities are uttered in thy name!

THE *Christian Life* thus quotes an English Wesleyan minister on the source of the skepticism of the age: "Men so vehemently orthodox that they spend their whole time in dissecting and denouncing heresies, until simple people begin to sympathize with that which gets so much the worst of it, and so easily: and then they find themselves gradually led to a secret belief in, and even an admiration for, the error which takes so much killing. . . . Your proofs do not give me what I want. You may carve a stone into the very image of a loaf, but it is not bread. You may prove to me every clause of the creed, but I cannot feed on your logic. God is not nearer to me because of your proofs of his being. For myself, I can only say that you have put Him farther off, up and away in the colder regions of the intellect, when I long to know him as my own in the sunny warmth of my love and trust. The infinite is not more to me, but infinitely less, because you have wrapped it evenly and neatly within your definition. There is a peril in proofs

that prove
God's being so definitely that man's doubt
Grows self-defined the other side the line,
Made atheist by suggestion."

Our Jewish neighbors have just been celebrating the holiest day of their religious year, their great Day of Atonement, when all sins truly repented of and confessed shall be forgiven by God. But the Hebrew sages make a noble distinction: "For only those sins which were committed against the Eternal, the Day of Atonement can be available; but not for those by which one man has transgressed against another, as long as he has not asked his pardon and made restitution to him or otherwise satisfied him." That is to say, God can forgive such sins, and will, as it is possible to commit against him alone; not God alone can forgive sins committed against man. One of George MacDonald's stories drives home the same thought thus: "Do you know, Wilfred, I once shot a little bird—for no good, but just to shoot at something? It wasn't that I didn't think of it—don't say that. I did think of it. I knew it was wrong. When I had leveled my gun I thought of it quite plainly, and yet I drew the trigger. It dropped, a heap of ruffled feathers. I shall never get that little bird out of my head. And the worst of it is, that to all eternity I can never make any atonement."—"But God will forgive you, Charlie."—"What do I care for that," he rejoined almost fiercely, "when the little bird cannot forgive me?"

We give room in our correspondence department to an earnest protest against the spirit of our editorial note concerning a possible donation of \$10,000 by President Cleveland for the Democratic campaign. We made ample provision in our note for a possible falsehood in the rumor, and our correspondent's line of vindication is a possible one. If the President is actuated by such high and disinterested motives as our correspondent suggests, we commend his self-sacrifice and admire his devotion, but we can not forget the high position concerning the second term and civil service generally, which he took four years ago, and that as the months went on, the principles of civil service have been more and more set aside. Those who have been made expert by long practice in positions of trust have over and over again been supplanted by amateurs with right partisan proclivities. It is not enough to say that President Cleveland's administration in this respect has been cleaner than that of some of his Republican predecessors, or that if his opponent should be elected it will only be the occasion for another wholesale removal. Both these statements may be

true. It is for us to frankly confess the humiliating fact that American politics to-day is shamefully and notoriously burdened with self-seeking politicians who plot and plan with their "slates," their "machines" and their "bosses," either to get in or to stay in. The one great issue between the two parties to-day only partially represents the true convictions of either party. Free-trade Republicans will vote for high tariff measures in order to win. Democrats whose convictions tend toward protection will stand for free trade in order to defeat. In view of these facts it becomes every patriot's duty to seek to multiply the independents in politics. The hope of the country lies, as we have said before, "in increasing the noble army of scratchers"—those who will labor to put principles to the front and office-seekers to the rear. We are not unmindful of the patriotism that is active in both the leading parties. We remember with profound gratitude the great work accomplished by one party, and believe in the good intentions and high purposes found in the other. We believe that the country will be safe in the hands of either; but we turn with a sense of relief and inspiration to that third party which as yet has no loaves and fishes to tempt the indolent, the party that is committed to two high ethical principles. However clumsily and unwisely it may plan or fail to plan, it sincerely grapples with two high questions of justice and reform,—how to stem the advancing tide of intemperance, how to extend plainest justice to woman. We rejoice in the opportunity now offered of standing up to be counted for temperance and suffrage without at the same time endangering any high cause or noble issue.

OUR STATE CONFERENCES.

The Wisconsin Unitarian Conference holds its autumnal session at Milwaukee, October 3 and 4. The Minnesota meeting is to be at St. Cloud, October 9 and 10; the Illinois meeting at Quincy, October 22, 23, and 24. The Kansas Conference meets at Wichita, November 19 and 20. Of the date and place of the Iowa Conference we are not yet informed. These meetings suggest not only many noble utterances and much good fellowship, but also many practical problems and executive anxieties. We are not among those who expect any spontaneous or phenomenal development of organized Unitarians in the near future either in the east or west. We do not believe that the Unitarian "body" so called, is yet in possession of a spirit great enough to compel a crystallization of the unchurched material in the United States around its standard. A great church always springs from a great self-sacrificing zeal, a profound earnestness that believes in the future and knows how to put that belief into the vernacular of common life.

For these and other more complimentary reasons we do not see that we are on the eve of a great Unitarian revival. But this does not imply that these conferences do not meet under inspiring circumstances. More important than any outward organization is the spirit. The principles upon which these State conferences are planted are not yet fully established even among Unitarians themselves,—the principles of free inquiry, of open fellowship, and the commanding supremacy of character over all thought lines. To hold to these principles, to vindicate their cohesive power even for a few, is a prophetic opportunity.

We learn through the *Christian Register* of last week that there is a large delegation of the wise men from the east on their way to attend these and other meetings, arranged and paid for by the American Unitarian Association. Messrs. Ames, of Philadelphia, Horton, Reynolds and Batchelor, of Boston, and Slicer of Providence, R. I., are to be heard at these meetings. That their words will be welcomed and their presence appreciated goes without the saying, among all those who know the geniality and

ability of these men and the capacity of Western Unitarians to listen. Furthermore we are sure the trip will do these brethren good, both physically and spiritually. This is the best, albeit an expensive, way to educate our eastern friends in the magnitude, difficulty and importance of our Western work. But let neither our churches nor these representatives of the American Unitarian Association allow themselves to be deluded by the fancy that such missionary excursions can ever substitute or even materially augment the slow, patient, laborious, humble and obscure work of the real seed-sowers and true builders. And furthermore, let it be said, we in common with all the brothers and sisters of the west, bid these friends of the east welcome as visitors, friends, and fellow-workers; but if they come hoping to alienate our churches from their allegiance to the Western Conference and its principles, or to counteract the influence and limit the efficiency of the work represented at the Chicago headquarters, we will use all legitimate means in our power to resist such disintegrating influences, and do not believe that their visit will bring forth much in this direction.

We hope and believe that all these brethren will promptly disclaim such intentions; albeit their appearance at just this juncture seems to raise the question. Let our State Conferences apply themselves to the work which *they* must do at home if done at all. Let them stand by their high trust, and through their fidelity the Western Conference, the foster-mother of them all, will be reinforced. Its work of thirty years is still growing in importance and rising in dignity. It is to continue to generate love among the churches and to render indispensable aid in the propagation of the religion that welcomes all to its fellowship who desire to advance Truth, Righteousness and Love.

A HINDU TRIBUTE TO CHRISTIANITY.

One of our valued exchanges is the *Indian Messenger*, an organ of the Brahmo Somaj, or Hindu "Church of God." According to this paper the philosophy and practice of devotion is on certain sides much more developed in Hindu than in Christian faiths. We scarcely doubt that the claim is true. But it makes more noteworthy the tribute paid to Christianity for the one element which reformed Hinduism feels that it owes to our form of religion. The outsider is probably a better judge of any distinctive excellence in Christianity than Christians are themselves.

The Brahmo devotee recognizes three separate elements in worship,—Meditation, Adoration, Prayer,—corresponding to the three main elements of the religious life,—knowledge, love, and holiness, or union of the soul, of the heart, of the will with God. These three kinds of piety have each their separate name, their separate discipline, their separate fruits in the spirit, almost their separate saints. Meditation gives the *knowledge* of God; the Brahmo's daily effort is to have a glimpse of the face of God revealed in his soul; it is an effort that subdues the passions, calms the mind and lifts it to serene communion with things above the world. This special form of piety he inherits from his Vedantic forefathers, "getting no help in it from Christianity," to which religion it is comparatively little known. The second element, Adoration, gives, or is, the reverential *love* of God; it fills the heart with religious awe, humility and joy; it expresses itself in hymn, and song, and praise. This form of piety the Brahmo inherits from his nearer Vaishnava ancestors, again "learning little or nothing of it from Christianity," though Christianity has no little adoration of its own. "But the third and in many respects the most important element of Brahmo devotion, namely prayer, with its accompanying elements of piety—repentance and moral struggle,—is pre-eminently a Christian element of piety. There is little or no prayer in Vedantism; it is pre-eminently a contemplative, and not an

ethical religion. Apart from a negative purity of mind which it cultivates as a preparation for deep and undisturbed meditation, it is almost as much dead to the moral interests of man as to his worldly interests. There is prayer in Vaishnavism, but it is not a very prominent feature in it. It would not be too much to say that it is from Christianity that Brahmos have learnt to pray, and prayer has been, and will continue to be, our salvation—the salvation of India. Vedantism, with its lofty Meditation could not raise India. Vaishnavism, notwithstanding its high ideal of love to God, could not purify and reform India. For its exclusive attention to the emotional side of piety, for not giving prominence to the moral elements of religion, it failed to establish the kingdom of God in the soul—the object it sought to attain. It is prayer, repentance and moral struggle,—elements which the Brahmo Somaj has inherited from Christianity—that have made the crude monotheism which our Vedantic forefathers bequeathed to us, a religion of life. It is the spirit of Christianity which has taught us that the service of man is the service of God, and that it is an integral, an indispensable part of true piety. It is Christianity also which has taught us that the purification and reformation of our domestic and social life is an integral part of religion—a lesson which the best forms of Hinduism are ignorant of. Without Vedantic meditation and the ecstatic love of Vaishnavism, Brahmoism would be poor; but without the ethical and practical spirit of Christianity, Brahmoism would die."

According to this outsider, therefore, the distinctive excellence of Christianity, as tested by its power to enrich another great religion, lies in just those elements which the liberal faith has always emphasized as the supreme things in it.

W. C. G.

THE AMERICAN BOARD.

The annual meeting of the American Board of Foreign Missions will be held in Cleveland, October 2-6. The meeting will have an interest for the outside public, not by reason of any great influence of opinion upon that public, but as an indication of what progress the Board has made during another year. The meeting at Springfield a year ago showed a gain in the more liberal party in the Board as compared with the Des Moines meeting of the preceding year. To be sure the large majority were of the belief that there will be no continued "probation" for the poor heathen after death. They were also sure that no person who thinks that there may possibly be such probation is a proper person to teach religion to the heathen. It is a peculiar standard, this which these gentlemen set up, and one that is proving more difficult to be met as the years move on. With every year there is an increasing number of men and women who believe that the soul that tries to serve the truth and the right, according to the measure of its present light, is "safe" in any part of God's universe both here and hereafter; and these men and women are writing books, editing newspapers, making the new hymns and songs of the people, getting into the pulpits, and in various ways are giving new direction to to-day's thought, and larger scope to to-day's trust in the Eternal Goodness. One knows not which to lament the more, the limitation of this Eternal Goodness implied in most of this "probation" discussion,—the petty and short-range view of the moral government of the universe,—or the implied want of faith in human nature, in good men and women; as if indeed there were left no motive to help the less enlightened folds of our common humanity when once the old picture of their writhing in endless hell-fire is turned back to the wall in vestry-rooms and churches. We incline to think that the force of this motive hitherto has been much exaggerated; that in every commanding figure in missionary annals and story there have been more positive forces at work; that even with this

dark background of coming ruin as something to be rescued from, there was the human desire to bless and to benefit, and which would not have lain dormant under much milder presentations of the lot of the unchristianized in the world to come. But whatever influence the motive may have had in the past, its day is fast waning to a close. Other and stronger as well as higher motives are crowding it out. Indeed it would be a sad commentary on all these Christian centuries if this were not so, and would go far to disparage the high claim that is made for the teachings that began in Nazareth.

Yes, other motives. For human life has taken on new aspects. The world with every year is growing in interest as our temporary abode. Devout and thoughtful men and women are coming to regard this life as something more than just a waiting-place to something beyond. It is of growing account how humanity lives here and now, and for the here-and-now's sake,—whether it be in darkness or in light, in suffering or in joy; in oppression or in liberty, in strife or in peace. The unseen future is not less a fact to men's hope and trust, but the horizon of this present life has been immensely widened. And with all this there has come into activity a power of philanthropic impulse and endeavor that, irrespective of hells and heavens beyond this earth, is at work in the individual and social life to-day and is to be yet more active to-morrow. The loss of the old-time conception of hell as the portion of the "heathen" is not likely therefore, in our judgment, to cut the nerve of Christian missions, either home or foreign. It may change the conception and methods of those missions, and probably will change them. It is doing this, already. But this change the world can stand, and is already preparing for it. We have an admiration for those souls who have been kindled with self-sacrificing pity and love for men and women dying outside the limits of the Christian gospel, from the early Jesuit Fathers in Canada to the last graduate from the Theological school offering himself as a new recruit for the service. We recall Theodore Parker's hearty tribute to Judson, that if all the money spent in foreign missions had simply served to grow one man like Judson, it had been worth the cost. But this noble man and missionary would probably take the field to-day with somewhat changed methods and ideals; nor would he find less but rather more fuel for his heart-fires in present increased opportunities of bringing the world's better light and faith to bear upon its darkness and despair; and that too not for a life to come only, but also, and first, for the life that now is.

We look forward to the coming meeting of the American Board with interest. It stands in close connection with many churches and has at its disposal a large revenue. We hope its theological horizon has widened during the past year, and that it will continue to widen until a belief in the divine Fatherhood shall no longer disqualify a man, in its judgment, for preaching the gospel of Jesus to such as have never heard his name.

F. L. H.

CONTRIBUTED.

PEACE.

"That peace that passeth understanding."

We crave it; can it come with reason, fraught
 With danger to the Law our souls approve?
 With doubt of God's dear sacrifice of love?
 With question of the faith the fathers taught?
 Yea, peace indeed; but thou art here besought
 To seek it not as 'neath a threat'ning rod;
 Give reason scope, risk all in reverent thought,

Without distrust of man, or fear of God.
 With confidence, with courage in thine awe,
 The soundness at the center seek to prove,
 The firmness, not the fickleness of Law,
 The vastness, not the littleness of Love.
 Fear nothing, know the Universe is just,—
 The heaven of peace is through the path of Trust.

M. M.

"THE HIGHER EDUCATION A PUBLIC DUTY."

The present public school system is the fruit of ripe experience, and underlying it are great principles of equity and wisdom. It has its faults, doubtless, but who will to-day deny its beneficent results or its advantages over the old subscription school method? It is even doubtful whether America's present power would have been possible without it. The ordinance of 1787 that planted the public school in the great Northwest is justly said to mark an epoch in American history, and to have gone far to lay its foundations broad and deep in freedom.

But the present public school system is only a beginning. Free colleges and universities supported by county, town and state everywhere are as necessary as the common schools. The effect of the higher education is evident. It leads forth the reasoning faculties, ripens the judgment, renders possible intelligent and just conclusions. The truly liberal education is the great leavening force of humanity. To ask ignorant men, many of whom can barely read and write, to weigh large public questions, and to expect from them as intelligent judgments as from the well educated university graduate would be manifestly unjust as unwise. Also in the home and in all social relations, at once we feel the noble influence of the broadly educated. Their views of social conditions, their ideas of home training, and ideals of life are everywhere permeated by this larger spirit. So that the higher education is constantly helpful in both political and social life.

It is specially needful in a republic, whose foundation principle is equality. The rich man's son has no better right than the poor man's to common-school or to collegiate training. If we give both the one, why not the other? Knowledge is power? Then the fact that free university education is not universal establishes a caste system. True, exceptional men and women secure the best intellectual advantages in spite of poverty, but the ordinary poor man has as good a *right* to it and more *need* for it. The fact that our congressmen, senators, judges, and even great army men are chosen from the ranks of the college bred marks the caste line. This will be not less but more distinct with the development of the ages, as sober reflection will show, because the trend of progress has been toward brain, and away from physical force. The early Germans chose their distinguished soldiers for leaders; the Alexander Hamiltons and Thomas Jeffersons of modern times are the pre-eminent men. But another law of growth points in the same direction. The law of civilization is closer association of man with man, so that social relations grow continually more complicated, and should be more skillfully and nicely balanced. Once man was his own tailor, shoemaker, carpenter, architect, legislator, king. To-day all of these capacities are developed distinctively in individuals, and together these individuals unite to form a wonderful organic whole, comparable in variety and adjustment to the wheels and springs of a watch. Broad education of the individual, then, is the great necessity both for the present and the future. It would doubtless produce vast moral results, since crime is partially at least the result of ignorance.

The experience of the past proves that civilization has advanced with education, and the more general the education

the more stable the civilization. Great nations have been known to go back because national growth was dependent on a select class which in time degenerated. Rome was built on the foundations of Etruria through the power of knowledge. By the same sceptre the "mysterious North," as knowledge increased, held sway over imperial Rome. And the pontificate is the apex of a lofty pyramid of power based far back in early days on the intellectual superiority of monk and bishop. The great disintegrating force in the Papacy was the dissemination of Bible knowledge among the masses—in a word, popular education. Without Martin Luther's translation of the Vulgate into the German Bible and the co-ordinate invention of the printing press, it is safe to say that the Reformation would have been postponed at least a century. No one, in view of this great fact of the past, and of scores of others bearing similar testimony, could doubt the tenability, the invincible truth of the proposition that civilization advances with education.

The higher education too rests on ancient foundations. The noble endowments given in early days to the University of Paris; the rivalries between the mediæval cities of Venice, Padua, Bologna, Florence, Genoa in the protection of learning; the varied schools of Philosophy in the palmy days of Greece; the undying repute of those monarchs who have established, or promoted the welfare of great colleges and universities, together with the influence of modern colleges,—these facts go to show that civilization not only advances with but that it is broad education. What would England be despoiled of her Oxford and Cambridge, the Empire without her magnificent German universities? And what pre-eminence America owes to her Harvards, Yales and Princetons should be augmented by the infinite diffusion of such centers of culture.

The higher education, knowledge *properly imparted*, promotes the growth of ideas; the growth of ideas represents progress in all lines—invention, material wealth, the arts and sciences, and even morals. What wise legislation or humane government might we expect without Websters, Sumners, Storys? What ennobling and enlightened homes without Margaret Fullers, Madame de Staels, and that noble body of women reformers who have been influential in proportion to their advantages of intellectual growth. Emotion is a great part of all worthy action, but the time is long gone when sentiment born of an ill-trained intellect can be of weight in the world. The higher education, then, should be a public duty. It must be *free*. The poor can not buy it, the rich generally do not buy it, and as a public necessity the public should pay for it. A government of the people, for the people and *by the people* should not, if it could, get on without colleges supported by the state. Every great city should have its splendid university sustained by state and city. In addition, where great cities are not numerous and the state is large, several such institutions should be supported by state and county. And in a state of small towns the universities might be more centrally located and more largely endowed by the state. "Of course the college graduate must ever be in a hopeless minority," as J. Edward Simmons of New York says; but if, as he also states, an examination of the rolls of the college of the City of New York makes it probable that "far more than half of its graduates would have been forced to forego a college education had the college never existed," this fact goes far to prove the urgent need of such public institutions in all cities. Chicago has still to found her great college of the liberal arts. Her citizens to-day could well afford the money for it; a fair endowment might be had, through wise measures to that end, from the state, and eager sons of Illinois now crowding to Michigan University, Cornell, and the far East, would receive excellent advantages nearer home.

The cultivated classes are growing each year more numerous, and what to-day is but an expressed hope will doubtless in the near future be an assured fact. To the enlightened sons of the poor the poor will listen, and we believe that

more and broader education for all would not only lessen crime, increase refinement and culture and promote the general prosperity, but also conduce to more harmonious relations between capital and labor. At any rate from such a liberalizing and uplifting influence we should have everything to hope and nothing to fear. Elementary education is not sufficient to fit Americans for the duties of intelligent citizenship. Or, to use the words of Mr. Simmons, quoted above, "it simply opens the mind as the eyelids open to let the light fall on the retina, but does not make sound thinkers and good reasoners." We can not too nobly prepare our sons and daughters for the duties and responsibilities of enlightened citizenship, and for an intellectual life that should grow continually broader for all classes.

BELLE L. GORTON.

THE STUDY TABLE.

The International Record of Charities and Correction. New York: G. P. Putnam's Sons.

This valuable monthly deserves to be kept before the eyes of all readers who are interested in questions of charity and reform. It is issued in quarto form, and each number contains sixteen pages of original and selected matter, exclusive of advertisements, printed in the best style, on book paper, suitable for binding. It is devoted to the discussion of all questions relating to the care and treatment of the unfortunate and criminal classes, in all their varied aspects—humanitarian, economic, scientific, governmental, and practical. It contains the latest accessible information, from all parts of the world, as to the steps taken for the amelioration of suffering, and the prevention of pauperism and crime and of their consequent evils. An idea of its scope may be gained, so far as possible without direct acquaintance with it, by a list of some of the subjects treated in the last few months. These are Charity Conferences and Prison Conventions all over the world, the proceedings thereof reported at length and even often minutely; news and discussions relating to organized and associate charities everywhere; the discussion of out-door relief and other vexed questions in charity; not only the societies for organizing charity but the public charities of all countries; reformatory schools for both sexes everywhere in the world; hospitals in the great cities, domestic and foreign; the problems and efforts bearing on child-saving; the care of the insane; schools for the feeble-minded, both in this country and everywhere; all topics relating to penology; the prison statistics in our tenth census, treated in two long articles in the July and August numbers; also the census list of hospitals in the United States; also pauperism as it appears in our census; intermediate sentences—a most important subject for discussion in penology; trade schools in prisons; police control; and, finally, bibliographies of penology and charities—valuable lists of books and pamphlets for the humanitarian student. Almost every number contains a department of short notes of news and observations relating to these subjects. Sometimes a story is published, occasionally a short continued story, bearing on the subjects of the *Record*, and short stories from life and anecdotes of prison discipline and charity work are very frequent. The whole makes a valuable monthly map of the world's doings in these important matters. The indexing is thorough. The last volume has an index of fifteen closely printed columns. The editor is Frederick Howard Wines. His father was a devoted student and an eminent authority on these subjects, and his mantle rests worthily on his son, who has been for sixteen years the secretary of the Illinois Board of State Commissioners of Public Charities. Two dollars a year is the price of this valuable periodical.

J. V. B.

UNITY CHURCH-DOOR PULPIT.

THE CHURCH AS A MANUAL TRAINING-SCHOOL OF RELIGION.

A SERMON PREACHED BY JENKIN LLOYD JONES IN ALL SOULS CHURCH, CHICAGO, SEPTEMBER 16, 1888.

(Published by the Congregation.)

If any man will do his will, he shall know of the doctrine.—

JOHN, VII: 17.

If the American citizen is proud of anything, he is proud of our public schools. The one boast which first springs to the lips of the intelligent is the boast of that free system of instruction that seeks to make intelligent every child born in the United States, of whatever race, calling, or social position its parents may be. The country school-house has been eulogized by poet and orator, and the public school-buildings are the pride of village and city.

And still, in the midst of our self-complacency there has risen a serious anxiety and a solemn protest from among the best friends of education. The most intelligent guardians of mental culture begin to protest against this too ready self-congratulation of the American citizen over the public school system, because it is found that our schools so often fail to make self-helpful and self-reliant citizens. The most favored children, as far as the privileges of education are concerned, prove often to be the most dependent and helpless. The boys and girls who, in the hurry and grind of life's early necessities, are able to catch but now and then a term of schooling, a few inadequate months that will put within their reach only the rudiments of the three R's, and are then hurried along and lost in the busy throng of bread-winners, are frequently found at the end of ten or fifteen years coming to the front in the race. They have grown self-reliant, and after a while are commanding trust and confidence when their more favored associates, those who have been permitted to receive the full benefit of grammar school, high school and perhaps college, they who graduate, as we say, into the world with soft white hands, exacting tastes and undeveloped wills, fall behind and are lost in the onrushing stream of toiling humanity.

It is estimated that ninety-five per cent of the children who present themselves to the public schools of the United States must in some way or other earn their bread with their hands. To them life is to be seasoned or embittered with the sweat of their brow; while it remains a fact too patent to every close observer, that the longer our children remain in our public schools, and the higher they climb into what we call the "studie-," the more repugnant seems to them the toil of hand, and the less competent they are to lend a hand in the labor of the world.

It is a pathetic stream of bright boys and girls that pours out of our school buildings year by year on graduation days: pathetic because they have so much knowledge that gives to them neither an aptitude nor an appetite for labor. Their tender faces and inefficient hands appeal to the thoughtful for help and arouse a desire for reform. Hence the rising interest in manual training and in what is called technical education. Enough has been accomplished already in this direction to prove that it is possible to secure a simultaneous training of head and hand that the boy's school days may give to him an eager appetite for labor. Toil becomes glorified by intelligence, and drudgery is transmuted into inspiration by skill. The boy or girl who has succeeded in intensifying the connection between brain and hand, and has found out how to feed muscle with thought, leaves school with a hand that is willing to serve mind, and brain that in turn is ready to feed brawn.

Wherever manual training-schools have been established, whether in Europe or America, they have succeeded in giv-

ing to labor not only willing, skilled leaders, but they have also lifted labor into dignity and joy. The principal of the manual training high-school which Philadelphia has established in connection with its public school system told me, when I visited it last year, that the brightest boys in the city crowded for admission, preferring it to the high school which gave literary and classic training with clean hands and unused muscle, and the great problem was how to make room for them, although they had accommodations for several hundred.

But it must not be forgotten that these manual training-schools have higher claims than the fact that they make willing mechanics and intelligent toilers, though this is an end of inestimable value. Their "aim is to make men, not mechanics." We are just beginning to realize the mental value of deft fingers, the brain-making power of skilled thumbs, and the thought quality in obedient muscles. When Doctor Howe first tried his experiment of educating the idiotic, he selected a few driveling imbeciles in Boston and began by teaching them to pick up pins, to move peas from one dish into another, and similar exercises, and he found that the effort to get control of wayward fingers was a brain-making effort, and that in training fingers, he was absolutely creating mind. By such means was he able to change those poor human brutes, some of whom he found chained like chattering apes, into gentle, and, to a degree, self-helping members of the families to which they belonged. To-day one of the exercises in the schools for the feeble-minded is to learn to walk through ladders placed horizontally a few inches from the ground. The effort to lift the feet over the rungs of the ladder calls for mental power, is mental discipline more effective perhaps than the acquiring of the multiplication-table or learning to conjugate the verb "to love."

Again, manual training has moral as well as mental values. It was found to be a corrective of vicious tendencies before it was thought of as a help in the removing of ignorance. What were once known as State Reform Schools, in more than one instance have been re-christened Industrial Schools. In making them such they have greatly increased their reformatory quality. "He who does not teach his son a trade teaches him—robbery," says the Talmud. He who teaches his son a trade removes thereby the temptation to robbery, is a saying equally true.

Thus we see that the school that trains is the school that makes brains, the school that gives practical discipline is the school that is most ethical. Those best acquainted with the facts confidently say that pupils who give half their school time to the bench and shop training do as much book-work and stand as high in the theoretical studies as those who give their full school time. Said Head-master Dixon of a Glasgow training-school: "There never has been the least idea of attempting to teach the pupils a trade. The whole object has been to *prepare lads to learn very efficiently.*"

You have already anticipated the analogy between the school and the church, which it is the object of this sermon to point out. In some large way you will all agree with me at the outset that the church is or ought to be a school of the higher life. Its object is to teach religion. If the school seeks the knowledge of matter and mind, the church seeks the knowledge of good and evil. If knowledge is the direct aim of the one, righteousness is the direct aim of the other. The church is the school of the spirit, the classroom of conscience. Having suggested this parallel, you can readily see how easy it is to substitute the word *church* for the word *school* in all I have said, and still retain a pressing truth. What I said of our schools may be said of our churches. They are the pride of our modern life. Their spires are the most conspicuous human elements in every landscape. With more or less art they indicate the places around which the better impulses of society are wont to

gather. They represent in a general way, not only the best intentions, but the best elements in society.

Millions of money are spent in training preachers for their pulpits, and much precious time is given to prepare lessons for their Sunday-schools. Believing in and loving all the churches of to-day, as we believe in and love all the schools of to-day; for our very love's sake we must say of our churches as we have said of our schools, we can not do without them; but we can not do *with* them, as they are, much longer and for the same reasons. Our schools labor for an education that does not adequately educate. Our churches deal with religion in a way that does not make religious. Our schools teach too abstractly, they send out their pupils unequipped and they find themselves confronted by the work of the world without the skill to use the tools with which alone the work of the world can be done.

I say, without fear of contradiction, that the churches of to-day do more imperfectly confront the needs of to-day than do our schools. If the latter spend time in studying the products of Madagascar that ought to be spent in studying the products of Illinois, by the children of Illinois, if our girls spend precious brain-strength in trying to master the binomial theorem, which might well be neglected until they understand the chemistry of a loaf of bread, and know how to make a button-hole, how much truer it is that our churches spend time in trying to study the geography of heaven, which had better be spent in familiarizing themselves with the needs of earth; or in trying to prove a hell for the heathen hereafter rather than in trying to save their neighbor and his sons from a hell here. How much strength is wasted in trying to solve the theological equations of eternity that had better be spent in trying to fulfill the demands of justice in our own day and generation.

If ninety-five per cent of our school children must eventually work life's problems out with their hands, so I believe ninety-five per cent of the salvation of this community, and of every community, must be wrought out by religion working from the near end. Our churches like our schools deal too much in abstractions, they are more given to discussing "sin" than to dealing with *sins*. Sin as a metaphysical conception we may quarrel about. Plenty of proof-texts to substantiate conflicting philosophies concerning it; but *sins*, in the concrete, that young man burning himself with alcohol, that boy staining himself with tobacco, that girl wasting her precious youth, the holy preparation years, with love's flirtations, to the permanent loss of the great heart-wealth, love's sober benedictions and noble self-sacrifices that are possible to her in the future; this greed and that slander, this stupidity and that flippancy, the irreverence of ignorance and the profanity of bigotry, these *sins*, I say, are pretty well understood, and quite comprehensible. But our churches do not bend their energies to these problems as they ought or as they might. Our churches, like our schools, make white, soft spiritual hands too respectable. They cultivate a longing for angels and angelhood, when thirst for manhood, a more intimate acquaintance with men and women, would be preferable. Indeed, like the schools, our churches make more grievous the lines which they ought to obliterate.

A college graduate who can not harness a horse or build a fire looks down upon the grimy mechanic who can shoe the horse, build him a house, touch it with beauty and occupy it with refinement, whereas the latter is by all legitimate standards the better educated man. Still more confused are the lines which the churches draw between saints and sinners, the saved and the lost. Many years ago Emerson said: "We are students of words. We are shut up in schools and colleges and recitation-rooms for ten or fifteen years and come out at last with a bag of wind, a memory of words, and do not know a thing. We can not use our hands, or our legs, or our eyes, or our arms." How true is

this of much of the church life. We delight in words rather than in things, in creeds more than in lives, in theories rather than in deeds.

We can safely push our sermon analogy further. Reform for the church lies in the same direction as the reform of the school. We must depend more upon training and less upon teaching, which in the church we call preaching. It is not enough to point to heavenly heights, they are clearly in the view to many, perhaps to most people. Why is it so few attain thereto? It is because they are not able to climb, they have not been trained to the toil, they can not stand the strain. Many people think they well understand the philosophy of sacrifice, and can explain how on Calvary the right to heaven was won through atoning blood, but how few belong to the sacrificing band which Jesus leads. That was a thing of instruction, this comes only through training. That might be called the book-learning of the spirit; this the shop-practice, the discipline of life. What we need is to convert our churches into manual training-schools of the spirit, churches in which its members will at least try to do what the boys in Professor Belfield's school on Twelfth street have to do, transfer the paper diagram into actual fact. "Fine wheel, you've drawn there on paper, symmetrical and strong. But, now my lad, *make* that wheel. Here's the oak. When you've made it you will know the wheel. Learn by doing," says the teacher. This was Jesus's doctrine: "If any will do his will, he shall know the doctrine." And I suspect he never will know it until he does.

I plead, then, for this manual training of the spirit; first, on the ground that there is so much work to do, so few trained workers to do it. Low as the standard of our material workmanship may be to-day, it is not any lower than the standard of our spiritual workmanship. How inefficient are our churches in doing the work of the world. The churches teach fellowship, they preach hospitality, they dream of co-operation, but so inefficient are they that all these modern inventions of clubs, labor unions and mutual help companies are necessary in order to try to realize on week-days something of what the churches preach on Sunday.

Yesterday I studied out my sermon, as I like to do, on the street. I found that between Thirty-fifth street and Fortieth street and Vincennes avenue and the lake, there are eighteen saloons and eleven tobacco stores, these latter being a kind of vestibule to the drinking places, making in all twenty-nine resorts. Estimating that these places are opened at seven o'clock in the morning and closed at ten at night during the week, and that they are open six hours on Sunday, each place offers its genial attractions, as an inducement to self-indulgence, ninety-six hours of the one hundred and sixty-eight in the week. Now to offset these twenty-nine places of resort in the same territory are eight churches, and they are open to the public, say an average of two nights in the week and twice on Sunday the year round—a very generous estimate. This gives then ten hours of the one hundred and sixty-eight. In this territory of twenty-nine temptation-places there is but one meager excuse for a public reading-room accessible for the same time as these saloons are open.

Now, of course, these churches preach temperance, and pray for temperance. They represent collectively the bulk of the wealth and intelligence of this community. How obvious it must be that as far as the churches are concerned they are waging a losing battle. They are fighting at great odds. To personify the foe, the devil has great strategic advantages, and will continue to have until our churches become emphatically and confessedly training-schools of character. They must put their prime energies at work upon the raw material at hand. They must recognize that the human nature in this territory a mile square is just as full of the material out of which

saintly lives may be wrought as Pennsylvania is of coal and iron, and Michigan of timber. One thing further they must realize—that this raw material can be transformed into the polished ornaments of the kingdom of God only as the raw material in Pennsylvania and Michigan is changed, by diligent effort, persistent toil, skilled labor. The school-master no longer says: "Boys, a steam-engine is made of iron, and a chest of drawers is built of oak. Here are some bars of iron and here is an oak plank. John, do you make a locomotive; and Tom, do you bring in a bureau next week." He knows too well that such obstinate material as iron and oak will yield to no such treatment; but the boys, after months of practice and in the face of hundreds of failures and many bruises, at last may gain the mastery over iron and oak, and then they will find that the excellence of the material was hid in its obstinacy. In the end, that best served their purpose that most resisted them. So shall they find who labor in the training-school of the spirit. The very obstacles the apprentice encounters become the splendid embellishments of the handicraftsman's work.

Oh, friends! We can never make a bad world good by preaching only, any more than blacksmiths and carpenters can be made by instruction without training. But the church that *trains* workmen for the Lord will find at last that all the coarse ore in human nature is capable of being worked up into steel out of which steam-engines may be forged or watch-springs be coiled. Then men will learn that all the bad is but the raw material, waiting the skilled hand that will convert it into good. Our eight churches will be more than a match for these twenty-nine places of unwholesome resort whenever the churches fully realize that there is the making of a church-goer in every man who seeks the saloon if they only knew how to direct his appetite, and if we only had churches that were worthy places for him to go to. It is possible to convert the love of tobacco, I do believe, into a love for Emerson, and to change the pipe for the book, if we can only introduce into our churches the patient, intelligent methods of the manual training-school.

What are these methods? How can we make of our churches manual training-schools of the spirit? It is all in this word, training. This word will revolutionize the church expectations and church motives of many people. Culture comes not through precepts, but through practice. What we most need is not *indoctrination*, but *training*. Training implies the patience that works on long lines. It means diligence in difficult tasks. The gospel of character is not to be found in surprises or realized in explosive emotions, but it is to be embedded in habit. We preachers have talked so much about bad habits, the tyranny of habit, etc., that we have well nigh lost sight of the divine value of habit. How slowly does the rill wear away the stone, but how deep and lasting are the waterways thus formed! So slowly does a good impulse or a reverent mood channel a way for itself through the complicated tissues of the brain, and so lasting is that channel when formed. How painfully do the fingers find the keys at first; at last, how brilliantly does the hand toss off chords and dance through the harmonies as if the very ivory had a divine attraction that compelled the fingers to strike the right places at the right time. So the soul finds the godly life only by the slowly acquired habit, the laborious aptitude, the persistency of trying, and unless the church becomes such a training-school to its attendants it may be of little use.

I try to hold my faith in what Paul calls the "foolishness of preaching," but when I realize how little preaching does or can do toward forming sacred habits of thought and compelling the fortitude of persistent loyalty, it is hard not to be discouraged. If they can not be combined I would gladly discard forever any fragment of the prophet's mantle that may be given me, to arouse in men a hunger for ideas, a thirst for excellence, if by so doing I could don the humblest priest's robe that would enable me to lead a

few children through some humble practices into helpful habits, and to guide a few souls through the routine of simple duties until at last the path becomes well worn by their persistent feet, and it becomes an easy and a joyous way leading to the throne of God. Isaiah and Jeremiah spoke splendid words and uttered deathless sentences. Ezra and his successors established the habit of Sabbath readings and temple goings. I dare not presume to say which gave to Jewry the greater gift. Mohammed gave to Arabia the Koran. It is dry and juiceless enough, but it decrees that five times each day from the minarets of Moslem mosques shall be sounded the call to prayer. This accounts for the strength and permanency of Islam.

What do you send your children to Sunday-school for? To learn something new each day; and do you change their Sunday-school relations whenever they seem to fail in this? This is well. Do you send them that they may have a good time, find pleasant companionship, learn to sing? This, also, is well. But, realizing how slowly religious impressions are made, and how lasting and potent they are when made, if you send your children with the same ever recurring promptness and loyalty that you attend to the other acknowledged essentials of their well-being, that through training more than through instruction the church may bring to them some suggestions of piety, and Sunday bear with it to them the aroma of reverence and worship; if you send them so that, after many, many days, the church becomes identified with the ideals of their lives and grows to be to them a symbol of the solemnities, then that is best.

What do you come to church for? To be entertained, instructed, to secure social fellowship? This may be well. But if you come hoping thereby to find some hint of a better way of using your time, temper and talents; if you come with the honest intention of trying to follow that better way; if your church-going becomes to you a holy necessity of the higher life—if, perchance, it becomes a sacred habit—then that is best. At other times I am very free to speak of the dangers of form and the tyranny of routine. Let us to-day remember the blessed power of association, the accumulated strength of the exercised arm, the splendid endowment of a righteous habit, and let us see if we can not make of this church a better training-school of the spirit. I believe you should use the Sunday for the soul's upbuilding and go where it receives the most profit.

But there is a modern custom, followed by too many of going to church as they do to the theater; go when, and where whim prompts. There is a great deal of boarding around done in our churches, by those who are company every Sunday somewhere, and home-makers and home-keepers nowhere. This is debilitating to the intellect and destructive of the finer sensibilities of the soul. Seek a church relationship that will make you useful to this community, that will make your influence felt for good. Be loyal to some higher instincts in religion. Remember, the world needs your help. Be not afraid to stand up and be counted, and to accept the responsibilities that come therewith. Then the church will become to you a training-school, a work-shop, and on that account all the more a religious home. Seek to give, and you will get more abundantly.

When we look at the church in this light, there will be fewer people who will complain of being neglected, more who will seek a way of usefulness. Then will the complaint, "Nobody has called on me in that church," be changed into the humble confession, "I have not called on those I ought, I have not helped as I might." When this church becomes the training-school of the spirit, I trust that many will be able to say in the future what a fellow-worshiper of yours was able to write, amid the delights of Europe: "No colored light falling through cathedral windows in floods of crimson and gold has dimmed by comparison the golden light that pours into a certain sunny room I well remember and

toward which my heart, sick of religious mummeries, turns longingly."

In the complicated telephone system of Chicago there has been established a subtle, delicate connection between all the telephones and a central regulator in the heart of the city, and every minute of every hour in every day for now nearly two years, the exact time has been counted out in a way that the trained ear can readily detect and read. Underneath the hurried calls of danger, the demand for doctors, the summons for policemen, the sharp bargainings and the light banter that flash through the telephone wires and speak to excited ears, there is ever going on unsought, to most people unheeded, to many even who use the telephone, unknown, this quiet ticking of the common time, this gentle throbbing of one message in all telephones, at the service of any receptive ear. The connection of the telephones is with the Giles Brothers' regulator on State street. The Giles Brothers' connection is with the astronomic observatory at Allegheny, Pa. That observatory pendulum keeps time with the sun, the sun with his retinue of planets swings through space, ticking with majestic deliberation the moments of eternity in harmony with other systems in the infinite fields of space. All the way from the low bur-r-r and the unobtrusive tick, tick, tick, in your telephone up through the farthest constellation known to man, throbs the infinite life of God. As my ear caught the ticking for the first time, a sense of awe crept over me, for God was talking to me.

Something like this is the message which the trained ear finds at the church altar if he frequents it in the true spirit and with becoming diligence and submits himself to its slow but sure training. The casual attendant, the indifferent ear, may go to church once a month and hear only the call of sects, the discord of creeds, or perchance catch some special message from one mind or another, that will please, instruct or amuse him; but he who wisely habituates himself to church influences will learn to hear beneath all this noise, pleasant or otherwise, tidings of the common time, the universal life that connects all of the churches of all of the ages with the infinite life of the world, the eternal God of Truth and Love.

In pleading for regularity, let me none the less plead for the activity that brings training. The *Sunday* church is never the church to train skilled workmen for God. I hold a Sabbath day of measureless value to modern civilization. I would ever increase the sanctity of such a day. I am profoundly grateful to our local administration for their attempts to secure greater peace and higher usefulness for Sunday. But still, what we need, is not a *seventh-day* religion, but a *seven-day* religion. A church that does not keep its doors open as many days in the week as the saloon does, wages a losing war with that saloon. If religion has not a book to offer for every pipe, and a place to read that book in for every smoking-room, tobacco has the advantage of the wholesome gospel of thought and helpfulness. When all of our churches will give to their trustees and pastors this advice which was recently given to the trustees of a new public library, then will they become again the central power and molding force that they were in the cathedral building days of the middle ages: "For your young men and women, I pray you may make this the happy, wholesome greeting place, till books shall interest them and lure them to stay. For the old, when they come, reserve the sunniest spot and easiest chair, and show them the open page. But most of all, for those earnest ones among you, especially if they be poor, who hunger and thirst for books and the better things which books lead up to,—keep always the door open, the feast spread and the lights burning."

While I try to hold high the value of these Sunday services to you and to me, perhaps the best work this church has done for religion this last year has been done in the name of the Library Association, which comes to you to-day with its

annual request for help. Through its reading-room you have reached into some few of the wretched homes in this neighborhood. You have made a mark that I believe will remain upon the none too promising lives of a few boys. Through your kindergarten you have reached a helping hand to a few perplexed mothers and have started a few baby hearts in the way of joy and wholesome activity. Through your library you have put at least a suggestion of thoughtfulness in the way of some in this community. And in the lectures of last winter you experimented on lines which in future, in some hands, must bring great blessedness to our country. In asking your patronage to this association for another year, as I do this morning, I ask you not in the name of this church, but in the name of this community. I ask you not only for an annual fee, but for an investment of yourselves. I ask you not only to become patrons of this manual training-school of the spirit, but invite you to become pupils, workmen, at its benches. By so doing, you will be putting yourselves in the way of that tuition which alone teaches without confusion the truths of religion. "If any man will do his will, he shall know of the doctrine."

CORRESPONDENCE.

VACATION EXPERIENCES.

I divided my vacation, the month of August, into two parts, giving half to the city sick and poor, without pay, and devoting much of the time to the lately organized "Associated Charities" started by the Unitarians first in a Flower Mission, still flourishing, and a hive from that, embracing about thirty churches of all sects, with a Catholic (the Mayor) as President. Sometime I must tell you about this work, its methods and its success. With most ministers absent, I found a great deal to do in attending funerals and visiting the sick, and I am sure that I enjoyed my work, and learned that a liberal city missionary in this city would be welcome, and would have a grand field in which to work.

During this time my family were off to shore and mountain, and I kept house alone, or study, rather, preparing a course of autumn lectures on "Men that Were Burned for Their Beliefs," made my own bed, and after trying the hotels for meals, cooked my own food in self-defense and grew fat on it. It seems to me that I never did more work of various kinds in the same time in my life, or with less strain. There was something good to my soul in the pastoral service rendered to rich and poor alike, and to people who were strangers to me, but friends now.

My Sundays I spent in going to church three times a day, and was refreshed rather than fatigued by the effort. Nearly all the preachers were strangers from abroad, although well known to me as listener to their words of eloquence and power, and in almost every case, of sense and religious and moral stimulus. Two sermons were read, the rest spoken; but with two exceptions, President Robinson of Brown University, and O. P. Gifford of Boston, I felt that the extempore attempts were a mistake. One D. D. for forty minutes floundered about painfully in struggles to catch his subject, which seemed to take wings the moment he got on its scent. But then he tried to prove the necessity of "miraculous regeneration," and hell fire for all who failed to furnish full and even fabulous proofs of the fiction. Another talked fifty-two minutes and I could have listened fifty more and not moved a muscle. It was, from beginning to end, full of charm in thought and utterance. It was an ethical discourse, and everything brilliant about it helped to pierce the soul with light and conviction, and I went away a better man. Isn't there something about average Unitarian preaching that forbids *abandon*? And isn't there a motive lacking that hinders it from catch-

ing and carrying along and conquering the heart? I was greatly interested in a course of lectures on the Reformation by Rev. Percy S. Grant, a brilliant young Episcopal clergyman who has this week rejected calls to Boston, Providence, and New York, to remain here. He talked for an hour and a half in some lectures and did not tire, and showed himself a perfect master of his subject, and very broad in his interpretations of the acts and events of the period treated. He is president of our Flower Mission, and besides being eloquent and learned, he is practical and concerns himself with city drainage, park band concerts and other important matters in the life of the city, the monopoly of such work not being wholly left to the Unitarian minister, as is often the case.

I wish here to say two things in the interest of brotherhood and good fellowship: first, I learn to be more and more appreciative of the work of other churches, and we find some of our best workers in the charitable associations of the city, among the Evangelicals. They are, in spite of errors of doctrine, a mighty and a wholesome factor in the civilization and the advancement of the age in all moral and religious questions of the day. Earnest work nullifies nonsense in theology. I wish our churches had their enthusiasm and conviction to set afire our Unitarian truth, which seems, as yet, for the most part to lie in unbroken packages, or as the importers say, "held in bond."

And not only do I come to appreciate the good work all the churches are doing by association with them, but it is not egotistic, or a vain imagination to think that they have a like appreciation of the Liberal church and its workers in this city. We all work together in charitable and reformatory organizations as brothers and sisters; and I have never known churches, a score and a half together, more friendly or united in all good works than are those of Fall River. The ministers meet together every Monday for social and professional purposes, and all upon the same non-theological platform; and although the one arch heretic among the lot speaks his honest mind every time, fully and freely, he is respected, whatever regrets or hatred there may be for his liberal thought.

But, I am off for the Maine shore. Fifty miles to Boston, three hundred in a fine steamer, and a long stage ride, or a sloop, if in port, and I get to lovely little Dennysville, nestled on the banks of river and bay: a village a century old, and containing only 500 people, rich and intelligent; one church—the Puritan; a public library, fine houses, and lovely scenery. Salmon swim up by my door, and every day are caught by hook, or net, or spear. The excellent Allan Hotel is filled with summer boarders. Among them are people from all parts of the country. Near by in a cottage is George Kennan and family, of Washington, who are staying here all summer. He is writing his *Century* articles on Russia, and goes out occasionally to give a lecture for a money consideration. He can talk two hours on a stretch and charm his hearers, who would willingly stay till morning, postponing sleep for an intellectual treat. Prof. Chickering and family, also of Washington, are here, and they take hold of everything that can interest the villagers or visitors, getting up concerts, giving readings, music, lectures, sermons, all in the family. They enjoy it, and the people rejoice, and it is much better than, for modesty's sake, to sit down and be selfish.

Vacation, with its traveling, its boarding, its recreations, its associations and habits, and sometimes strange ways of doing things, is a revealer of character, and of one's real self in a marvelous manner. If one is selfish, mean and small, or if he is generous and noble, thoughtful, kind and courteous, it will all crop out naturally then.

But I am back again at work. It seems good to open service, and to find the church renovated as to roof, walls, carpets, the minister's room, and the vestry, and also to meet in

the morning and find a good audience. Then to meet the Sunday-school, and the pastor's adult class and to exchange greetings. The opening Sunday was a perfect day—our theme, "The Joy of Worship," and to me it is a joy. Sunday is always my day on the mount. I try the manuscript once more, after two years of trial in extemporizing. It seems a relief and a bondage. But whether I write longer or shorter, it will be shorter stories that I shall tell. An hour for the service is my limit. A wise preacher may learn something from the stupid clam that always has sense enough to know when "to shut up."

So endeth my vacation with its work and its play, its sights and scenes, its lessons of life. My one strong feeling is that I shall enter upon my work with more zeal than ever, as I surely may with more hope, and with more and more earnest workers. With all extremes of theological views brought into unity, or rather into subordination to faith, fellowship, and practical righteousness I am looking forward to the building up of deeper religious life in the people. A. J. R.

EDITOR UNITY—

Dear Sir: In the editorial columns of *UNITY* of September 15th ultimo is an item which infers, without giving the source of inference, that President Cleveland has contributed \$10,000 to the campaign fund of the Democratic party. Having drawn the desired inference the item then proceeds to denounce in emphatic language such lavish contributions on the part of the chief executive, and again infers that such contribution was made for the advancement of the President's own political ambition.

If my understanding is correct it is the policy and method of the Unitarian and all other liberal and reform bodies to solicit, from any honorable source, funds for the advancement of such causes as they believe will ameliorate and benefit society, and elevate, in whatever way, the condition of the people. What minister of a church would be pointed to with scorn, and denounced as ambitiously seeking clerical honors, because he donated to his church a liberal sum of money for a library, that his people might become better educated and better prepared to understand the philosophy and teachings of his sermons? What clergyman would be paraded in print as an unscrupulous pulpit-seeker who spent one-tenth of his salary in the distribution of good papers and periodicals for the education and better understanding of his audience?

Before me is a pile of State papers and periodicals of high merit in thought, moral tone, and literary excellence, which are daily being distributed at no little cost to the voters of all parts of our country, and it is safe to say that this method of educating the voting classes is having a benign influence and producing a moral tone and cleanliness of debate in the present campaign unknown before in the history of our country. It was the method of English reformers in their struggles for commercial freedom in which cause were enlisted many of the Unitarian clergy of England. Much of such literature is furnished by the National Democratic Committee, and whether President Cleveland has or has not contributed \$10,000 to the Democratic campaign fund, would he not be mean and penurious, indeed, if he did not contribute all he can afford to further the principles and advance the legislative reforms so strongly and sincerely urged in his messages and other State papers?

Very respectfully,

ELMER E. PALMER.

COLDWATER, MICH., September 17, 1888.

For the most tired toiler night comes with its sleep; and for the sorest trouble comfort is on its way with opiates. But he sleeps best whose pillow is a quiet conscience, whose fatigue has come from a noble toil. And he has sweetest comfort whose heart is pure, whose wound came where the life lifts the banner of holiness.

J. M. A.

THE HOME.

"HOW TO BE BEAUTIFUL."

There lived a little maid
With eyes nor jet nor blue,
Whose tresses had no curl,
Whose cheeks no rosy hue.

Her little nose, upturned,
Was not of classic mold,
And in her brownish hair
No trace was there of gold.

Her lips, of Cupid's bow
Gave not the slightest hint;
Her homely bit of chin
Was with no dimple dint.

No grace of form had she
To win admiring eye;
No dainty hand or foot
With sculptor's art to vie.

And yet, as Time crept on
And she to woman grew,
The sweetness in her heart
Shone all her features through.

While every act, informed
By loving thought divine,
A truer grace revealed
Than pliant curve and line.

And now, though many years
Have tinged her locks with gray,
She hath a lovely face:
For love is there alway.

A. H. F.

BEAUTY IN THE HOME.

In these days, when, through the lithograph and the chromo, treasures of art are within the reach of almost every one it is not difficult to adorn a very humble home with what will be an ever-present and ever-exerted power for good. Pictures and statuettes should be chosen not alone for their beauty, but chiefly for their influence on the family; to deepen the purity, elevate the character and strengthen the moral life of all who look upon them. We should educate our children morally through the random glances of their eyes.

The element of beauty is, one is persuaded to believe, native to every child, and can be made a force in the soul. I am not able to name the author of the following. I have found it as a floating waif, but I adopt the language and endorse its admirable teaching: "In the religious nurture of children we should address ourselves, far more than we do, to the sentiment of beauty in their minds. We are eager to fill our homes with beautiful and costly objects, but are slow to fill our minds and theirs with beautiful thoughts. We are impatient to clothe ourselves and them in the finest apparel, but are altogether too patient of repulsive habits and deforming dispositions. We want to see and make them see that beauty, taste and elegance are great things; and that all meanness, ill-temper, fretfulness, falsehood and wrong are utterly ugly. We need to see for ourselves, and help them to feel the unspeakable attractiveness of moral beauty; the loveliness of truth, the charm of a sweet forgiving spirit, and the splendor of self-sacrifice; that every bad habit is a sin against taste and beauty, as well as an offense against the Holy Ghost."

There is enough said about the education of the intellect and of the morals, but possibly enough is not said of the education of the heart.

—Rev. Wm. Aikman.

HELPS TO SELF-CULTURE.

The following pamphlets are published under the auspices of the NATIONAL BUREAU OF UNITY CLUBS, organized in Boston, May, 1887, with Rev. Edward Everett Hale, D. D., as President, and with a Board of Directors of twelve men and women, residing east and west. It has at present two head centers,—at Chicago and Boston. Its object is to render assistance in the study of literary, philanthropic and religious problems.

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NOTES FROM THE FIELD.

Monmouth, Ills.—This is a city of 7,000 inhabitants, the main city of Warren county, a center of several manufacturing industries, and the trading point of a rich agricultural district. Here on Wednesday evening, Sept. 19th, convened the second session of the "Rock River Circle of Unitarian Churches." Rev. J. L. Jones, of Chicago, gave the opening sermon on the "Church as a Training School of Religion," to a good audience, but he could not longer remain with the conference. Thursday was one of September's royal days, while the church interior was made bright with a huge pyramid of golden-rod and a monster group of the wild sun-flowers, and a cricket secreted in the golden-rod furnished free instrumental music. The devotional exercises of the morning were led by H. D. Stevens, of Moline, an hour of seeming quiet enjoyment. Rev. J. Fisher, of Sheffield, gave the forenoon sermon on "What Unitarianism Stands For," an able, lucid presentation of the primal things held dear by the liberal faith. This was followed by brief statements of the liberal belief regarding nature, man, and the Bible, participated in by Messrs. Coffin, Covell and Stevens. In the afternoon Rev. M. J. Miller, of Geneseo, spoke upon the "Significance of the Pulpit," which subject was enlarged upon and illustrated by Bros. Fisher, Coffin, Stevens, Covell and Mr. White, a layman. In the evening another sermon by Rev. J. Fisher on the "Work of the Liberal Church," and a presentation of the Postoffice Mission Work as the Unitarian missionary enterprise, closed a cheering and interesting session of this local association of Unitarian churches.

A sumptuous dinner and supper were served in the basement of the church by the ladies at which there were present members of the various church families. They have here a good church building, lately repapered throughout, and capable of seating a large audience. Mrs. J. R. Webster and associates have been "holding the fort" here for some time against adverse circumstances, but the prospects are brightening. Secretary Covell is now preaching here twice a month and his faithful efforts will bear fruitage in due season. There is yet much zeal and faith among

the people here, but they much need a settled pastor who shall unite them and bring their latent strength to practical results.

H. D. S.

All Souls' Church, Chicago.—The Library Association of this church held its first meeting on the 18th inst. and organized for the year's work. The kindergarten opens with a larger attendance than last year. The reading room is being put in order, and the library is to be open every afternoon in the week from two to five instead of three days in the week as last year. "The following exhibit of its work was printed on the back of the cards distributed through the congregation the previous Sunday to receive the annual subscriptions. "This association was organized September 6, 1887, for the establishment of a circulating and reference library; a free reading-room open every afternoon and evening; courses of lectures on home and patriotic subjects, with especial reference to the young; and a kindergarten with prices within the reach of all. At the end of the first year it is able to report a choice library of upwards of 550 volumes, with about a hundred readers. A course of four Emergency Lectures; six Historical Lectures on Old Chicago, and four Lectures to Mothers and Daughters. The first two were given morning and evening to accommodate children and adults. The reading-room was patronized during the long winter evenings by the class of boys most needing it. The kindergarten reached an attendance of about thirty on a weekly tuition of 25 cents. The Association has raised and expended \$426.70, besides receiving generous donations in books and other materials. It is directed by a body of Patron Members, who pay an annual fee of \$5, which entitles them to all the privileges of the Unity Club, and the use of the library. The work of this Association, as well as that of the Unity Club, is emphatically undenominational. Its privileges and some of its burdens, are shared by representatives of most of the churches in the neighborhood, and many who are related to no church. Hence it asks the support and co-operation of public-spirited men and women in the vicinity.

Boston.—On Monday last Rev. A. D. Mayo discussed before the "Monday Club" the relation of the Catholic church to our public schools. He feels the value of a temperate spirit and of Christian tolerance to all the parties interested.

—The city evening schools commence sessions this week, and will be open for twenty weeks. A wider range of studies than heretofore will be permitted both in the elementary and the higher schools.

—Our Salvation Army is restricted to hall services and is not allowed a street parade on Sunday, though their music is played on a balcony outside their open windows.

—An intelligent traveler in Japan writes that our Rev. Mr. Knapp has directed his present large influence in Japan to securing among the average classes as well as the highly educated a simple appreciation of his religious beliefs, without dogmatism or any urgent spirit of proselyting, and he finds very ready acceptance of his views. His statements in form of newspaper editorials and pamphlets are widely inquired for. Other sects than ours have opened schools about the city of Tokio—but the pupils in them seem to accept a general English education and still cling to old religious faiths or only confess themselves converts to the broad or universal truths of Christianity.

—The Unitarian Sunday-school Society will hold its next annual meeting October 17th and 18th at Springfield, Mass.

—Rev. J. I. Dutton in the *Christian Register* suggests a few plans for churches.

1. Make all the pews of the same price.

2. Make all the pews low priced, not expecting to cover by them more than half the church expenses.

8. Raise the balance of expenses by subscription. Let there be a silent pew fund to provide seats for those persons who cannot afford to pay for them. Leave eligible seats for the use of strangers.

Dakota.—Miss Milla Tupper, who will not much longer need to be known in our missionary circles as "the sister of Mrs. Wilkes," looked in upon us the other day on her way back to Cornell for her last year's study. She has been busy in the Dakota mission field during her vacation, preaching every Sunday in co-operation with Mrs. Wilkes and Miss Bartlett. She thinks a "stone could be dropped almost anywhere in Dakota where there are a thousand or more people and a Unitarian church be established." So do we if there were a Miss Tupper to plant herself on that stone. Such churches must be built by those who are of and with the people. They must combine intelligence with zeal, ability with self-sacrifice, measureless hospitality of thought with abundance of central convictions. They must build around life, not around words. The Dakota churches, she assures us, must be "character churches."

Wichita, Kans.—The "First Unitarian Society" of Wichita will be one year old October 7th. Although but an infant its influence is felt in our city, and much good is being done by the "Faithful Few." The society is growing slowly under the leadership of Rev. Mr. Hogeland who has been its minister for about nine months. The Sunday-school—Mrs. Fannie E. Seward, Superintendent—has an average attendance of forty-five. Brother Effinger will remember the little band who met with him at the birth of this society one year ago, as we remember him, kindly. We should all be glad to have him with us at our anniversary on October 7th. There is to be a district conference here in November and we hope to have some ministers from other cities to help us build up our society here; also to put an organizer, or missionary in the field here in Kansas. J. L. S.

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Minneapolis, Minn.—A local artist proposed to the exposition to present a life-sized portrait to the most popular minister, a three-fourths size portrait to the next and a half life-sized portrait to the third, started up a lively competition—sixty-eight ministers were voted for. H. M. Simmons of the First Unitarian church received the greatest number of votes, and was awarded first prize; Rev. J. H. Tuttle, of the Church of the Redeemer, received second prize; Rev. D. J. Burrell, of Westminster church, third. To the credit of the committee who arranged the programme for the Ministers' Institute at Worcester, it is fair to say that Mr. Simmons was selected to preach the opening sermon before this evidence of his popularity became manifest.

La Porte, Ind.—The Western Secretary was called to La Porte on Sunday, September 23, to confer with the friends of the Unitarian church in reference to the supply of their pulpit. After preaching in the evening a consultation was held—Dr. Geo. M. Dakin in the chair—and it was resolved to appoint a committee on pulpit supply and take measures to raise the necessary funds to meet expenses. The Sunday-school has been reorganized with Mrs. E. L. Hallman as superintendent, and the Emerson class has begun its work. May the present movement prove but the beginning of a new and larger life for the parish.

Millbury, Mass.—A new Unitarian church was dedicated at this place on the 20th instant. Julius Blass is the resident minister. Calvin Stebbins preached the sermon. President Livermore made the dedicatory prayer. Austin S. Garver, of Worcester, gave the fellowship of the churches. Lewis G. Wilson, of Hopedale, wrote the dedication hymn. The Act of Dedication, by minister and people was a responsive service arranged after the All Souls' church service first used in Chicago in 1886.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, September 30, services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, September 30, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, September 30, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, September 30, services at 11 A. M.; Subject: Unity Club sermon, "The Piety of the Intellect." Monday, Nov. 1, first session of Unity Club, "Novel" section—"King Lear"—Introductory. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Ganett, minister. Sunday, September 30, services at 10:45 A. M. Rev. John R. Effinger will preach.

THE WOMAN'S LEAGUE.—The first public meeting of the Woman's League of Chicago will be held in the rooms of the Woman's Club, Art Institute Building, Thursday, October 4th, at two o'clock P. M. The exercises will consist of the inaugural address of the president, Miss Frances E. Willard, and reports of work from the following societies: Decorative Art Association, Mrs. B. F. Ayres; Free Kindergarten Work, Mrs. Alice W. Putnam; Industrial Art Association, Mrs. S. A. Sears; Fresh Air Philanthropy, Mrs. J. M.

Flower. All ladies' organizations in the city are cordially invited.

MARY ALLEN WEST,
Secretary pro tem.

THE WISCONSIN UNITARIAN CONFERENCE holds its twelfth annual session at Milwaukee, October 4, 5, and 6. The opening sermon will be by Rev. Chas. G. Ames, of Philadelphia. Numerous friends both east and west are expected, and the occasion promises to be one of great interest. Friends in Wisconsin can obtain half-rate railroad fares by purchasing "exposition tickets" on the 2d or 4th of October good to return until the 8th. The Milwaukee church extends its hospitality to all ministers and delegates.

THE MINISTERS' INSTITUTE will meet Oct. 1-4, in Worcester, Mass. The day meetings will be held at the Second Parish Church, (Rev. A. S. Garver), those in the evening at the Church of the Unity (Rev. Calvin Stebbins). The following is the programme:

Monday, Oct. 1, 8:00 P. M.—Public worship. Sermon by Rev. H. M. Simmons, of Minneapolis, Minn.

Tuesday, 9:30 A. M.—Devotional meeting led by Rev. H. W. Foote, of Boston. 10:30 A. M., Essay by Rev. Brooke Herford, "The Aim and Method of Preaching," followed by addresses by Rev. M. J. Savage, and F. G. Peabody, D.D. 3:30 P. M. Business meeting and discussion of the morning subject. 7:30 P. M., Public meeting; Essay by Rev. A. P. Peabody, D.D., "Classic and Semitic Ethics."

Wednesday, 9:30 A. M.—Devotional meeting, led by Rev. J. C. Jaynes, of West Newton, Mass. 10:30 A. M., Essay by Prof. E. Emerson, of Harvard Divinity School, "The Conversion of the Germanic Tribes to Arian Christianity." 11:30 A. M., Essay by Rev. W. W. Fenn, of Pittsfield, Mass., "The Sympathetic Use of the New Testament." 3:30 P. M., Essay by Miss Zilpha D. Smith, Secretary of the Associated Charities of Boston, "Charity." Address by Rev. E. E. Hale, D.D., and discussion. 7:30 P. M., Address by Rev. W. S. Rainford, of New York, "The Opportunity of a City Church."

Thursday, 9:30 A. M.—Devotional meeting led by Rev. W. P. Tilden, of Milton, Mass. 10:30 A. M., Essay by Rev. N. P. Gilman, of West Newton, "Recent Theology." 11:30 A. M., Essay by Prof. N. S. Shaler, of Harvard College, "The Question of Chance or Design in Nature."

The hospitality of the two churches is offered to all Unitarian ministers attending the Institute, but it is not found possible to include other members of their families or the laity. To all others than ministers a discount of 50 cents a day will be given at the hotels. All ministers expecting to attend are requested to write as soon as possible to Mr. Waldo Lincoln, P. O. Box 447, Worcester, Mass., stating when they will arrive and how long they will remain. On their arrival they will go at once to the parlors of the Church of the Unity, Elm street, to be assigned to their hosts. The Boston & Albany Railroad make the following offer: "Tickets to Worcester and return will be on sale at the Boston station at \$1.35 each, good October 1st to 4th, inclusive. Tickets will be provided at other stations if notice by those intending to go is given to A. S. Hanson, General Passenger Agent, on or before September 27th."

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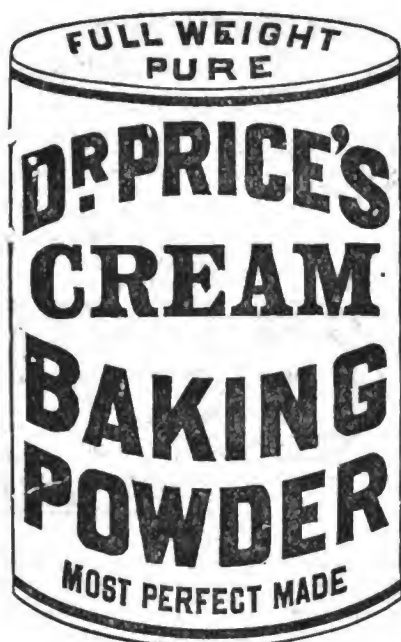
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[NUMBER 6.]

CONTENTS.

EDITORIAL—

Notes: Eternal Life Here; Despicable Legislation; the Great Dipper; the Dedictory Address at Holden; Man's Salvation; the Democratic Campaign Fund; Political Perplexities; a Welsh Bardic Prayer; Professor Riley's Criticism of Darwin; the Words Christian and Jew; Manual Training; W. S. Crowe on Religious Development; a Strong Nation or a Growing Race; the Evil of Ignorance; the Pomp of the Church; Recommendations to Temperance Workers; the Bards are the Prophets; Religion with Closed Doors; Another Use for "Daily Strength" 67
Who are the Athelsts—H. M. S. 69

CONTRIBUTED—

Finis Opus Coronat—ALICE GORDON 69
Changes in Religious Thought—MARION D. SHUTTER 70
In Switzerland Now. VI.—F. L. H. 70
Another Sign of the Times—J. C. L. 71
THE UNITY CLUB—
Programmes for the Coming Season 72
THE HOME—
A True Story—Alice Williams Brotherton 73
The Growing Boy and His Religion—Rev. Alex. Webster 73
NOTES FROM THE FIELD 74
ANNOUNCEMENTS 75

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CHAPTER VI.—John the Baptist.
CHAPTER VII.—Cause of the Crucifixion.
CHAPTER VIII.—The Teachings of Christ.
CHAPTER IX.—Josephus.
CHAPTER X.—Josephus and Jesus of Tiberias.
CHAPTER XI.—St. Paul.
CHAPTER XII.—St. Paul and the Ascension.
CHAPTER XIII.—Faith.
CHAPTER XIV.—The Fourth Gospel.
CHAPTER XV.—The Question as Met by Modern Authors.
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The Question of Immortality is treated in the Editorial of No. 25, "Evolution and Immortality." It is shown that immortality according to the Monistic view is immanent; it is a continuance of ourselves in our children, in our ideas and in the work we have done during life. Rudolf Weyler in his essay "The Process of Progress" in No. 24 speaks of death as a mere transition and C. Billups in a letter in No. 25 criticizes the wrong notion of a transcendent immortality as taught by Dualism.

The Ethical Basis of Charity. W. ALEXANDER JOHNSON, The Editor of *The Reporter*, an organ of Organized Charity, Chicago, speaks not only from experience but takes the scientific aspect of this most vital problem. The basis of Charity must not be sought for in the sustenance of a pauper class who would not exist but for charity. The basis of Charity must be sought for in ourselves and our ethical nature. To this truth the principles and methods of doing the work of Charity must conform.

The International Council of Women. MONCURE D. CONWAY. A timely word about a remarkable and encouraging progress in the development of human kind.

Determinism Versus Indeterminism. PROF. GEORGE VON GIZYCKI, in Nos. 25 and 26. George von Gizycki is Professor of Philosophy at the University of Berlin. His name is well known beyond the boundary of his country. The problem of the Freedom of the Will has perhaps never been treated in a clearer and more forcible manner. Contributions on the same subject may be expected from E. P. Powell and Xenos Clark.

Reflex Motions. G. H. SCHNEIDER, in No. 24. G. H. Schneider's book, *Der Menschliche Wille*, is one of the most prominent delineations of modern psychological research. The essay on Reflex Motions is a translation of the basic chapter of Schneider's work. It contains the fundamental propositions of physiological psychology.

Evolution and Idealism. PROF. E. D. COPE, in No. 23. A very able statement of Positivism and scientific inquiry versus the imagination of a wrong Idealism. Prof. Cope treats this subject with perspicacity and strength. His essay should be compared with the Editorial of No. 25 "Idealism, Realism and Monism."

Trusts and Unions and is the Banking System a Monopoly? LYMAN J. GAGE, in No. 25 and 26. These two essays contain the subject matter of the author's lecture in the Economic Conferences. Mr. Gage is one of the most prominent bankers in the financial world. His view of the banking system in reference to the social problem deserves the attention of all parties. An answer to his propositions from the standpoint of a laborer will be given by Wheelbarrow in No. 40.

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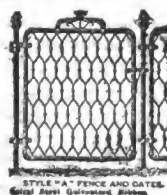
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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, OCTOBER 6, 1888.

[NUMBER 6.]

EDITORIAL.

A BROTHER is a friend given by nature.—*Socrates.*

THAT man is wise amongst us and has understanding of things divine, who has nobly agreed with necessity.—*Epictetus.*

I WONDER at men always ringing a dish or a jar before buying it, but being content to judge of man by his look alone.—*Diogenes.*

IS NOT a soul to be deemed halt and lame, who hates voluntary falsehood, and is extremely indignant at himself and others when they tell lies; and yet receives involuntary falsehood, and does not mind wallowing like a swinish beast in the mire of ignorance, and has no shame of being detected?—*Plato.*

THIS from the *Christian Register* editorials can hardly be said too often: "The simplest way of entering into eternal life hereafter is to enter it now and here."

THE *Jewish Messenger* says: "Our history fails to record more despicable legislation than has marked the course of successive congresses and presidents, since Lincoln, towards the Chinese people."

DURING that memorable display of meteors in 1866, a farm-boy who was awakened to see the wondrous sight, gazing open-mouthed and aghast cried out in a tone of comforting joy, "Master! don't you be afraid, the Great Dipper hangs on yet."

WE are requested to correct the statement in our last issue to the effect that T. W. Higginson, who gave the dedicatory address for the new library building in Holden, Mass., is a native of that town. He was born and now resides in Cambridge, Mass., but has for several years visited Holden in the summer.

A SUBSCRIBER writes: "I can not doubt that man's salvation is an individual matter and that the attempt to pave the highway of the redeemed by means of religious organizations exercising power over faith or of constituting an individual man as a savior or leader of souls is weakening to the sense of individual responsibility."

A CORRESPONDENT calls our attention to the fact that the chairman of the Democratic committee denies that President Cleveland contributed \$10,000 to the campaign fund, and that the President has urged the educational work upon campaign committees, the work of instructing the people upon the tariff question, to both of which statements we are glad to give further publication.

A VALUED contributor to *UNITY* thus states his political perplexities: "Necessaries free, harmless luxuries taxed, dangerous luxuries regulated by license, undoubted general evils prohibited—would seem to be the common sense of the matter. That would make one democrat for the necessities,—republican for harmless luxuries,—high license for the dangerous ones like beer, cider, wine, tobacco,—prohi-

bitionist for the undoubted general evils of whisky and brandy. But if this be the common sense of it, then common sense leaves one without a party or a candidate! Whom shall we vote for?" With the conscientiousness of the note we sympathize, but we are unable to see how to draw lines as clearly as our friend. Is it ethical to license "dangerous luxuries?" And in the presence of the "high science" practiced, now in vogue with "mixed drinks," it is hard to survey a line through the intoxicants.

THE following is a bardic prayer uttered at the opening of a Welsh Eisteddfod thirty-three years ago. It embodies the spirit of Druidism as interpreted by those in lineal descent: "O God, grant strength, and with strength, discretion, and with discretion, knowledge, and with knowledge, justice, and with justice, the love of it, and with the love of justice, the love of all things, and with the love of all things, the love of God."

SOME very interesting criticisms on Darwin's doctrine of "natural selection" were made by Prof. Chas. V. Riley, of Washington, in a paper given before the section of biology of the American Association for the Advancement of Science, which held its last meeting at Cleveland in August. The address has been issued in advance of the volume of proceedings, from the secretary's office in Salem, Mass. Professor Riley's treatment of the general subject of variation in organic form is full of suggestiveness.

A JEWISH exchange hails the approach of the time when the word Christian, no more than the word Jew, will perpetuate the theological prejudices that separate those who alike strive for the excellent. It says: "It was not only a Christian but a Jew, we must remember, who gave to humanity that noble and comprehensive definition of religion, 'Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.' And around that great declaration both Jew and Gentile may well live in amity and true fellowship."

THE *Literary World*, in a review of recent books on manual training, says: "Let girls be taught to sew and boys to whittle scientifically." Certainly, but why not let the girls be taught to whittle and the boys to sew scientifically? If the main object of manual training is culture rather than handicraft, as its friends claim, will not the culture come all the more surely in this diversified activity; and, if the practicalities be urged, will not the efficiency and self-reliance of both boys and girls be greatly increased by adding to each an accomplishment which, unless given by such schools, they are very likely to go through life without?

W. S. CROWE, of Brooklyn, in a sermon on "Phases of Religious Development," published by the *Universalist Record*, thus states the truth we labor for: "The search for truth does not surpass the growth of moral consciousness. Reform is the watchword of this generation. Often abused and parodied, but even the irony of the hypocritical testifies to the depth and earnestness of the general desire. The coming religion glorifies deeds, exhorts to conduct rather than belief, proclaims that salvation is character."

"HAVE you read 'Robert Elsmere?' " seems to be the question of the day, dividing interest with politics. There are but two parties in the reading land, those who answer Yes, and those who say, Not yet. It is the fireside book this fall, wife reading it aloud to husband and father to the family. The table-talk drifts round to "Robert." At the party what is it they are buzzing over in the corners there behind the dancers? "Robert and Catharine." In the Pull man car the other day there were just twelve of us,—three of the twelve had "Robert Elsmere" in their hands. Episcopalians are reading it, Evangelicals are reading it, liberals are reading it. Girls in earnest read it twice and thrice. Why all this interest? For the old reason: "Behold, this (book) is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against, that the thoughts of many hearts may be revealed." *That the thoughts of many hearts may be revealed.* "Robert" is ourselves. The story is a story of his thought-adventures on a nineteenth century journey in religious thought,—and thousands of us are travelling to-day on just such a journey, many of us along his very routes. It is a modern "Pilgrim's Progress" of the intellect, and we too are pilgrims.

THIS week Chicago is in the toils of another great strike. The North and West Side systems of horse and cable railways are involved. The main issue seems to be a better adjustment of hours, the drivers and conductors finding what they want, illustrated in concrete shape, in the South Side railway system, which seems to work to the satisfaction of employer and employes. There is something alarming, and at times exceedingly immoral, in these large combinations of working-men, where it is so hard to keep passion in check and violence in abeyance. But the ethics of combination reach both ways, and these multiplying "Syndicates," "Trusts," and still more subtle combinations of capital, which place the life of the laborer and the prosperity of the man of small accumulations at such a helpless disadvantage, must come in for a full share of condemnation and demand for reform. It is not difficult to foresee how this strike will end. Superintendent Yerkes, with his millions back of him, can well defy the wishes of a few hundred men, but the representative of so valuable a franchise as the Chicago city railways, who refuses, as he seems to have done, to trust to discreet arbitration a case of simple justice, such as this question involves, must not always expect to escape unscathed from that slow, sometimes halting, but ultimately just arbiter, Public Opinion. It is pitiable to see dollars combine against hands. It is pathetic to see hands combine in helpless resistance to dollars; but perhaps both are necessary to bring about that divine combination of dollars and hands which alone will bring permanent prosperity to the laborer, and a righteous peace to the employer of labor.

"WHAT can a helpless female do?"—

Rock the cradle, and bake and brew.
Or, if no cradle your fate afford,
Rock your brother's wife's for your board:
Or live in one room with an invalid cousin,
Or sew shop-shirts for a dollar a dozen,
Or please some man by looking sweet,
Or please him by giving him things to eat,
Or please him by asking much advice,
And thinking whatever he does is nice.
Visit the poor [under his supervision];
Doctor the sick who can't pay a physician;
Save men's time by doing their praying,
And other odd jobs there's no present pay in.
But if you presume to usurp employments
Reserved by them for their special enjoyments,
Or if you succeed when they knew you wouldn't,
Or earn money fast when they said you couldn't,
Or learn to do things they'd proved were above you,
You'll hurt their feelings, and then they won't love you.—

So says the *Journal for Women's Work*, with a righteous satire. But the satire is not *always* needed. We heard a

story the other day that proves there is one man in America willing to live up to the logic of the anti-woman's-suffrage position. An old gentleman, an ardent Greenbacker, had three daughters—equally ardent Republicans. As election time drew near, the daughters urged upon their father that *he was their representative*, that *they* had no vote,—no, of course not, because "women were represented by the man of the house;" but how could that be true, if, in a household of three Republicans to one Greenbacker, the one vote cast went for the latter party. This argument reached the father's sense of justice, and confessing their right to representation he voted the Republican ticket.

INTELLECTUAL PIETY.

In pleading for the rights of the intellect in religion, we plead for a method, not a conclusion. We would make all conclusions provisional. We are talking against hitching posts in the interests of the turnpike, the great highway that leads to the king's palace.

The mind must be free if it works at all. Thought has been defined as the process of combining. We cannot combine new impressions into fresh thought if the spirit is tethered or the soul is pinioned. This is accepted as true in everything except religion. But here, in the highest realms of life, above all things we should seek the freedom of sons of God, the freedom of the highway, not the freedom of the bogs; freedom to profit by experience, the freedom to go with and not against the current of destiny, the freedom of the climber. Mistakes will be made, errors committed. In these very mistakes will the thinking mind find revelations. In man's errors will the explorer discover God's truth. Are we afraid that with this liberty of the road our soul or the souls of our children will forget their prudence and ignore their inheritance? Never fear. The mind loves the wheaten bread of wisdom and experience. It only asks the privilege of rejecting the chaff, or of refusing the bread that has become sour: even if it should discard now and then a piece of good bread the remedy is more thought and not less. We can not force nutritious beefsteak down the throats of our children: much less can we force religious truth down their throats. We can offer them bread—let them learn its value.

We must learn the sacredness of words and realize, with Max Müller, that right language is right thought; say what we mean as nearly as we can at the altars of religion, or else say nothing at all; mean what we say in the church as we do at the office, else cease our profanation. Man's word is as good as his bond on 'change. Let it be none the less so in church. The intellect leads us to the realm of silence on every side. Let words be used in religion as in science—to reveal thoughts and not to conceal them. If we believe in the eternal damnation of a soul, in the resurrection of the body, and the special leadership of Jesus Christ, and his right to dominate over the souls of men; if we believe that his name should bound our fellowship in religion, and mark the outward limit of practical co-operation among men, let us say so, and be blessed in our fidelity; but if we don't believe it, let us not say it, for any secondary ends that may be attained. Let us not say it, and avoid the blight of infidelity. The piety of the intellect calls for sincerity.

We are nearer to the devout Parsee in Bombay who, in the name of Zoroaster, teaches his children that religion consists in "purity of thought, purity of speech and purity of action," than we are to him who confidently claims the title of Christian minister and withholds religious fellowship from William Salter who, in doing the will, may, out of the piety of his intellect, hesitate to speak the word, or Rabbi Hirsch, who does not find it necessary to qualify the words truth, character and love with the adjective Christian, or the would-be advocate of freedom, who would not

grant to the children of the sincere Catholic in Boston the full privilege of the public schools of Boston without trenching upon the religious convictions of their parents or insisting upon the right of interpreting to the children a certain dark place in ecclesiastical history according to Swinton, rather than according to the Catholic bishop, whose scholarship is, perhaps, equally profound and equally sincere.

Reverence is the inevitable result of free thinking, if the thought is persistent. It is the unthinking that are afraid that realities will lose their sacredness; that religion is to become a deserted temple. Irreverence finds its headquarters in the saloon, not in the laboratory. The sanctities of love are profaned by the giddy, not by the investigators. The best synonym of indifference is *thoughtlessness*, as that of earnestness is *thoughtfulness*. He who would feel deeply must think profoundly. He who honors God with his intellect combines in himself the best of the past and the highest hope of the future. Of him it may be said as of noble Brutus:

"His life was gentle, and the elements
So mixed in him that Nature might stand up
And say to all the world, 'This was a man.'"

THE SURVIVAL OF THE FITTEST AND SURVIVAL OF THE BEST.

One very common objection to the theory of man's progress toward perfection through the struggle for existence and survival of the fittest, is its large recognition and apparent justification of the condition of inequality. It seems to exalt might over right, to give all honor to the strongest. It must be confessed that there is a stage when, in all the kingdoms of nature, force, to find position and gain subsistence, seems to be the only test of fitness. The physically weak are everywhere crowded out and perish. But observe that this is not a permanent stage. The strongest physically, by the leisure won by conquest, or by other more favorable conditions, develop qualities not possessed by their predecessors. In man mental traits become of the greatest significance, so that when the physical man manifests no superiority of strength, the mind by its greater knowledge may be adequate to the protection of the individual or of the race. This is a most momentous step, when the wisest begin to supersede or hold in check the strongest; when intellectual force is held in higher honor than brute force.

At length, however, and out of the very conditions that mental culture has created, there comes another candidate for survival. The fittest man for preservation in the struggle for life seems no longer to be the possessor of animal strength alone, or of the sharpest intellect alone. Whatever else he has he must have moral character; he must be true of word, just in deed, pure and peaceful in his life. Only when humanity reaches this point do the survival of the fittest and the survival of the best coincide—mean the same thing.

We cannot doubt that the fittest man survived in the past, but the best man always perished. Even though his influence became immortal, he was quickly put to death. He was an exotic. The climate of society was bleak to him—unsympathetic and intolerant. He was too good to live. He was born out of due time. In every case existence was precarious, and he left no family to perpetuate his name.

And yet it must be said that more and more the better men, if not the very best, have increased. The qualities of the fittest men to-day are not the qualities of the fittest men in the dawn of history. Indeed, certain large classes of men, once held to be the fittest, are diminishing in numbers and in influence; while some species once prevalent are rare, or are found only as the fossils of civilizations gone by. Once the world wanted fierce and ferocious men, hunt-

ers and warriors—men who could fight, whether with their own tribes or with wild beasts. What chance for survival had a peaceful, non-resistant man in such company? Yet, when some permanent mastery over the earth was gained, the arts and industries sprang up, agriculture and the handicrafts increased, and there were more and more callings for men of peace. Now, pirates and buccaneers and slave-drivers have passed away. Kings and feudal lords and soldiers are getting out of date. And the day is to come when it will not only be held as a theory, but find some form of realization, that men of the highest moral character, that men of benevolence, virtue and honor are the fittest to survive. And just as soon as society becomes able to make this decision for itself, then these will survive. Society will find some way to create and call forth the type of men it wants. It always has done this; and if it really wants the best, the best will come at its bidding, and the dreams of the social Utopians of every age, from Isaiah and Plato and the author of Revelations, to More and Morris and Tolstoi, will come true.

But what stands in the way of its realization here and now? Not human institutions so much, perhaps, as human nature. Both must change. All is working in the right direction, for in our view there is a beneficent law and purpose inherent in the universe. But we must work with that law, so far as it is revealed to us. The struggle for existence still goes on, and while it is no longer the same brutal conflict that was waged between savage races, or which we may witness in the plant and animal world, it is sharp and bitter. The moral side of life is weak. The benevolent feelings are irregular and uncertain. As John Fiske says: "These emotions are still too feebly developed, even in the highest races of men. We have made more progress in intelligence than in kindness." While the coarser forms of cruelty are disappearing, the tender and unselfish impulses are not sufficiently exercised. "Most men apply to industrial pursuits a notion of antagonism derived from ages of warfare, and seek in all manner of ways to cheat or overreach each other. And, as in more barbarous times the hero was he who had slain his tens of thousands, so now the man who has made wealth by over-reaching his neighbors is not uncommonly spoken of in terms which imply approval. Though gentlemen, moreover, no longer assail one another with knives and clubs, they still inflict wounds with cruel words and sneers. Though the free thinker is no longer chained to a stake and burned, people still tell lies about him, and do their best to starve him by hurting his reputation. The virtues of forbearance and self-control are still in a very rudimentary state, and of mutual helpfulness there is far too little among men."

Notwithstanding, there is a constant gain. Better and better men are not only permitted to survive, but they are more and more wanted. A man may now tell the truth, utter his full conviction and live out his allotted time. The chances that the best men will be recognized are multiplied. Public opinion throws more and more protection about peaceful pursuits; the weak and helpless, if worthy, are surer of help and sympathy than in any period of the past. The ape and tiger in human nature must at length die, and the principle of universal justice and the golden rule of conduct become the law of every life.

In November of 1846 Theodore Parker said: "Let the world have peace for five hundred years, the aristocracy of blood will have gone, the aristocracy of gold has come and gone, that of talent will also have come and gone, and the aristocracy of goodness, which is the democracy of man, the government of all, for all, by all, will be the power that is. Then, what may we not look for? Hitherto our hero has been of force, his symbol the sword or the sceptre of command. It will not always be so. We are now developing the hand, and shall one day the head, and then the heart."

J. C. L.

CONTRIBUTED.

PURIFIED.

I hold it hard that when an earnest soul
Has sought from adverse circumstance to rise,
And wins at last, by dint of upward toil,
A foothold on the fairer heights of life,
Whence glimpses of immortal hills are gained,—
I hold it hard to have let loose on such
A secret flood of passion all unknown
That, blinding sense and judgment of the way,
Makes possible a fall to depths below.

A looker-on, I could but pity such,
But were I God, with His omnipotence
And perfect love to move my heart thereto,
How could I fail to compensate such loss
With that the humbled soul would most desire:
To wear no mark of such defeat and fall,
When fairly on its upward way again.
And yet I heard the preacher say to-day
That saints are made by counting of such scars;
As: "Here I loved and missed the rugged way
Because its steps were hid by blossoms dropped
By blessed hands from brighter worlds above,—
For so they seemed to one so long denied,—
And thanking God for cheer thus given life,
I breathed their fragrant sweetness and I fell,
And so I wear for aye this mark of shame.

"And here behold another scar that tells
A sharp encounter with the greed of gain;
And here I hurt my friend with words of rage
Which he forgave, nor waited for my plea.
I wash in vain with bitter falling tears,
Yet still the mark remains and will not out."
And so I number up my scars, and miss
The bluest sky, in sense of loss and shame,
And in the wild bird's note I hear a strain
Of sadness ever, as of fledgelings mourned!"

"Will God forever have it so?" I ask,
With longing look into the lily's cup,
And, lo! an answer in its scented deep.
"Dost find in these fair petals, purely white,
A hint of muddy ooze and slime below?
Breathe I of odors, bred in darkness there,
From which I drew my life to mix with thine?"
A rose tree bending over head shook down
A ruby tinted leaf upon my hand,
That whispered as it fell, "I too was born
Of rank and foul decay, and strife with death."

I lift my face and cry, "O, Heart of Love!
Thou wilt not make of memory Hell in Heaven,
But grant a soul, for penitential pain,
A sweet forgetting of its stumbling steps
Through dang'rous darkness to the upper light;
And on the brow Thou lovest Thou wilt write,
'Wear thou no scars, but be thou pure and white.'"

ADA C. BOWLES.

THE SAVING POWER OF JESUS.

It is said that in the old city of Nuremburg, in the Sebald Kirche, there hangs from the ceiling a lamp that has been suspended there for hundreds of years. It is kept burning, by the terms of a certain bequest, in memory of some saintly life. By night and by day, through storm and sunshine, outlasting kings and surviving revolutions, that memorial flame sends out its rays to altar and picture and arch and pillar. Generations have come and gone as waves of the ocean ebbing and flowing upon the shore; nations have risen and fallen; creeds have been formulated and destroyed; civilizations have changed and decayed and been succeeded by higher forms, which in their turn have given way

to something higher still; but "the eternal ideal of trust, duty, service, love, remains," as Jesus bequeathed it, "an imperishable heritage for mankind," an inextinguishable light in the temple of humanity.

"And what if my feet may not tread where he stood,
Nor my ears hear the dashing of Galilee's flood,
Nor my eyes see the cross which he bowed him to bear,
Nor my knees press Gethsemane's garden of prayer.

"Yet, loved of the Father, thy spirit is near
To the meek and the lowly and penitent here;
And the voice of thy love is the same even now
As at Bethany's tomb, or on Olivet's brow.

"Oh! the outward hath gone, but in glory and power
The spirit surviveth the things of an hour;
Unchanged, undecaying, its Pentecost flame
On the heart's secret altar is burning the same."

The good we receive from the life of Christ is nothing mechanical, no artificial infusion of religion, but inspiration. What good does any great man, any noble character do in the world? He never, by his influence, produces a perfect copy of himself in all respects. To do so would be to defeat the grand purpose of life, which is to develop other men. Of what use is the sun or the rain or the soil to the plant? Shall the plant say, "I must become a sun or a rain-drop?" Not so, silly plant—if you have that notion. The sun and the rain will help you to become yourself, they will help you bring out all the beauty and fragrance that nature stored away in your roots. "Grow where you are," say the sun and the cloud, and we will use our influence to help you; we will touch and quicken into newness of life your latent forces." This is the mission to men of greater men: to inspire, to quicken thought and life, to make men use their own resources, to show them and make them feel the life and power that God has put into them.

The Chinese Mencius says: "A sage is the instructor of a hundred ages. When the manners of Loo are heard of, the stupid become intelligent, and the wavering determined." It is by one's thought and character that he influences the mind and character of another. The inspiration we receive from Jesus is of this kind. The salvation he works is by this method. Suppose you find a man in the gutter, drunk and deserted. How would you set about it if you wanted to effect his reformation? Would you go to him and say, "You have violated the laws of the city, but I will go to the lock-up for you; I will pay your fine to-morrow morning; I will be sober in your stead; I will bear all your iniquities and your penalties; and in the eyes of the authorities I will be considered the drunken and you the sober one?" How much of a reformation would that effect? No one would be foolish enough to try to reform his fellowman in that way; yet multitudes think that this is Christ's method of reforming the world. What would you do? You would try to reach the latent and obscured manhood of that drunkard. You would try to inspire him with such hope and trust in the possibility of reformation, with such noble thoughts and ideals, that he would strive to conquer his appetite, and bring his soul into the ascendant. It is in this way precisely that we are saved by Christ. As Emerson puts it, "Jesus saves us by his holy thoughts. . . . A true conversion is made now, as always, by the reception of beautiful sentiments." By his own truth and character, and by these alone, Christ awakens the desire for truth and holiness, and leads to its accomplishment.

Let the Christian world recognize to-day the changed conditions that the advancing ages have brought. Let us not be satisfied with the old shells and husks whose kernels and grains have gone. Let us remember the danger of putting new wine into the old wine-skins, of patching old garments with new cloth. Let us live by the spirit and not by the letter, the spirit that outlasts ten thousand forms. Let us remember that God is in the world to-day as well as when he spake to the prophets and apostles, and that he still inspires and guides.

MARION D. SHUTTER.

MANUAL TRAINING IN EDUCATION.

This fairly may be called the new education. It is indeed a radical change in the old methods. What then is manual training in education? It is not a substitution of so much hand-work for so much head-work. Let every one guard against that idea carefully. The new education has two points on which it turns,—first, the training of hand and mind together, and, secondly, the fact that each helps the other. Therefore so far from the new education involving a substitution of an amount of hand-training for a certain amount of the head-training given by the old method, it is actually the direct opposite; for it is found that the addition of manual training, even when no more school hours are added, actually increases the amount, and especially the quality, of the head-work. In other words there is no falling off, but an actual gain in all that the old method conferred, and the training of the hand is gained in addition. The importance of this addition hardly can be overstated. It means nothing short of preparation for life. It has been said very well that “the old-fashioned system seems to have been meant to send its graduates straight to heaven, for it utterly ignored the possibility of their ever having to use their hands or feet.” Professor Woodward, in his recent valuable work entitled “The Manual Training School,” quotes to a like purpose from Emerson:—“In 1844, in his essay on New England reformers, he charged popular education with a want of truth and nature. He complained that an education to *things* was not given. Said he, ‘We are students of words; we are shut up in schools and colleges and recitation rooms for ten or fifteen years, and come out at last with a bag of wind, a memory of words, and do not know a thing. We cannot use our hands or our legs or our eyes or our arms.’” We have no space to say anything at length on the immense significance of this new departure in education. We will offer a very few words, however, on its feasibility and its benefits.

As to the practical nature of the movement, let it be understood that the Manual Training School is not a trade school. It aims not to teach a boy a trade while he is pursuing his education, no, nor even to give him a smattering of a trade. Its aim is objectively to teach the use of tools, and subjectively to give the boy the benefits of a trained eye and hand. There are only seven hand-tools, the axe, the hammer, the plane, the saw, the chisel, the file and the square. It is not difficult to practice a lad in the use of all these, even in connection with machinery, and yet leave ample time for all mental training, and confer added brightness and freshness to profit by the same.

As to the other benefits we can do no more at present than quote from Professor Woodward’s book: “I claim as the fruits of manual training, when combined, as it always should be, with generous mental and moral training, the following:—1. Larger classes of boys in the grammar and high schools. 2. Better intellectual development. 3. A more wholesome moral education. 4. Sounder judgments of men and things, and of living issues. 5. Better choice of occupations. 6. A higher degree of material success, individual and social. 7. The elevation of many of the occupations from the realm of brute, unintelligent labor, to positions requiring and rewarding cultivation and skill. 8. The solution of ‘labor’ problems.” As to the moral influences, Professor Woodward says—“1. It stimulates a love for intellectual honesty. It deals with the substance, as well as with the shadow. . . . It associates the deed with the thought, the real with the ideal, and lays the foundation for honesty in thought and in act. 2. The good moral effect of occupation is most marked. No boys were ever so busy as ours in school and out. . . . 3. A third moral benefit is self-respect and a respect for honest, intelligent labor. . . . When once the boy appreciates skill in handicraft, or in any manual art, he regards the possessor of it with sympathy and respect.”

We have been led to say these few words by our examination of Professor Woodward’s book entitled in full, “The Manual Training School, Comprising a Full Statement of Its Aims, Methods, and Results, with Figured Drawings of Shop Exercises in Woods and Metals.” This is the book of both an enthusiast and an expert. The importance of the subject and the extraordinary amount of practical detail in this volume make it a valuable work. It treats of the history of manual training in education, the curriculum of a manual training-school given in great detail and with excellent illustrations of the mechanical work done, the results of the system, its relation to public education, European schools, plans of buildings with diagrams, shop discipline, teachers, etc. The whole is followed by a six-page index. The letter-press of the book is excellent, and the illustrations truly admirable and profuse. We welcome the volume as a valuable help and index to a most important movement. The author is Prof. C. M. Woodward, Director of the Manual Training School, at St. Louis, Mo. The publishers are D. C. Heath & Co., Boston.

J. V. B.

THE INFINITY OF THE UNIVERSE.

Professor Holden in the August *Century* seems to be of the opinion that the “stellar system” is finite in extent, from the fact that the number of new stars which come to view by the use of the highest telescopic instruments is not by any means in proportion to the increased power of such instruments. But whatever he may *mean*, he does not *say* this of the stellar universe. His statement is no conclusive argument against the infinity of the universe, since outside of and beyond the stellar system now known to astronomers, may lie other stellar systems separated by such immense intervening space, or so far away, that it is vain to think of instruments by which they may ever be discerned. There is a sublimity in the fact asserted—that if the number of the stars is infinite, then to an eye or instrument capable of seeing them all, “the whole sky would be a blaze of starlight.” But that it is not so may be due to finite power and possibility of perception, rather than to any actual limit as to numbers. There is that in the supposition referred to, which reminds us that the glory of infinity were too much for mortal sight to bear; and also suggests the inquiry whether the postulate of a finite universe does not necessitate belief in a finite Deity? Can there be an infinite Deity without an infinite universe?

J. F.

CORRESPONDENCE.

A SKETCH FROM A WORLD WITHIN A WORLD.

Every institution has a life separate from that of the community in which it is placed and often ignored. Its attraction is only understood by those who work within its walls, shutting in much of what is little, more of what is great. A hospital experience has this special feature to a marked extent. To those who can read the silent language of look and gesture, yea that absence of all feeling speaking loudest of all, every day is fraught with interest. A physician and friend said to me lately, “There are two great events in a doctor’s life, his hospital experience and his marriage. Nothing else can compare in effect.” Here daily rounds bring one nearest to his fellow-beings. No social distinction, no foreign birth, no religion, no color, no sin can make a barrier. These may find existence in the wider world, but they melt away here. A poor old colored man ends his days in thankfulness for every kindness, and in such trust for what the unknown future may bring that his color is forgotten. A Jew may show the Christ-like spirit, and a Roman Catholic express the broadest faith and love for the “poor crathure” in the next bed. Good or evil

belongs to no religion, to no social standing, to no race. The common need of care and tenderness makes us, as we are, one family. Hardly a day passes but something happens to show this better side of human nature, and this it must be that brings content and cheerfulness to those who work among much that otherwise would be depressing.

As is known, the Baroness Gripenberg came from Finland to America as a delegate to the International Council held at Washington. A few days ago she spent an afternoon in our hospital, interested in what it is able to do for the five hundred sick in its wards. To her surprise, among them was a country-man of hers, very ill and perhaps beyond recovery. His poor wife and children are in that far-away Russian country. Of the hundreds within these walls not one can speak a word with him. His only means of communication with the doctor had been the weekly visits of a Swedish soldier, who somewhere in his travels learned Finnish. I shall not soon forget his poor quivering lips and eager eyes, as he took the hand of that gentle, warm-hearted woman, and told to a sympathetic listener his hopes and fears. Would she write a letter for him? There was none to do that. Her assent had that rare charm of indicating a favor bestowed not conferred, and kept the self-respect of him who yet must ask.

Four days later, she came from a suburb, and her first questions were: "My poor country-man, how is he? Is his mind clearer? I am glad to say a word to him and will write as much as he wishes." We found him in one of the private rooms reserved for those suffering most, or needing the greatest care. His lips were dry; his eyelids half closed and showing a broad band of white; great drops of perspiration were on his forehead; his large, yellow, gaunt hands lay in bold relief upon the white bed-spread. Some inflammatory trouble about the neck necessitated the application of a poultice, with its rubber cloth and flannel coverings adding much to the bulk and shapelessness of his head. Was there life? It hardly seemed so. The good baroness did not hesitate but went forward and gently made herself known. Ah! it was worth a great deal to be the inspiration of the smile and look of gratefulness he gave her. It was a transfiguration.

Once again I saw a picture that day which will be mine for a long time, perhaps forever. In a plain hospital chair sat the lady, her face still more beautiful from the kindly feeling within. She was bent over the longed-for letter, completing it. As she wrote she questioned the sick man in her gentlest tone. No courtesy was lacking; and he who seemed to have no life an hour before looked at her with love and admiration speaking in every feature. The poor dim eyes had tears in them, the sunken cheeks showed a slight flush, the fevered lips quivered still, and the gaunt hands held the bunch of white asters she had worn at her belt. I did not stay, but stepped to the next room to wait for her. I felt as if I had entered a sanctuary. We left the ward together in silence. Over and over again came this comforting thought: The cultured woman is the loving woman.

The poor patient has died since and a sad letter is on its way to a far-off land.

RACHEL.

DEAR UNITY: I am "on wheels" returning to Chicago after ten weeks spent in "dear old New England." Two weeks were passed upon an island in Salem harbor, and one Sunday morning, there being no church that I could attend, I took a copy of UNITY and went down upon the rocks to read it. And as I sat there reading the thought came to me that on my return I might tell UNITY something of my summer.

On that same Sunday, in the afternoon, occurred the first public religious service ever held upon the island; seventy-five persons were in attendance. The pastor of the Second

Unitarian church in Salem gave us a good sermon from the text, "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away." I hope this first sermon may be prophetic of a liberalism in thought and deed that may characterize all who in the future visit this island for rest and pleasure in the summer.

One very warm Sunday morning I attended service at King's Chapel, Boston, and heard Rev. Brooke Herford preach from the text, "Put on the whole armor of God." I was pleased to find that the Unitarian churches of Boston were holding these union services. So many strangers visit this city during the summer I think it a pleasant thing that these meetings were held in this historic building so centrally located.

One evening I rode into my native town just at six o'clock. It is a manufacturing village and the working people, lunch pails in hand, were leaving the mills, doubtless glad to escape the ceaseless whirr of machinery for awhile and breathe the out-of-door air again. The next morning, very, very early it seemed to me, I heard bells that called the mill hands to work. I am querying whether mill employes do not work more than ten hours a day.

One afternoon a stage ride took me to my father's birth-place; two maiden aunts still live there in the home of their childhood. The original house, consisting of two rooms below and one above, is still standing and is now two hundred and fifty years old; it forms the rear of the present house, a front part having been added about sixty years ago. On my way there I rode under the spreading branches of the "Whittier Elm" past the poet's birth-place with its well and old-fashioned sweep near the front door. The place is owned by parties who seem to take a pride in keeping it in good repair. Whittier visits it occasionally, and I was told that quite recently he had dined there in the room in which he was born.

Another afternoon a pleasant ride took me to the quiet village where Miss Graves, former secretary of the Women's Western Unitarian Conference, is passing much of her time. One last day in Boston! First, a visit to the American Unitarian Association Building. Walking through the hall I pass the minister who preached that first island-sermon, and get a glimpse of the genial countenance of Mrs. Andrews, president of the Women's Auxiliary. I went up on the roof of the Equitable Building and took a last look at the ocean; into the postoffice, and then into the Old State House where there is much of interest to see. I hope many others have passed as pleasant a summer as I.

I. G. T.

HINSDALE, ILL.

THE UNITY CLUB.

Harvard Vespers. Addresses to Harvard Students by Preachers to the University. Boston: Roberts Bros.

This is a collection of twenty-eight short addresses, given by the Plummer professor and the university preachers to the Harvard students at the regular vesper services which have been held for the last two years. It was a good thought to put them into book form, both because thus they will surely help others as they have already helped many, and because of the suggestions they offer to those who recognize serious objections to compulsory attendance at prayers and public service and yet know not how otherwise to reach students. These talks are simple, direct and effective. They are reprinted from the phonographic reports taken at the time and thus retain their extemporaneous form. Of the five ministers who conducted these services regularly, two, Rev. Francis G. Peabody and Rev. E. E. Hale, are Unitarian; two, Dr. Mackenzie and Rev. George A. Gordon, are Orthodox, and one, Rev. Phillips Brooks, is an Episcopalian, but no theological lines are observable in their thought as expressed here. It is not to be supposed

that because these talks were intended primarily for students they have less interest for others. If we are not mistaken this is a book to which those who read it or read in it will often return to find the simple inspiration which helps one take up the nearest duty with the feeling that thus he is most truly working on long lines. Perhaps none of the most carefully prepared sermons these ministers may ever write will touch more hearts than these few earnest words, spoken surely with keen appreciation of the opportunity which called them forth and with what seems like a personal sympathy and companionship breathing through all.

E. E. M.

Ascham and Arnold. Boston: Chautauqua Press, 117 Franklin St. Price, 75 cents.

This third volume of series No. 2 of the Garnet Series, covering in all 252 closely printed pages, contains a memoir of Roger Ascham by Samuel Johnson, extracts from his greatest work "The Schoolmaster," and a memoir of Thomas Arnold of Rugby, England, by Arthur Penrhyn Stanley. The memoir of Ascham, covering about twenty-two pages, is preceded by an introduction by James H. Carlisle, in which is given additional information concerning Ascham and the times in which he lived. And on page 37 is a facsimile of the title page of "The Schoolmaster." This work, D'Israeli says, "is a classical production in English which may be placed by the side of its great Latin rivals, the Orator of Cicero and the Institutes of Quintilian." The memoir of Arnold, whom Gladstone (in 1843) deemed "one of the noblest minds and highest characters of these days," has also an introduction by Carlisle in which he gives some very good counsel to young teachers. He says well that "he who wishes to have a good influence must first be a good influence. To teach a child to read, to write, to cipher, is something. It may be a great deal. But to teach him to live is far more." The memoir of Arnold is written with special reference to his life and work as a teacher. The book is attractively bound in 16mo form and is well worth a place in the library.

THE HOME.

TRUST.

Searching for strawberries ready to eat,
Finding them crimson and large and sweet,
What do you think I found at my feet,
Deep in the green hillside?
Four brown sparrows, the cunning things,
Feathered on back and breast and wings,
Proud with the dignity plumage brings,
Opening their four mouths wide.

Stooping low to scan my prize,
Watching their motions with curious eyes,
Dropping my berries in glad surprise,
A plaintive sound I heard:
And looking up at the mournful call,
I spied on a beech near the old stone wall,
Trembling and twittering, ready to fall,
The poor little mother-bird.

With grief and terror her heart was wrung:
And while to the slender bough she clung,
She felt that the lives of her birdlings hung
On a still more slender thread
"Ah, birdie!" I said, "if you only knew
My heart was tender and warm and true!"
But the thought that I loved the birdlings, too,
Never entered her small brown head.

And so through this world of ours we go,
Bearing our burdens of needless woe,
Many a heart beating heavy and slow
Under its load of care.
But, oh! if we only, only knew
That God was tender, warm and true,
And that He loved us through and through,
Our hearts would be lighter than air.

—Selected.

REWARD AND GRATITUDE.

"There is a good, honest man," said Key Clerk Murphy to a reporter at the Southern this morning. "That little man standing over by the desk. He found \$10,000 yesterday, and returned it to the owner ten minutes after." The honest man was accosted, and it was discovered that he was Mr. William Bauerlein, an agent of Aschermann & Co., cigar dealers in Milwaukee.

"Are you the man that found the \$10,000?"

"Yes, sir. I went into the gentlemen's retiring-room yesterday soon after I arrived at the hotel, and I found a big, bulky pocket-book, filled with money and negotiable paper. A few minutes after I was standing at the desk, when a man rushed up to Clerk Willard, white in the face. 'I want to get a carriage at once,' he said.

"What's up," said Willard.

"I'm ruined," said the man. "I've just lost \$10,000. I must see the police at once. Where will I go?"

"I stepped up to Mr. Willard," said Mr. Bauerlein, "and asked him what was the matter."

"Everything," said the man. "I've lost a very valuable pocket-book."

"Perhaps I can help you," said Mr. Bauerlein. "Is this your wallet?"

"Yes, yes," shouted the man, as he almost grabbed for it.

"Who was he?" asked the reporter.

"T. V. McGillicuddy," said Mr. Bauerlein, "an Indian agent. I saw there were several thousand dollars within the book. He said himself the sum was about \$10,000 in currency and in paper which was negotiable at any moment."

"What shape did his thanks take?"

"He asked me back to the bar, and we had a drink each of sherry wine, for which he paid in all 25 cents. Then he thanked me again and shook hands and went away. When he was leaving last night he came to me again, said he was still thankful and left. I did not want anything from him, but he ought to have given at least \$100 to some charitable institution. I'm sorry I did not stipulate with him to do this."

Inquiry at the desk showed that T. V. McGillicuddy was a United States Indian agent, located at Pine Ridge Agency, Dakota. He was on his way to Washington, where he took his valuable wallet last night. He remarked to a friend as he stepped into a carriage last night, "Well, by Joe, I always was a lucky man."

The above, from the *St. Louis Post Despatch*, suggests, first, an inquiry regarding the justice or propriety of rewarding honesty; and second, the extent of manifesting gratitude. First, is it not an insult to a man to offer to pay him for not pocketing or stealing ten thousand dollars just because he has a chance to do so? What kind of honesty is it which would ask such recognition? Not the kind in which there resides the highest sense of honor, or the least selfishness.

Second, to congratulate one's self upon being lucky implies hardly more than skin-deep gratitude, and little or no sense of personal responsibility.

Should the finder of the pocket-book have "stipulated" that some charitable institution should have been enriched by the accident?

UNITY.

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NOTES FROM THE FIELD.

Cincinnati, Ohio.—The first Sunday service of the new Unity church of this place was held last Sunday morning in the recently vacated Universalist church on Fourth street. Mr. Jones, of Chicago, conducted the service and was greeted by a much larger congregation than was expected. About 150 people were present, mostly well known Unitarians in the city, men and women who fully realize the difficulty of the task they have undertaken, but who are determined that this important territory shall not be left without a liberal church. It seems necessary to emphasize over and over again the fact that there is no "schism" or "quarrel" underneath this new society. Its necessity is purely a geographical one. The Universalist church, like the First Unitarian society, has recently moved on to the hills, where the larger part of the financial strength of both societies lay, leaving the city proper doubly bereaved. That there will be a strain upon the grace and fellowship of many upon the severing of ties of more than thirty years' growth, is of course inevitable, particularly inasmuch as all the property goes, in accordance with the majority vote of the pew owners, onto the hill; but all parties concerned are determined to keep the bond of fellowship unbroken. Mr. Thayer holds the respect and confidence of both societies, and we predict that it will be easier to support two societies than one in a city where there is work enough for five liberal churches. We expect good things from both churches, and extend hearty congratulations to both.

Boston.—For the third year there will be given during the coming winter a series of lectures to Sunday-school teachers in Channing Hall. They are free and are open to all persons interested in the subject—"Origin and History of Unitarianism in America." Beginning October 20 they will be continued every Saturday at 3 P. M., and the list of titles and that of speakers seem to signify an exhaustive survey of the entire Unitarian field of action, covering our past and present theological movements. Prof. J. H. Allen will lecture on the Christianity of the first five centuries; Rev. Edward H. Hall on the changing creeds of the next ten centuries; Rev. Seth C. Beach on the Reformation; Rev. Brooke Her-

ford on English Unitarianism; Prof. J. G. Peabody on the German Liberals; Rev. Geo. E. Ellis and Rev. A. P. Peabody on Religious Progress in New England; Rev. George W. Briggs on Channing; Rev. Francis Tiffany on Transcendentalism; Rev. Samuel B. Stewart on Theodore Parker. Other prominent clergymen will discuss phases of later Unitarianism. It is hoped that these lectures given by such expert scholars will be made into chapters of a denominational volume.

—The first monthly meeting of the Sunday-school Union of Superintendents and Teachers will be held October 22. The work of some of our Sunday-schools will be explained, and the value of clubs of "King's Daughters" will be discussed.

Chicago.—Rev. E. A. Horton, of Boston, delighted the audience of All Souls last Sunday while the pastor was off on missionary duty elsewhere.

PROGRAMME OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY.

Second Annual Institute.

Wednesday Evening, October 24.

J. C. Learned, of St. Louis, in charge.

8:00 P. M. Opening Address: "The Froebel Thought applied to Sunday-school Work." Prof. W. N. Hallman, LaPorte, Ind.

Thursday Morning, October 25.

Mrs. Anna B. McMahan, of Quincy, in charge.

9:00 A. M. Devotional Exercises.

9:30 A. M. Reports of Secretary and Treasurer.

10:00 A. M. Discussion: "Possible Co-operation in the Study of our Sunday-schools."

11:30 A. M. to 12 M. Query-box.

Thursday Afternoon.

George A. Thayer, of Cincinnati, in charge.

2:00 P. M. Paper or discussion: "Impieties in the Sunday-school."

3:00 P. M. Paper or discussion: "Missionary Mistakes in the Sunday-school."

4:00 to 5 P. M. Paper and discussion: "Home Infidelity toward the Sunday-school." Mrs. Anna L. Parker, of Quincy, Ill.

Thursday Evening.

J. C. Learned, of St. Louis, in charge.

8:00 P. M. Musical exercises.

8:30 P. M. Paper: "Evolution in Morals and Religion." Is it presentable to Sunday-school pupils, and if so, how? George A. Thayer, of Cincinnati.

9:15 P. M. Social.

Friday Morning, October 26.

A. M. Judy, of Davenport, in charge.

9:00 A. M. Devotional exercises.

9:30 A. M. Paper: "The True Order of Studies in the Sunday-school." W. C. Gannett, of Hinsdale, Ill.

10:30 A. M. Paper: "Non-Biblical Material in the Sunday-school." W. L. Sheldon, of St. Louis.

11:30 A. M. Query-box.

12:00 M. Business.

UNITY CLUB SESSION.

Friday Afternoon, October 26.

J. L. Jones, of Chicago, in charge.

2:00 P. M. Discussion: "The Winter's Programme in Unity Clubs. What is it to be? Can we co-operate?"

3:00 P. M. "Some Hows."

How to make every one work.

How to keep open doors.
How to keep the conversation to a point.
How to make the talkers listen and the listeners talk.
How much "paper," how much "talk."
How to organize without organization.
How to reassure the critics of the Unity Club movement.

5:00 P. M. Adjournment.

ELLEN T. LEONARD, Secretary.

Received \$1.00 for annual membership to the Western Unitarian Sunday-school Society from each of the following names to apply on the year ending September 1, 1889: Miss Clara M. Holmes, Mrs. S. W. Conger, Mrs. John C. Bills, Mr. and Mrs. J. M. Good, Mrs. A. L. Parker, Mrs. C. P. Damon, Mrs. C. H. Clarke, Mrs. J. A. Roche, Miss Cora Roche, Mrs. J. H. Barnard, H. D. Maxson, Miss E. Powers, Mrs. C. A. West, Harry Woolley, Mrs. E. E. Marean, Mrs. P. N. Benneson, Mrs. F. C. Spence, Mrs. K. G. Wells, J. R. Effinger, Richard L. Jones, Mary L. Jones, W. C. Gannett, Mrs. M. T. L. Gannett, Mrs. J. Van Inwagen.

Catarrh Cured

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, October 14, services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, October 14, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, October 14, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, October 14, services at 11 A. M.; Subject, What are the People Thinking About? Monday, November 15, Unity Club, Shakespeare section—Lesson, Act I, King Lear. Tuesday, November 16, Philosophy section. Lesson, the first chapter in "Our Heredity from God." Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, October 14, services at 10:45 A. M.

Illinois Unitarian Conference at Quincy.

Monday Evening, October 22.

8.00 P. M.—Opening Service, Sermon by Jenkin L. Jones, of Chicago.

Tuesday Morning, October 23.

9.00 A. M.—Devotional Meeting, led by T. P. Byrnes, of Geneva, Ill.

10.00 A. M.—Parish Welcome to Conference, by Lew J. Duncan, of Quincy, Ill.; Response of the Conference, by J. R. Effinger, of Chicago.

11.20 A. M.—Business. Appointment of Committees. Report of Officers. Report of Committee on Arrearage. Western Secretary's Word.

11.00 A. M.—"Our Doctrinal Message," by H. A. Westall, of Bloomington. Discussion: Our Message to Whom? By Whom? How Carried? Led by S. S. Hunting, of Des Moines, Iowa, followed by David Utter, of Chicago, W. C. Gannett, of Hinsdale, and others.

12.30 P. M.—Social Lunch in Church Parlor.

Tuesday Afternoon.

2.00 P. M.—"Our Practical Message" by H. D. Stevens, of Moline, Ill. Discussion led by Rev. M. J. Miller, of Geneseo, Ill., followed by Dr. Thomas Kerr, of Rockford, Ill., C. F. Bradley, of Quincy, Ill., and others.

3.30 P. M.—"Home End of the Sunday-School" by W. C. Gannett. Followed by discussion.

4.30 P. M.—Word from the delegates of the Woman's Western Conference; Mrs. Miller, of Geneseo, and Mrs. Fisher, of Sheffield.

Evening.

7.30 P. M.—"The Transient and Permanent in Religion," by Rev. E. B. Stocking, of Peoria.

Universalists, Unitarians, Independents—"Things they can do together." Discussion Speakers, Rev. Dr. Kerr, Rev. Virgil H. Brown, LaHarpe, Ill., Rev. David Utter of Chicago, and others.

Wednesday, October 24th.

9.00 A. M.—Devotional Meeting, led by W. C. Gannett.

9.30 A. M.—Business.

10.00 A. M.—"Our Needs," by Judson Fisher, of Sheffield, Ill., discussion following.

11.00 A. M. A Goodbye Word from Jenkin Lloyd Jones.

N. B.—Those expecting to arrive in time for opening sermon should take train from Chicago on Sunday evening.

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INVITATION.

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Fire-side Saints. By Douglas Jerrold. Cloth, pp. 357. All of the above uniformly bound. Boston: Lee & Shepard. New York: Charles T. Dillingham. Chicago: S. A. Maxwell & Co. Price, each, \$0.50.

Songs for Our Darlings. Paper, pp. 224. Mrs. Partington's Edition of Mother Goose's Melodies. Paper, pp. 144. Illustrated. Edited by Uncle Willis. Publishers: Boston: Lee & Shepard. New York: Charles T. Dillingham. Chicago: S. A. Maxwell & Co.

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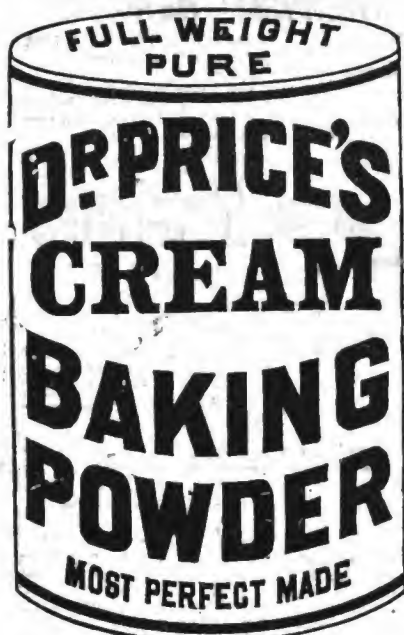
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CHICAGO, OCTOBER 20, 1888.

[NUMBER 8.]

CONTENTS.

EDITORIAL—

- Notes: Domestic Products of England; Carlyle's Letters to Browning; Three Principles; Rev. Charles Voysey's Theistic Church; Mayor Roche's Timely Interference; Alexander and the Pirate; the Veiled Prophet's Procession; Michigan State Prison; the "Ready Editor;" Test of Citizenship; Religion Scientifically Taught; Ready-made Unitarians; the Fellowship of Differences; the Unity church, Camden, N.J.; a New Tract; "Christianity, One of Many Religions"..... 91
- The People's Church..... 98
- That Useless Bar—J. C. L. 93

CONTRIBUTED—

- On Growing Old—LILY A. LONG..... 94

- Loyalty to Christ—MARION D. SHUTTER..... 94
- Tears—G. D. BLACK..... 94

CORRESPONDENCE—

- Character & Bond of Fellowship..... 95

THE STUDY TABLE—

- "A Hand-Book of Temperance;" "The Art of Conversation;"
"A Club Story;" "Patrick Henry;" "Men and Letters;"
"Missouri" 96

THE HOME—

- In Greenough Lane—L. M. T. 97

- NOTES FROM THE FIELD..... 98

- ANNOUNCEMENTS..... 99

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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[NUMBER 8.]

EDITORIAL.

A LITTLE girl in a Welsh school, being asked by the inspector to name the chief domestic products of England in Elizabeth's reign, answered, "Potatoes, tobacco, and Thirty-nine other Articles."

ROBERT BROWNING, it is said, has intrusted Mr. Norton with some interesting letters that passed between Carlyle and himself over fifty years ago. They are to appear in the second series of Carlyle's letters, edited by Mr. Norton.

A CORRESPONDENT says: "I wish to bring up my children, first to see the eternal love of God; second, their own responsibility for all their actions; and third, that they are not naturally inclined to evil. If I can instill these three principles into them, I believe they will be safe for this or any life."

CHARLES DARWIN and his brother, Erasmus Darwin, as well as Sir Charles Lyell and Sir John Bowring, were contributing members of Rev. Charles Voysey's "Theistic Church" of London. In his Easter sermon of 1885 he names these men, with others who had acted upon the committee of the congregation, to deplore their loss.

MAYOR ROCHE of Chicago has proved himself worthy the confidence placed in him, by the splendid ability, sagacity and conscience he displayed in bringing the recent street car strike to a close. For the first time in such cases as this, we think, the third party involved, the people, have had their claims adequately pressed, and many outside of Chicago owe Mr. Roche large gratitude.

ALEXANDER arrested a pirate. He said: "Why are you always making such a disturbance and robbing ships?" The prisoner replied: "For the same reason that you have for disturbing the whole world. You do it with a large fleet and they call you an emperor. I do it with one little ship and they call me a robber. The only difference is in the size of it."

THE city of St. Louis has maintained a "Veiled Prophet's" procession and ball as one of the attractions at the time of its autumnal exposition and fair. Last year the great barges or floats (drawn through the streets at night) represented Bible scenes, all the way from the creation to the conflagration of the world,—from the fall of Adam to the founding of the New Jerusalem. The show made the profane laugh, and the judicious grieve. This year the representations are taken from Mother Goose. In these extremes we think ingenuity has reached its limit. It is rather to be hoped that hereafter the extravagant expenditure may find some more rational and useful channel.

"In Prison, and Ye Came unto Me."—The following from a correspondent of the *Christian at Work*, relates to the Michigan state prison: "Warmly seconded by the warden, the chaplain, with wisdom and far-sightedness, has formed classes or "clubs" among the nearly eight hundred men, where essays are read, and the prison orchestra and quartet render entertaining songs and music. These meetings reach a class of men who have no desire to attend the prayer-meetings, but whose minds are thereby improved,

and their horizon widened, and their brains given new and solid matter to digest. The good effect of all these meetings is a matter of record. The perfect discipline throughout the whole prison is maintained at a marked loss of punishment or compulsory service, as the records show.

THE "Ready Reckoner" was a device of our forefathers. By means of this a man could do business with very little arithmetical knowledge, but the "Ready Editor," a device by means of which one can edit a paper with a small investment of brains, is left to the invention of more modern times. We are in receipt at this office of a weekly broadside of "carefully prepared copy" in the interests of one of the political parties. It is all handy for the scissors, and rich in ready-made opinions as to how the campaign is progressing, and the final results. We are also assured that this is sent "to no other journal in your section, so that, should you deem the matter suitable and its use consistent, you are perfectly safe in using it as original matter."

A HUNGARIAN applied to be naturalized at the court of common pleas in this city last week. The court officer asked him if he swore or affirmed. He replied that he did neither. He was asked if he did not believe in a God, and he answered that he did not believe in a deity of any kind. Judge Arnold promptly told him that he could not be naturalized, as he could not take an oath of allegiance, and added, "We do not want any more infidels in this country. There are enough in it as it is." The applicant left the court discomfited. Of course the secularists will protest against this action, but all good and true citizens will applaud it.—*Christian Instructor*.

And yet, if this man had been dishonest enough to profess that he believed in a God, and taken oath of allegiance accordingly, his application would have been granted. Can a true citizen be tested by any such rule?

IN Doctor Munger's suggestion, in his article on "The University and the Bible" in the *Century*, that the Christian religion should be taught in colleges in a "scientific way," we see a new era—a reformation greater than Luther inaugurated. He says "that such education should be dissociated from worship, and conducted in the same thorough and scientific way as the study of Greek or history; that if religion is taught in the University, it should be taught in the class-room and for the single end of education." If this spirit had found any acceptance among the churches, the Bible might have been retained in many public schools—where it has proved such an offense that it has become unsafe to present a text-book that offered even an extract from it. No rational man can doubt that the exclusion of the Bible from the public schools has been a definite loss in the education of the present generation. But when the alternative was an idolatrous and dogmatic use of it, when the reading of it was erected into an act of worship, or degraded into an occasion of blasphemous contempt, no rational man could wish its retention. Thus far, only in the German Universities, has it become possible to treat the literature and history and ideas of the Bible with that freedom of criticism which is applied to other collections."

LET not the young and inexperienced preacher of our faith mistake the conditions of his work. He is sometimes tempted to suppose that in any new place where he goes he will find a large number of "ready-made Unitarians." He

will be quickly undeceived. Ready-made Unitarians are very scarce in this country. He can find plenty of Baptists, Methodists and Presbyterians. All he would need to do, if he belonged to one of these great denominations, would be to announce himself, and the "ready-made" would flock to his standard. Open the doors of such a church, and the "ready-made" would keep pouring in,—not because the faith is new and strange, but because it is old and familiar. But there are not many more Unitarians in towns remote from Boston, than there were Christians in Paul's day in cities remote from Jerusalem—i. e., Unitarians "ready-made." There are plenty, however, *ready-to-be-made*. They are not yet classified. The label has never yet been put upon them. Perhaps they will strenuously object to having it put on for a good while after they are found out. But in all important matters of religious belief, they are with us. They have rational views of the Bible, of worship, and of life. And they have long since ceased to believe in any of the distinguishing doctrines of orthodoxy. This makes our faith to them a new religion, and to us a missionary movement.

THE discussion in regard to the age and authorship of the Pentateuch has been waged for over two hundred years. During that time there has been a steady progress towards the views now largely held by the best critics. But it is instructive to note that during this long contest no single critic has ever been wholly right. Furthermore, the conclusion, as it now stands, is the work of conservative as well as radical. Time and again the radical advanced theories he could not wholly maintain; time and again the conservative defended positions he was compelled to abandon, yet each has contributed something essential to the final result. Such a fact as this—and it is common to all critical processes,—should teach the fellowship of differences, if it may be so named. In the sight of the historian these men were co-workers in the kingdom of truth. What a pity that all men could not realize more fully that our most real co-worker is often apparently our most determined opponent. We ought to have hearty sympathy for the man who stands up boldly and honorably against us. Out of such sympathy would come the fellowship of opponents, than which nothing is more needful for the promotion of truth. "If ye salute your brethren only, what do ye more than others? Do not even the Gentiles the same?" The principle which lies at the bottom of this question by Jesus will revolutionize men's ideas of fellowship socially, religiously and politically, when once it comes to control their feelings.

AND now it is the Unity church of Camden, N. J., that plants itself unequivocally upon the open fellowship basis. It is most interesting to see how, in spite of warnings and organized attempts to resist the spread of this leaven among the liberal churches of America, that, east and west, through church organization, pulpit utterance, and on the platform of our conferences, the broad word multiplies itself; the time spirit among Unitarians, at least, is against the emphasizing of words or doctrines as conditions of fellowship, and in favor of the emphasis on life and helpfulness. As the central purpose of a church Rev. J. L. Corning, the pastor of this church, thus announces the position of his church in a little leaflet: "There seems to be a growing feeling among thoughtful and intelligent people that the old traditional standards of Christian fellowship which makes a righteousness of opinion, are, to say the least, no longer necessary, and that a religious fraternity of character and moral endeavor is more in accordance with charity, with common sense and the thought of the present time. It was chiefly to meet a want growing out of this conviction that Unity church was organized. Being a church without a written or printed creed, its modest roll of membership already embraces not a few varieties of religious

opinion, with the prevalence of a spirit of large toleration and entire good fellowship. Unity church gladly welcomes to its fellowship all, of whatever theological opinions, who desire to associate themselves for the promotion of personal moral culture and the highest well-being of mankind. It cordially invites all liberally disposed people to make careful and honest inquest into its spirit and work."

ANOTHER new tract is ready, and one of our best for Post Office Mission use. It is on "*Inspiration*," and is written by the liberal Episcopalian minister of New York, Heber Newton,—him who wrote the book on "Right and Wrong Uses of the Bible." It traces the gradual widening of man's consciousness of Inspiration; first, belief in the inspiration merely of the men who wrote *our* bible, then of the men who wrote the *other* bibles of the race, then of the saints of all the times, then of men who in every sphere of life seek truth and do their fellows service, and at last, the full thought of an inspiration of God working within all men in all lands, all ages, all activities of mind. As the prefatory note to the tract says, we had Mr. Newton's generous permission not only to use his sermon (found, by the way, in an old number of the *Christian Register*), but to omit a few passages in which his thought exaggerates the truth as it is given us to see it,—two or three passages in which it seemed as if he excepted the words of Jesus and Paul and John from other human utterance and viewed them as the practically perfect utterance of God. But with this frank statement in the preface, it was more just to Mr. Newton to leave his words just as he wrote them. As to the general trend of the thought, we know not where to find a simpler, broader, nobler treatment of his theme. Especially we commend this tract to the Post Office Mission workers. It will answer well that question which their letters bring so often. "What do liberals think of the "inspiration" of the Bible? Send to our office five cents for this "Unity Mission, No. 5:" ten copies for 25 cents.

"CHRISTIANITY," says Robert Elsmere, "seems to me to be something small and local. Behind it, around it—including it—I see the great drama of the world, sweeping on—led by God—from change to change, from act to act. It is not that Christianity is false, but that it is only an imperfect human reflection of a part of the truth. Truth has never been, can never be contained in any one creed or system." To this the *Andover Review* refers, and declares, that "the ultimate religious question of our time is here most exactly phrased. Is Christianity one of many religions, or the final and absolute religion?" The editor affirms that while orthodox churches and schools "plot and strive" to defeat the advance of unfettered scholarship, "a woman writes a novel which carries the central question within their lines and to their firesides." Possibly however it is not wholly "confusion" in the minds of thoughtful people, which is forcing them in our times to think of Christianity as "one of many religions." It is quite as likely to be a clearing up of their conceptions. The definitions of Christianity which the churches still offer, are not to be mistaken. They are not freed from a dogmatism which more and more convicts the faith defined of transiency and provincialism as knowledge increases. Moreover it is to the interest of orthodoxy as such, to make Christianity special instead of universal. Just so far then as orthodoxy softens down its peculiar distinctions, or enlarges its borders to include within its definition the virtues and truths of other faiths, its occupation is gone—it dies by its own hand. Undoubtedly the theologians are largely responsible for whatever rejection of Christianity there is. It never has been defined so that men could accept it. In most communities it has taken to itself a fixed traditional meaning, which will always lead many to reject it. Nor will merely defining it so as to include those who neglect the sacraments and question the creeds, help the matter.

This process has already gone too far. A Christianity which at this late day undertakes to identify itself indiscriminately with all the learning and science, with all the inventions and heroism, with all the wisdom and worth that are now, or have ever been, in the world, overshoots the mark. This makes a corner and a panic in the India-rubber market. Truth is better. Doubtless this will give us "an absolute religion," but whenever it is established throughout the earth, "Christianity" will have disappeared. Its cult will no more exist than that of Islamism, or Buddhism, or Judaism. What the world will call that mixture, made up of "the white of science and the black of dogmatism," is not yet quite certain.

THE PEOPLE'S CHURCH.

This is the splendid name of several organizations now in existence. Perhaps the first and best of the type is the popular movement of Doctor Thomas in Chicago. But in the light of the searching contribution of an earnest friend from Wisconsin, which we publish in our correspondence department this week, we are led to ask what constitutes a "People's Church," and whether such a church yet exists. Is it a people's church when the congregation meets in a hall instead of a church, and the expenses of seats are reduced to the minimum, and perhaps parish obligations and responsibilities also reduced? Is it a people's church when a membership in it involves the acceptance of a more or less theological estimate of the Bible, of Jesus, of Christianity, or of the still more searching questions of the soul which many of the "people" in their sincerity can not accept, or are compelled to confess ignorance? Is it a people's church that necessarily excludes some people who love the people, who seek to help people, and who fain would learn to worship with people? The people's church, when it comes, will be something more potent than a big congregation listening to an eloquent minister. Will it not be a body of men and women housing themselves, making a home for the people and in behalf of people; a church with full fellowship for all those who are willing "to help humanity along," and to those who need to be helped along?

We fully realize that such church scarcely exists at the present day. Perhaps it will be a long time before it can be realized. A church that will worship, that will revere Jesus, that will seek to interpret and apply the Bible, but ever offer these only as helps, and not as measurements and alternatives to blind timid, and of course sinning souls, will be the people's church, even though but few people receive it, or use it. It must be a church for the people, for all people, before it can ever be a church by the people. Popularity can be no test of the people's church, neither can laxity in thought or life. The people's church must be an intense church, intense with the love of souls, intense in the search of truth, intense in its desire for unity and the high devotions and the serene peace that the unities bring.

This dream of a people's church which our correspondent suggests may be Utopian and impossible for the present, but none other will suffice for the highest longings of the nineteenth century. Towards this the most earnest preaching and most inspired writing of this generation tends. Hence this enthusiasm for "Robert Elsmere," "John Ward, Preacher," and "The African Farm;" hence the tide of sympathy that flows towards and carries along such men as Heber Newton, the Andover men and Phillips Brooks in the sect churches; hence the great significance of the independent movements in church-making outside of the sects represented by such men as Pentecost in New York, Doctor Smith in St. Paul, McCulloch, of Indianapolis, Townsend of Jamestown, Swing and Thomas of Chicago. All these are essays in this high direction. Towards this end it is ever our purpose to work, and there never were more inspiring indications than now that the prophetic dream of Socrates, Buddha and Jesus is yet to be realized, the

dream of a church that, in the language of a heathen poet, "deems nothing foreign that is human"—a CHURCH OF MAN, on that account a CHURCH OF GOD.

Week before last at the Milwaukee conference, and again last week at the enthusiastic and significant conference in St. Cloud, Minn., all the utterances were tending in this direction. There was no voice lifted in the interests of narrowness, and no arguments urged to justify exclusiveness. Next week we are summoned again to the Quincy and St. Louis meetings. By consulting the programmes already published in these columns, our readers will see that they were conceived in the interests of a breadth that is determined to look forward and to persist in the effort to attain to that to which it aspires. Let the rally at these meetings be large. Let us hope to do great things but be content to do small things, and we must be prepared to accept whatever failures the nineteenth century may impose upon us in order that the twentieth century may rejoice in its higher successes.

"THAT USELESS BAR."

This is the heading of an editorial in the *Episcopal Recorder*, referring to Doctor Dowling and his belief in "open communion." The *Examiner* says, "If the table were ours we should make our own terms." But it is the Lord's and the terms are unalterable. We can not invite the unbaptized. Upon this the *Independent* remarks, "The only question between us might be, whether it is a man's own belief that he has been baptized, or some one's else opinion whether he has been baptized, that should settle the matter."

The *Episcopal Recorder* favors the individual interpretation of this question: Throw the responsibility back upon the communicant. If he thinks he has been properly baptized—whatever the form—let him take his seat at the Lord's table. "Nor would any such a yielding in any way weaken the testimony which Baptists deem it important to bear upon the mode of administering baptism." Whereas now they occupy "a very unpleasant position;" for they "imply that sincere love for the Lord Jesus Christ is not a sufficient ground for fellowship."

But this opens the whole vast issue of the private against the collective conscience; of the individual opinion against the rule of faith; of the esoteric conviction against the esoteric declaration. The Baptists from their premises are logically right; to relax their rule would lead to inextricable confusion. We have no doubt that their premises are wrong. But when they have once proved, to their own satisfaction, that the only valid baptism is immersion in water, and that the unbaptized are to be eternally damned, there is no better way to testify to the sincerity of their convictions than by holding their members and their ministers to this test in all its literal rigidity. Let the lines be strictly drawn between saints and sinners, between the saved and lost, and let those who appear at the Lord's table be distinctly labelled, and prevent it as far as possible from being dishonored by those who eat and drink unworthily.

Surely a bar becomes altogether useless, if it may be let down at every creature's bidding, or overstepped with impunity. Is not this private rationalizing process, this explaining away of the objectionable doctrines of the old creeds, going full far enough in the evangelical churches?

And then how about this "sincere love for the Lord Jesus Christ" being "a sufficient ground for fellowship?" Does that imply that orthodoxy in general is satisfied with that simple qualification? Could Unitarians using that language be admitted to membership in its communions? Or would the endorsement of that phraseology be understood to carry with it not only love for Jesus of Nazareth as a man, and not only belief in God as a Father, but the whole scheme of trinitarian theology?

J. C. L.

CONTRIBUTED.

ON GROWING OLD.

The dear old days are gone for aye, I sighed,
 And strove to read again the darkening years;
 And, with the voice of one who speaks through tears,
 "Forever gone," sad Memory replied.
 But, as the mother-heart might gently chide
 A child that trembles at its unknown fears,
 The voice of Love makes answer (and doubt clears),
 "Nay, sail'st thou then alone upon the tide?"
 I turn to the receding shore. Behold,
 There dwell but ghosts of all that used to be,
 And all the lives that mine with love enfold
 Are ever keeping even pace with me.
 Ah, friend, I cannot fear the growing old
 Since I may never grow away from thee!

LILY A. LONG.

LOYALTY TO CHRIST.

If "loyalty to Christ" means holding certain theological opinions about him, as, for example, that he is the second person in the trinity, or that he made a sacrifice by which God can forgive men, then surely, I have no such loyalty; for I do not believe in the trinity or in the vicarious sacrifice. To be loyal to the Christ of this hideous mythology is to be a traitor to reason and to the real Jesus himself. So much, once for all, upon the negative. Let me begin the positive side with a few illustrations.

Suppose I exhort a young man to-day: "Be loyal to Washington, the father of your country; be loyal to Lincoln, the savior of your country," what do I mean? Not necessarily that he shall believe all that has been said and written concerning these men; not that he shall adopt their mode of dress or speech, or propose to himself the same occupations, or aspire to the same position; but that he shall be loyal to that same spirit which animated the breasts of these men. To be loyal to that spirit is political salvation. If I say to a painter, "Be loyal to your master, to Angelo or Raphael," what do I mean? I do not mean that he shall become a slavish copy of the great master, that he shall try to imitate him in all the details of his work, but that he shall have that master's devotion to art, to beauty of color and form; that he shall catch from his master's work an inspiration that will be felt in every conception of his own brain and in every stroke of his own brush. To be loyal to that spirit is the salvation of the artist.

Take these illustrations and apply them to the question in hand. The principle is precisely the same. What does Christ stand for? We associate patriotism with Washington, poetry with Shakespeare, sculpture with Phidias, painting with Michael Angelo, and moral excellence with Jesus. Jesus stands in our thought for an ideal of human character. Loyalty to him is loyalty to that ideal. The authority to which we must bow is not found in his office, nor in the titles that have been given him, nor in the rank that has been ascribed to him, nor in the genealogy that has been traced; but simply and solely in his character. Indeed, office, rank, genealogy and all have their foundations in his character. "It was truth and love wrought into life," says one, "that made him what he was, and the only way to show loyalty to him is to be loyal to the supreme love and the supreme truth which his life reflected." To conjure with his name is magic, to worship his person is idolatry, to catch his spirit is salvation. "He is truly loyal to Jesus who is obedient to the highest visions of truth and light, loyal to the spirit of love, devoted to the service of man, and trustful as he was in the providence of God." What the Christian world needs most of all to-day is to invoke Christ's name less and his spirit more; to place less

reliance upon his outward authority and more upon his inward life.

If any one is asking to-day what for him in particular this loyalty means, I must repeat the words of Jesus: "Why call ye me Lord, Lord, and do not the works which I say?" In that parable of judgment, that story of the sheep and goats—which had nothing whatever to do with the end of the world and with final rewards and punishments—he himself throws some light upon the question. Many of those who are coming up in the picture seem never to have heard of him; but they have been devoting themselves to benevolent work,—they had been correcting abuses in prisons, they had built hospitals for the sick, they had been hospitable to strangers, they had helped the poor to help themselves, and in so doing, Jesus tells them that they had been ministering to him. Loyalty in this case surely did not mean opinion; it meant a spirit of love working itself out in deeds of love. Loyalty is not worshipping him as God,—a worship which he rejected; not in using his name as a charm to ward off evil; but in holding your temper, in forgiving your enemies, in doing good to those who have defrauded and harmed you, in refusing to take an unfair advantage in business, in being kind to your family, in holding your tongue when you want to say something mean, in cultivating gentleness and patience. All this is in the spirit of Christ, a spirit that has been sadly misunderstood.

The problems of to-day are not the problems that other ages settled. Light streams from the past, but conditions are new and must be dealt with according to the light of to-day. He is loyal to Christ who is loyal to his own higher self, to his own brightest visions of truth and duty, to the work God has given him to do in this world. Whatever may be his opinions of the person, rank, or authority of Jesus, he is truly loyal who is loyal to his spirit, who believes in those things for which Jesus stood—truth, righteousness, goodness, faith and love.

MARION D. SHUTTER.

MINNEAPOLIS, MINN.

TEARS.

What is a tear? Your chemist says it is plain enough what a tear is, and he proceeds at once to give you a formula of a tear. But, my good chemist, tears lie too deep for your analysis. They elude your finest tests. They are generated in a laboratory, not of physics, but of the spirit. What is it Sidney Lanier says?—

"They rise not from reason, but deeper in consequent depths.
 Reasons not one that weeps."

Who can tell us what lies in a tear? A tear starts from the eye, glistens for an instant on the eyelid, then slowly courses down the cheek, falls to the ground and is lost. If we could gather up that tear, and we were well skilled in spiritual alchemy and spiritual dynamics, we should find there in that little spirit-globule what emotions, what weary longings no words could utter, what despair, what daily dyings unto the world and daily risings unto holiness, what struggles and failures, what deep joy and peace withal, what far-away looks and flashing glances of the Chief Good. All this, and more, lies in that tiny drop called a tear.

Only God can tell what feuds, struggles, religious problems, troubles or joys have contributed to it; how the surroundings in woods, seas, hills, winds, faces, conversations, prayers, curses, songs, food, days and nights, have each done something to make the history of that drop of spirit-dew that weighs so heavily on human eyelids. Who can tell how far back the roots of a human life run? Or who is the chemist holding the secret of that menstruum which dissolves all spiritual elements and tells which belong to freedom and which to fate?

The child's tears,—whence do they come? Perhaps from the same sense of the burden of the mystery of being that

wearies us in our manhood. For even in infancy "shades of the prison house" begin to close round us, and we begin to feel, though we can not understand, that there is something in the universe not for us, but against us. Life begins to show its sharp edge, and to wear us with its jar and fret.

A mother's tears,—from what deep sources of love and self-giving do they flow? Pure, angelic tears are they, without any alloy of selfishness. If we were asked for a specimen of sweet, disinterested, and holy goodness, we would point to a mother's tears. And when one has grown to manhood and is torn by the ragged corners of life, and faith has flown away, and hope has exhaled in the miasma of worldly struggle and greed, and the warm and holy strivings of youth have been supplanted by a paralyzing indifference, he turns for a moment and thinks of mother as she stood there in the old home, with tear-stained cheeks, giving him the parting benediction; and once more he believes in truth and goodness, and the lost ideal of his youth comes back, to rebuke him for his recreancy, and to call him to set his face again toward the mount where God meets man.

A wife's tears! Let one be joined to another, fit for her if it were not for a fatal breach in his character, and then see, through years of mortal anguish known only to God, the lofty disinterestedness of that wife's love, as her companion, yielding to his tempter, plunges away in a career of vice, and drags her year after year into poverty, degradation, obscenity and abuse. Where others revile him, she extenuates his faults; when others shrink from him, she receives him kindly; and when at last he is broken outright on the "rack of this tough world," see her tears of heart-felt sorrow, and then say if that wife's tears are not more beautiful than all the gems that ever decked Cleopatra's brow.

The penitent's tears? I remember one who stood at Jesus's feet and washed his feet with her tears, and stooping down, tenderly wiped them with the hair of her head. Those were holy tears, holily used. They were more fragrant than all the incense that ever ascended from smoking altars. They were warm, gushing currents from an overflowing heart of love. They were pent-up streams of longing for the One Best.

The outcast's tears that are frozen upon the sleety pavement; the wanderer's tears that mingle with the waters of distant seas; the prisoner's tears, the pauper's tears, the beggar's tears, tears of anguish, tears of joy,—Ah! the plashing of tears in the day, in the night, the measureless, unknown waters of human tears!

G. D. BLACK.

CORRESPONDENCE.

DEAR UNITY: Apropos of the article on Mr. Mangasarian in the *Unitarian* for October are some thoughts suggested to me by the addresses I heard in the late Milwaukee conference. I listened then to a great deal about the *freedom* of the liberal faith, and, though not so much, about its simple grounds of unity in fellowship, character, brotherhood, etc. Mr. Ames told us a story about a brother continually harassed by a loving but orthodox sister because of his too liberal views, till at last impatient flesh cried out, "Oh hang your faith! Let us be brother and sister." We all applauded. The next day we discussed what we should do for isolated Unitarians, especially young men settling in towns new to them. Mr. Crooker thought that such a fire of zeal in the men and women as would not put up with any but a liberal church was the only solution of the problem. They must gather a little nucleus of Unitarians about them, and start a church. Then Mr. Reynolds told us with feeling of a young man, dropped alone with his Unitarian faith into an old community, who did try,

and tried hard, to start a little Unitarian society, but who was quite overcome finally by the opposition, and cast his lot with the orthodox church most congenial to his own faith, where he will undoubtedly become a Trinitarian, and his children after him. From the orthodox point of view he simply became a brother. To give the strongest view from their side—rather than increase the dissension and weakening sectarianism of a small town, he threw his weight where it would do most good. I am not saying it was right or best, but giving the other side.

The proposition was put to me very forcibly then: there is a freedom from nice tests in the Unitarian church, but one must accept a very real and *distinct* belief, which to repudiate is to drop out of fellowship with that sect. A too material, too radical or too spiritual temper of mind will each mark the best of characters from the liberal church. In other words, the logical Romanist, whether so in name or not, who insists upon a visible outward church, can not be a Unitarian; neither an ethical culturist, who knows only moral man, a man of choice and will; neither certain followers of Swedenborg and the elder Henry James, who are almost antinomian in their views of moral evil, who believe Jesus Christ was no *moralist* at all, but "very God of very God," primarily revealing in his life and death God's life in universal man.

To say that character is everything seems to me like peacock vanity. "I am a good, moral, upright man—therefore I am a Unitarian, or Ethical Culturist, or one of whatever sect makes character its bond of fellowship." Good God! I am sicklied o'er with deathly moral infirmities, I feel utterly bad, out of tune and unregenerate, thinking more of my own poor little corpse than of my struggling brothers and sisters, and not until I can fan my tail and say, "I am holier than thou in the dirt," can I expect recognition by these pre-eminently moral characters. No! All churches, to the extent of their true and valid life in God, say, "Our faith is for *all* men as they *are*." The great Father bears upon His patient breast all the burden of this sinful humanity,—the rich and poor, the sick and well, the good and bad, that once educated into free selfhood they may of their own will wed that self in indissoluble marriage with His boundless love. I do not care whether a man calls himself Unitarian or Trinitarian, Buddhist, atheist or agnostic, I say only this: "Does your faith, or any part of it, in your sincere, human heart of hearts cut you off from free, full, unconditional, spontaneous fellowship with *all* mankind, black, red or white, regenerate or unregenerate? Aside from your poor, petty, personal self which in this stage of existence does have preferences and prejudices despicable enough, aside from this self in your highest moments of vision, in your own naked, veracious manhood, is there any stain upon your faith which precludes fellowship with *all* men as they *are*? If so, I tell you it is just so much *false*."

A free church says, "Come with any ism, from Calvinism to Atheism, and let us unite in this—*love*; love to man, which is love to God, and the only possible love He can want."

But, alas! this is the highest fence of all, no *body* can get over or under or through; only spirits pass to and fro and see it not, for to all to whom it is, is it impassable. In this stage of mortality, possibly, we must ever work in our shells, but let us leave our poor bodies in our isms, sometimes, and go into the *free* church to pray together and be brothers and sisters.

* * *

MILWAUKEE, WIS., OCTOBER 9, 1888.

It is a great thing to know that there is a Power and Wisdom which guides us and the world; and to feel that there is a Justice immense, immeasurable, irresistible, which sways the ocean of human forces.—*Theodore Parker*.

THE STUDY TABLE.

A Hand-Book of Temperance. By Charles A. Dole. Published for the Unitarian Church Temperance Society, 25 Beacon street, Boston.

This is the little manual on Temperance for which we have long been waiting,—a *little* thing, for it holds but five short chapters of three or four pages each. The first is "Concerning Stimulants in general;" the second, "Alcoholic Liquors: their uses;" the third, "Alcoholic Drinks: the evils which they work;" the fourth, "Temperance: the old view;" and fifth, "Temperance: the new view." And it is a very *temperate* little temperance manual. It is fair to the drinker and the drink: fathers who habitually have wine upon their table would hardly object to their children studying these quiet chapters. "The figures used are always the lowest estimates,"—indeed there are very few of them. It is all clear; a child can follow it throughout. It is all reasonable; and the conclusions are put as questions to the mind and conscience of the readers, not laid down as decisions of the writer. But his own opinion, and the outcome to which he would lead others, is clear enough: it is hinted in these words,—"*It is noble for the sake of the larger good to give up whatever is not well for other men or for men generally to do.*"

Few Sunday-schools, and few home-circles of parents and children, will ever study any of the long and detailed Temperance manuals, but this is one for which but five or six Sundays are required. We hope it will go into many Sunday-schools and homes. One of the best methods of Sunday-school work is to interrupt the main studies of the year mid-way by a shorter study of some entirely unlike subject. A three or four months' course, and then a change to something quite unlike for a month or so, and then another three or four months' course, keeps the school fresh and interested. And this Temperance manual is well suited for one of these intercalated short studies. w. c. g.

The Art of Conversation. By J. P. Mahaffy. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Price, \$1.75.

In this little book of 174 pages the art of conversation is treated in a very able and thorough manner. In his analysis the author divides the work into three parts, the Introduction, the Manner of Conversation, and the Matter of Conversation. In the Introduction, which occupies some fourteen pages, conversation is treated of in a general way. The author says well that "the great difficulty is this: that it must seem to be natural, and not art," and likens the art to the arts of rhetoric and logic, in that "they can never be taught without natural gifts to receive them," and "can be greatly improved in those who possess these gifts." Under the heading, "Manner of Conversation," he considers the subjective conditions in the speaker, "which," he says, "are either physical, mental, or moral," and the objective conditions in hearers. And under "Matter of Conversation" he treats of the topics of conversation and the handling of them. All these divisions are much subdivided and treated at length. The book is well printed on good paper, and artistically bound in embossed leather. J. v. B.

A Club Story. By Members of the Unity Club, Oak Park, Illinois. Chicago: Charles H. Kerr & Co. Price, 50 cents.

A more ingeniously planned tale can scarcely be imagined than this Club Story which was presented in chapters, written by different members, at the regular monthly meetings of the Unity Club of Oak Park. It was designed to constitute one attraction of the occasion, in the belief that when once the habit of attendance was formed, some good literary work might be done, and was published

at the solicitation of friends desirous of possessing it in printed form as a souvenir of a pleasant winter. Although no literary merit is claimed for the book by its authors, the critic may honestly state that its pages are filled with interesting incidents, and that its plot is well conceived and creditably worked out. We do not feel inclined to leave the hero, John Latimer, from the moment we learn that he has left old Ireland to visit relatives in Vermont until we know that he has succeeded in uniting the uncle, who would have made him his heir, with the old gentleman's own son, whose place was offered him. It would not be a bad idea for more of our clubs to test the literary ability of members by similar attempts.

AUBERTINE WOODWARD MOORE.

Patrick Henry. By Moses Colt Tyler. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

In this biography of the noted orator, Patrick Henry, the Statesmen series has received a valuable addition. It is written in a bright and vigorous style and is interesting throughout. As it is the second biography ever written of Patrick Henry, the first having been published in 1817, "before the time had fairly come for the publication of the correspondence, diaries, personal memoranda, and official records of every sort, illustrating the great period covered by his career," this is especially welcome to the political student. That Professor Tyler has been very thorough in his researches is shown by a long list covering some five and a half pages of documents cited in the book. There is a good table of contents of each chapter, and a fine alphabetical index covering nearly fourteen pages printed in double columns in fine print. The work has 398 pages, and is neatly bound in 16mo form, with gilt top. J. v. B.

Men and Letters. Essays in Characterization and Criticism. By Horace E. Scudder. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

Under the above title the well-known editor of the series of American Commonwealths has put forth a collection of critical essays on Elisha Mulford, Longfellow and His Art, A Modern Prophet, Landor as a Classic, Dr. Muhlenberg, American History on the Stage, The Shaping of Excelsior, Emerson's Self, Aspects of Historical Work, Anne Gilchrist, and The Future of Shakespeare. The essays are all instructive and entertaining, and those on Longfellow and Landor especially fine. Of the writings of Landor, whom he admires greatly, he says, "Apart from a course of study in the Greek and Latin classics, I doubt if any single study would serve an author so well as the study of Landor." The "Shaping of Excelsior" is an interesting little sketch of the growth of Longfellow's poem, "Excelsior," as shown in two drafts of it now in Harvard College Library. The book is finely printed on good paper. J. v. B.

Missouri. By Lucian Carr. Boston and New York: Houghton, Mifflin & Co. Price, \$1.25.

In "Missouri" Professor Carr has added to the series of American Commonwealths an able history of that state from "The discovery and exploration of the Mississippi" down to "The abolition of slavery; the convention of 1865 and test oaths." It is written in a very entertaining style and bears evidence of a thorough research into the history of that state that will make it a valuable reference book for students. At the front of the book is a map of Missouri made especially for this work. A good table of contents of each chapter is given, and also there is an alphabetical index covering nearly five pages printed with fine print in double columns. The volume contains 377 pages, is well printed and substantially bound in 16mo form, with gilt top. J. v. B.

THE HOME.

IN GREENOUGH LANE.

Only a few rods from the house Lucy Amesbury led her young guests into Greenough Lane. It opened with a wide entrance which was masked, and divided into two narrow wood paths from either hand, by a triangular bit of old woodland, shrouded in bushes and bearing a pair of spreading Siamese-twin pine trees. On the right rose steeply a rough hill skirted with barberry and other bushes; on the left the low stone wall enclosed in its curve a lordly oak. The lane beyond wound between open fields—from which it was separated by an old stone wall, garnished with all manner of wild growths—on one side, and a steep, rough hill or mountain, whence a heavy forest had been lately cut, on the other. Tall, large and deep purple asters first won admiration.

"I never saw such large and richly colored wild asters before," said Judith, beginning to gather them.

"See how gracefully they grow," said Lucy: "Each stalk sways its panicle toward us as if tempting us to take them; and the leaves, so smooth, give name to the species, *aster laevis*."

But Lucy turned from them to fill her hands with stems of a small pale purple aster.

"Why don't you pick those pretty ones?" asked Myra.

"Judith will have plenty of those, and so I will have this little aster *cordifolius*. This is pretty, too."

"I'll get some of them for you," said Rob. "Why is it called *cordifolius*?"

"From the heart-shaped leaf. But you are not getting this kind, Rob."

He brought the stalks he had broken to compare with hers. "They look alike, only mine haven't so many blossoms," he said. "The flowers are the same."

"Not quite. Their color is the same. Your flowers, or heads, are larger, and fewer in number. See how awkward and leafy the stalks are, and how different the shape of the leaf! How rough it is! These of mine are smooth, with long-stalked heart-shaped leaves and shapely panicles of crowded flowers. That is the *undulatus* species."

"How very different to be so alike," said Rob. "But why do you call the flowers heads?"

"Because they are really bunches of tiny florets, as much as is a head of clover, but bunched so as to look like a single flower."

"Let me see!" cried Myra. And Lucy sat down upon a big flat stone beside the lane, drew from her pocket a small magnifying glass, and showed the little purple ray florets, and the little yellow tubular ones—some unopened buds; some whose open cups bore above their five-pointed rims the cleft stigma on the end of the style encircled with its broad belt of yellow anthers—and the tiny flat seeds, with their tuft of white hair, packed on end within the little cup formed of green scales. Rob knelt behind them, watching and listening, a little ashamed to be just as ignorant and interested as Myra. Judith was varying her handful of purple beauties with some spikes of fine white blossoms, and came now to say,

"What are these flowers, Aunt? I never saw any before. Aren't they pretty with these asters?"

"Just the thing to go with your asters. That is the white golden-rod."

"If it is white, it isn't golden," cavilled Rob.

"So thought the botanists, I suppose, for they call it *Solidago bicolor* instead of *alba*. But the only second color it has is the yellow of its anthers. All the corollas, both rays and tubes, are creamy white. It contrasts well both in color and in shape of the clusters with your asters *laevis*."

"Now *this* is a pretty little golden-rod, like a wreath," said Rob, "and isn't golden rod in little heads of florets, too?"

"Yes. Both asters and golden-rod belong to one great

family called *compositae*, and you will find many other old friends among blossoms that you can class there, at sight, by the crowd of florets encircled with rays like a flower's petals. This is *solidago caesia* and its blossoms are clustered in the leaf axils, as they are in the white kind, but the slender stem is very smooth and brown, and soon bends, as it grows, into a curve that makes a wreath of it. Judith, you must have some of these sprays in your bouquet. They will light it up finely."

"See what I found down in the grass," said Myra.

"O, the darlings!" cried Lucy, and Judith and Rob hastened to see.

"Orchid or heath, Rob?" she asked, reaching to him a spray of sweet-scented, alabaster blossoms, coiled closely about their common stalk.

"Orchid, I think. Each blossom seems to be having its neck wrung," he replied.

"*Spiranthes*, isn't it?" said Judith.

"*Spiranthes ceruna*; much larger than the *gracilis*. And here are more."

While Myra gathered these, Judith showed her asters. Their blossoms were much alike, but there were three species, the bright purple *laevis* with glossy green leaves broad in the middle and tapering to each end; the paler *longifolius* with narrow leaves serrate along the middle of each edge; and a low bluer species with many rigid, linear leaves and a corymb of a half dozen bright blossoms that Lucy decided must be the species named the *amethystinus*.

Rob brought from a gravelly spot some of the white aster *multiflorus*, its leaves small as those of the hemlock, and its starry blossoms crowded on the sprays.

"That white aster always reminds me of heather," said Lucy, "it is so common and so pretty; its leaves are like heather and its blossoms as plenteous."

Myra gathered, in a shady place, some low wood golden-rod (*S. nemoralis*), and some of the funny little bush clover with its emphatic trefoil leaf and its queer little pods, ripening in axillary clusters all along the stem while the tip is still flowering. Rob supplemented his white asters with tall golden-rods (*canadensis* and *gigantea*), with their one-sided sprays of blossoms.

"See this, Aunt Lu!" he cried, bringing a stalk twined all about with yellow threads. "I thought at first it was a family of late-hatched caterpillars, it seems to be a plant."

Together they unwound some of the yellow twine-like stems from the stalk to which they clung, starting at the pricking and smarting of their fingers, until Lucy exclaimed,

"This is a case of the stinger stung,—a parasite twined on a nettle! How were you brave enough to break it?"

"I didn't know what bit me; thought it was ants" laughed Rob. "It grew just over the wall beside the meadow. What is it?"

"It is dodder. I have seen it only once before. It is curious in having no leaves, not even seed leaves, Judith; though it starts in the ground it immediately clings to some herb, and with these tiny suckers that look like mere pimples on the stems, it draws the sap from another plant, and its own root dies."

"What crowded clusters of white blossoms!"

"Is it orchid or heath?" demanded Rob.

"Neither, but *convolvulus*; half sister to our morning-glories. Only one species is found in New England, *dodder gronovii*; but many others grow in the West and South." Then pointing to a granite post bearing on each of its opposite sides a letter, the initial to the names of the towns of which it marked the dividing line, "Here is the town line," said Lucy. "We will turn back here. The lane is not so pretty farther on, since the forest was felled on the mountain."

"And so the town line post becomes our limit," said Judith, "our 'Thus far shalt thou go and no farther.'" L. M. T.

UNITY.

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NOTES FROM THE FIELD.

Moline, Ill.—It was the good fortune of the Unitarian church here to be blessed on the 14th instant by the presence of two of the missionaries, lately sent out by the American Unitarian Association to discover the hiding places of the Unitarian children of promise in the West. On Sunday morning the Rev. Grindall Reynolds spoke to a good audience in Library Hall. The sermon was a masterly presentation of the personality of St. Paul. In the evening, at the Y. M. C. A. Hall, a large audience gathered to hear both Secretary Reynolds and the Rev. E. A. Horton, of Boston. The presentation of the faith-points of Unitarian belief by Mr. Horton, and of the practical necessity for Unitarian churches by Mr. Reynolds, were each wise and fitting in their own individual way. There can be no question that such service, so wisely and timely rendered, will be productive of much good in the near future to our movement here.

Our new church edifice is going forward toward completion. The walls will be completed by November 1, when the slate-shingled roof will be at once put in position, and should we have average fair weather, we hope to be able to finish two or three of the smaller rooms for occupancy some time in December. In this way it is hoped at once to double the congregation, and to provide suitable quarters for study classes and work which is waiting for this very habitation.

H. D. S.

Boston.—At the Monday Club of Unitarian Ministers Dr. A. P. Peabody gave an essay on "The Preaching Needed."—Rev. Charles F. Dole preached in the pulpit of the late Rev. James Freeman Clarke. Mr. Dole believes fully in the "Christ type" practical sermons given to free gatherings of rich and poor in a church. In a meeting-house, if anywhere, the gospel of Christian charity should be illustrated by cordial equality. A life-like portrait of Doctor Clarke hangs beside his pulpit.—The Women's Auxiliary Conference are at work. Mr. S. A. Eliot will speak in their Union meeting next Thursday, at Rev. Mr. Hale's church, on the Unitarian church at Seattle, W. T.

—A gala week will be celebrated from October 16 to 19 by New York Unitarians and their guests. Full conference exercises will be held for two days in Rochester, and for the two following days in Toronto, Canada. A good company of Boston delegates will attend and several of our ministers will help in the work.

Denver, Colo.—Rev. Thomas Van Ness, the pastor of Unity church, has just returned from an extended trip through Russia. While there he had the pleasure of meeting Count Tolstoi at his country home near Tula, which was one of the objects of his journey. W. H. Ramsay, late of the Harvard Divinity School, has admirably supplied Unity pulpit during the summer months, the interest being kept up and church services going on continuously. A movement is now on foot to start a second church with Rev. Mr. Ramsay as its leader.

Chicago.—Sidney Morse, the sculptor, recently delighted the young and old of the Third church by a practical exhibit of his modeling and drawing in the presence of the audience. Mr. Morse has opened a studio at 665 West Lake street, and is probably open to similar engagements within reach of Chicago. We commend him to our societies as a man deeply in sympathy with all the things that make for liberality and rationality in religion, and also a man who is in constant communion with the muses.

Camden, N. J.—Mr. Corning, pastor of Unity church, is giving an illustrated sermon once each month, using the stereopticon to illustrate Bible story and Christian history. Ten years' residence in Europe has enabled him to gather rich stores of art material for this purpose, which material is also placed under contribution for Sunday-school instruction and entertainment.

PROGRAMME OF THE WESTERN UNITARIAN SUNDAY-SCHOOL SOCIETY. *Second Annual Institute.*

Wednesday Evening, October 24.

J. C. Learned, of St. Louis, in charge.

8:00 P. M. Opening Address: "The Froebel Thought applied to Sunday-school Work." Prof. W. N. Hallman, LaPorte, Ind.

Thursday Morning, October 25.

A. M. Judy, of Davenport, in charge.

9:00 A. M. Devotional Exercises.

9:30 A. M. Reports of Secretary and Treasurer.

10:00 A. M. Paper: "Non-Biblical Material in the Sunday-school." W. L. Sheldon, of St. Louis.

11:00 A. M. Paper: "The True Order of Studies in the Sunday-school." W. C. Gannett, of Hinsdale, Ill.

Thursday Afternoon.

George A. Thayer, of Cincinnati, in charge.

2:00 P. M. Discussion: "Impleties in the Sunday-school."

3:00 P. M. Discussion: "Missionary Mistakes in the Sunday-school."

4:00 to 5 P. M. Paper and discussion: "Home Infidelity toward the Sunday-school." Mrs. Anna L. Parker, of Quincy, Ill.

Thursday Evening.

J. C. Learned, of St. Louis, in charge.

8:00 P. M. Musical exercises.

8:30 P. M. Paper: "Evolution in Morals and Religion." Is it presentable to Sunday-school pupils, and if so, how? George A. Thayer, of Cincinnati.

9:15 P. M. Social.

Friday Morning, October 26.

Mrs. Anna B. McMahan, of Quincy, in charge.

9:00 A. M. Devotional exercises.

10:00 A. M. Discussion: "Possible Co-operation in the Study of our Sunday-schools."

11:00 A. M. Query-box.

12:00 M. Business.

UNITY CLUB SESSION.

Friday Afternoon.

J. L. Jones, of Chicago, in charge.

2:00 P. M. Discussion: "The Winter's Programme in Unity Clubs. What is it to be? Can we co-operate?"

3:00 P. M. Some "How's."

How to make every one work.

How to keep open doors.

How to keep the conversation to a point.

How to make the talkers listen and the listeners talk.

How much "paper," how much "talk."

How to organize without organization.

How to reassure the critics of the Unity Club movement.

5:00 P. M. Adjournment.

ELLEN T. LEONARD, Secretary.

INVITATION.

The Church of the Unity, St. Louis, extends a cordial welcome to the Second Annual Institute of the Western Unitarian Sunday-school Society. We shall be glad to entertain friends and co-workers who come from a distance to attend the meetings. We regret that we are not able to secure reduced rates of fare. Please send your names to me early, that hospitality may be provided in advance. All persons previously unassigned, take Blue cars at Union Depot for Lafayette Park, and come directly to the church, corner of Park and Armstrong Avenues.

J. C. LEARNED, Minister.
1748 Waverly Place.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, October 21, services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, October 21, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, October 21, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, October 21, services at 11 A. M.; Subject, The Joy of Giving. Monday, October 23, Unity Club, Emerson section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, October 21, services at 10:45 A. M.

MR. GEORGE WILLIS COOKE begins his Western lecture tour before the Chicago Women's Club early in November, after which date he goes to Iowa and other states beyond the Mississippi, being in the West during November and December. He is now ready to make lecture engagements at very moderate terms, and those desiring to secure his services can do so by addressing Mr. Cooke at Dedham, Mass.

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The Law of Equivalents. By Edward Paveon. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 306.

Autrefois. Tales of Old New Orleans and Elsewhere. By James A. Harrison. Cassell & Co: New York, 104 and 106 Fifth Av. S. A. Maxwell & Co.: Chicago. Paper, pp. 493. Price.....\$0.50
Spirit and Life. By Amory H. Bradford D.D. New York: Fords, Howard & Bulbert. Chicago: A. C. McClurg & Co. Cloth, pp. 263. Price.....\$1.00



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Yours,
S. P. HUGHES.

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From the Pittsburg (Pa.) Leader, Sept. 7, 1888.

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Halley (Idaho) Wa River News-Miner, Sept. 6, 1888.

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From the Clay Center (Kas.) Dispatch, Aug. 29, 1888.

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From the Astor (Kas.) Anchor, Aug. 31, 1888.

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From the Dayton (Oregon) Herald, Sept. 4, 1888.

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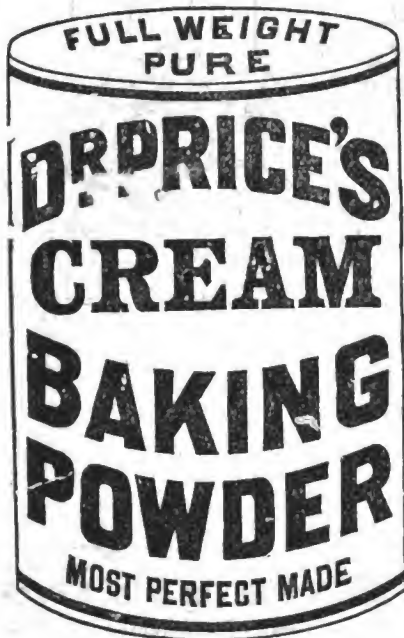
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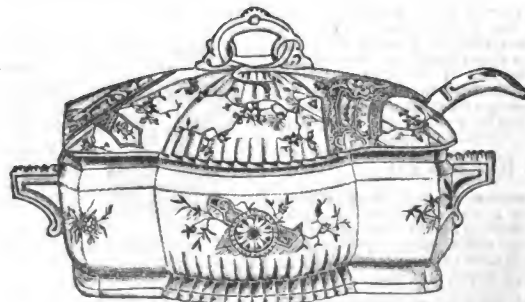


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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

VOLUME XXII.]

CHICAGO, OCTOBER 27, 1898

[NUMBER 6]

CONTENTS.

EDITORIAL—

Notes: Shattering Idols; *UNITYS* Wanted; a Character-church; Industrial Classes; Death of George H. French; Success in Church Work; the Chicago Institute; the Belgic Confession; Small Boys and Politics; Pres. Bascom on the Increased Use of Intoxicants; the School Question in Massachusetts..... 108

A Model Charity and the Lesson it Teaches 104

CONTRIBUTED—

A Versification of Psalm CXLVIII.—J. F. 105

The South Side Crèches.—HELENA C. STIRLING..... 105

The Renaissance.—MARY NEWBERRY ADAMS..... 106

THE UNITY CLUB—

Herbert Spencer's Word Concerning a Unity Club Program . 111

THE HOME—

His Mother's Boy.—E. V. Talbot 111

Parables.—Henry Byron..... 111

NOTES FROM THE FIELD..... 112

ANNOUNCEMENTS..... 113

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(Continued on page 114.)

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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, OCTOBER 27, 1888.

[NUMBER 9.]

EDITORIAL

THE triumph of shattering a false worshiper's idol is far less than that of so enlightening him that he shall himself voluntarily take it down.

ANY ONE having extra copies of *UNITY* for May 19 and July 7, 1888, will confer a favor upon the senior editor by sending them to his study, 3939 Langley avenue, Chicago.

A BROTHER from the far East, well known and much respected, writes us: "I determined to have a character-church if the membership would only fill an omnibus. Why do the sons and daughters of the Lord God glorify labels, trade-marks and formulas instead of the precious contents of righteousness?"

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IN THE death of George H. French, the Davenport Society has lost one of its early and prominent members. Mr. French cast his influence with the society at a time when it greatly needed such help. During all the subsequent years he has been one of its generous supporters. Not only will the society miss his helping hand, but his death is a great loss to the whole city. In everything that pertained to its advancement in a material or intellectual way, Mr. French was always a foremost man. Of him in as large a measure as of any citizen who has dwelt here within the last thirty years, it can be said that the city is his monument.

WE fail often in outward success in our churches and in various fields of effort because we do not study the character of our material, as the progressive farmer studies the needs of his soil in different fields. One piece of land lacks nitrates; another phosphates. The children of this world are more wide-awake than the children of light. A commercial traveller the other day showed how opposite were the methods successful among the slow country store-keepers of Vermont and the lively business houses of a busy city. To introduce his wares in the one place he had to talk a day at a time before mentioning his business; in the other the briefer the better. Is there a parable hidden here?

WE publish this week the full text of announcement No. 1 of the Chicago Institute, which contains a syllabus of the first course of lectures to be given by Rabbi Hirsch. We let the announcement tell its own story, and content ourselves by simply declaring *UNITY*'s full sympathy with the project, and promising to do all within our power toward developing it into usefulness and permanence on the lines indicated. Chicago contains many people, who have given much attention to culture, who are so ignorant of the questions involved in modern religious and ethical thought that

it would be very ridiculous, were it not so pathetic. For the benefit of such people, if none other, this Institute ought to justify itself.

THE Dutch Reformed church in America still retains the Belgic Confession of 1561 as its doctrinal standard. We are apt to congratulate this present time on the fact that Calvinism is virtually dead. But this is what the Rev. George S. Bishop, D.D., one of its pastors, says in a recent address: "Doctor Bishop said that it was commonly claimed that the church was growing more liberal and changing its beliefs; that the old-fashioned theology was going out of date. He said that his church stood on the old-fashioned platform. There was not a divergence of the millionth of an inch—not a fraction of a hair's breadth from the views of Calvin, to all of which he could heartily say, Amen. The creed and the doctrine was the same old-fashioned one-taught at Geneva."

NOT a little singular in this age of the world is it to hear our United Presbyterian brethren strenuously insisting upon the singing exclusively of the Bible Psalms instead of hymns in their churches. A writer in the *Christian Instructor* claims that we have no right to make hymns, or to use those humanly made, since God has already made them, and our duty is to sing what he has made, and nothing else. In answer to the suggestion that we may as properly make hymns as to make our own prayers, as their ministers do, he says: "We have the Holy Ghost to guide us in prayer, but not in making hymns." But are not many of our best hymns truly prayers, and may there not be "Hymns of the Spirit" as well as Prayers of the Spirit? Such are the weak distinctions arising from the assumption that there is no divine inspiration except such as dates back to David or Isaiah.

WHAT is the effect of a Presidential campaign upon the small boys? We wish a committee of wise teachers would report upon the subject. The little men put on their red jackets and blue pants, shoulder a lantern, and go swinging, marching round the streets, this one a stout Republican like papa,—that one a stalwart Democrat and papa's son again. And they can talk the tariff-questions bravely, too,—what men more confident? It is fine fun, and not without some good, to play at the hurrah of politics in this way. It is the first heart-beat in them of young citizenship. And many a boy does read the papers, listen to the speeches, and begin to think upon the questions of the nation. On the other hand, the campaign, as most boys take it in their romp and shout, is a vigorous lesson in partisanship and prejudice and noisy advocacy of echoed cries. They enter politics on its bad side. Is the net result good or evil? Ought the boys to be encouraged in the fun?

PRESIDENT BASCOM, late of the Wisconsin University, is quoted as affirming that the use of intoxicants in the United States is on the increase, meaning by this, not simply that the number of persons using them is larger than ever before, but that the average consumption per capita is increased. The *Christian at Work* regards this statement as misleading, it being the fact that malt liquors have so supplanted whiskey that the average consumption of the latter is less than half what it was forty years ago; and also, that a large part of the distilled spirits manufactured is not

drunk, but used for mechanical purposes. It may be desirable to look on the blackness of the dark side in this matter; but the fact that the number is increasing who do not use intoxicants, and that the intensity of interest in favor of their suppression was never so earnest as now, furnishes a bright side to the picture.

THE *Christian at Work*, in relation to the now agitated school question in Massachusetts, says: "There is no such thing as unsectarian religious instruction: any teaching of the soul's relationship to God, and of the character of God, must be tinged with Protestantism or Romanism. . . . If the school-teachers are to teach history where the prelatial authorities come in review, and the morals of the Roman curia itself are subject to criticism, it is obvious that we here have sectarian instruction: it may not be distinctly Congregational or Baptist or Episcopal or Presbyterian, but it is certainly Protestant, and in that respect, antagonistic to the Roman Catholic religion. . . . The question is not, at least should not be, one of mere feeling, but of what is just to all. We seriously doubt if the friends of Protestant Christianity will make any gain for that cause by insisting upon a course of instruction to which a large part of their fellow-citizens are opposed. . . . We have all along expressed the opinion that the only safe course for the state to pursue is to keep out all instruction bordering on religion, or trenching upon religious feeling. If with such schools the Roman Catholics are not satisfied, they must make the best of it, meanwhile paying their school taxes just as others do."

A MODEL CHARITY AND THE LESSON IT TEACHES.

In another column we publish the secretary's report of a Chicago charity which, in connection with other facts which came out at the annual meeting, arouses many hopeful reflections. Last year three thousand five hundred and sixty-two times did some mother leave her little one at the door of the little wooden building on the corner of Wabash avenue and Twenty-fourth street in the morning, and then went to her day's toil and drudgery, knowing that the little one would be cradled with care and love while she scrubbed and ironed; knowing further that in the evening her child would be restored to her arms, clean and happy. Seventy strained and oftentimes sadly demoralized households have been thus stayed during the year, and this has been done so quietly and economically that but few have known it. There is nothing to mark the place save a faded sign, which very likely there is no need of, and perhaps had better not be. All this has been made possible because about seventeen women have given to this cradling of babes, not only of their money, but of their lives. The entire money cost for year ending October 1 was but \$1462.39; \$267.20 of this came from the dimes and nickels of the mothers themselves. This has saved their self-respect, and it has helped to guard the little ones from the pauperizing influence of an institution. Thirteen women have stood together under the monthly rent, which has brought \$365.37 more. Between \$150 and \$200 of the money has come from the voluntary pennies of some public school children in Englewood, —their gum and candy money religiously consecrated to helpfulness. The balance of it has come chiefly from small contributions from individuals in the neighborhood. The organization contemplates an annual membership among its supporters by the payment of a dollar a year, but only thirteen individuals have availed themselves of this most legitimate exponent of good-will.

This suggests to us the spiritual weakness, of at least our western communities, a reluctance to do *small* things when big things can not be done, and to do them regularly, unitedly, until large results are obtained. Our people have yet to realize the blessedness that comes, not from much and uncertain, but from willing, regular, systematic giving in pro-

portion as one is prospered. The man of small means must learn that his dollar gift is as blessed and *as much demanded* as are the hundred dollars of his more prosperous neighbor. He must further learn that neither God, man, nor his own conscience will forgive him for the timidity, or whatever else it may be, that withholds the dollar he *can give* because he *can not* make it ten, which he would be so glad to give if he had it. We do not covet for this blessed ministry of the Crèche more outward success than it now enjoys. It probably has reached about the outward limit of the personal contact, the touch of soul of the more fortunate with the less fortunate, which alone is helpful charity, possible in one home and with one band of women. We do not wish for it large legacies, big donations, a more pretentious, or even a more commodious building, because the little ones that are temporarily cradled there are destined to the hard lot of poverty, and they must even now be schooled to hardness, plainness, even grim simplicity. But we do believe that there are within the limits of its legitimate territory twelve hundred men, women and children who ought to stand back of these seventeen gospel-mothers with their annual fee that will average a dollar apiece, so that these gospel-mothers should be relieved of the humiliating and debilitating necessity of peddling tickets, or of painful solicitations directly or indirectly. These earnest women will never find the support they deserve until people are educated to the fact that they can not advance the cause of charity or of religion by any methods of substitution. They can not discharge their consciences toward these high claims by patronizing oyster-suppers, private theatricals or lecture courses. Let all these things be maintained, but let it be for their own important and honorable significance.

We sympathize with and greatly respect the anxious and over-willing hearts of these consecrated women who give themselves to the complicated benefactions of a great city. They have given of their lives so bountifully that they are on the eve of physical and spiritual bankruptcy, and still find themselves confronted with such deficiency, so many hungry mouths and naked backs that they exclaim, "What can we do? We must resort to these artifices or else cease the good work, abandon the church, close the school and lock the hospital." Perhaps if the alternative is so bitter, the gospel would join with science and say, "Better this, if it will hasten the time of real support and honest, generous and direct recognition of these claims. Perhaps it is better that a few miserable starve to-day, if their death shame the selfish and save the thousands that are to come after them by a better adjustment of the claims of our human relations, and a more just estimate of the responsibilities of wealth." But we trust that the alternative is not so desperate as this. We believe the heart of the community is more tender, more willing to give of its bounty than we are wont to think. We should be more trustful in our appeals. Let the law of values obtain in spiritual as in material things. Let souls be asked to pay for those things that do most bless our lives, in the current coin of life. Then there will be abundant resources to do the work of the Lord. At any rate, blessed is the work of the women who sustain this beautiful charity. May their work be studied and copied by many others until there shall be groups of seventeens to help nurse the babes of every seventy toiling women that may need their co-operation in the city of Chicago.

TWENTY years ago women could not vote anywhere. To-day they have full suffrage in Washington and Wyoming territories; municipal suffrage in Kansas; municipal suffrage (single women and widows) in England, Scotland, Ontario and Nova Scotia; and school suffrage in these fourteen of the United States: New Hampshire, Vermont, Massachusetts, New York, New Jersey, Kansas, Colorado, Nebraska, Minnesota, Kentucky, Indiana, Michigan, Oregon and Wisconsin.—*Albany Journal*.

CONTRIBUTED.

A VERSIFICATION OF PSALM CXLVIII.

Praise the Lord, ye heavens above,
Praise Him, angels of his love.

Praise him, sun that rules the day,
Praise him, moon of milder ray.

Praise him, stars forever bright,
Praise him, every orb of light.

Praise him, heavens that heavens contain,
Praise him, heavens that send the rain.

All these praise the mighty Lord,
Who hath made them by his word;
Made them fast, both now and ever,
By a law that none shall sever.

Praise the Lord, from ocean deep,
All that swim, and all that creep.

Praise him, vapors that arise,
Cloud and storm that veil the skies.

Praise him, winds and roaring gale,
Fleecy snow and rattling hail.

Praise him lightnings, thunders heard,
Tempests loud that speak his word.

Praise him, mountains and all hills,
Rolling rivers, purling rills.

Praise him, stately cedars tall,
Praise him, laden fruit-trees all.

Praise him, beasts and docile herds,
Creeping things and flying birds.

Praise him, peoples of all zones,
Praise him, monarchs of all thrones.

Princes, judges of the earth,
All of high or humble birth.

Young men strong, and old men gray,
Maidens fair, and children gay,—

Let them come with one accord,
Raise their songs, and praise the Lord.

For His name alone excels
All in heaven and earth that dwells.

J. F.

THE SOUTH SIDE CRÈCHE.*

Crèches, or day nurseries, are becoming so numerous that there is scarcely any necessity to explain their object, but only to emphasize the fact of their being helpful to the poor without having any pauperizing tendencies, if regular payment of the small sums demanded is insisted on. The South Side Crèche was established three years ago on the principles and under the auspices of the Charity Organization Society, whose agent, Mrs. S. A. Moody, had long felt the need of such an institution and who has done much to awaken public sentiment in its favor. It is now situated at 240½ Wabash avenue, occupying a small frame house with a pleasant back yard, in which the children can enjoy fresh air and exercise. This is one of the great advantages of the new location, and the additional room is imperatively necessary with the increase in our daily average number of children, as the following statement will show.

Attendances from August, 1885 to October 1, 1886	2,136
" " October, 1886 to October 1, 1887	2,863
" " October, 1887 to October 1, 1888	3,562

* Report of the Secretary read at the Annual Meeting, October 8, 1888.

The greatest number received in any one day has been 26, and about 70 families are represented in the attendance for 1888.

Mrs. Stedman exercises unremitting care and watchfulness over the children's physical and moral development, and no visitor can fail to see the genuine affection and confidence with which they regard her. A three-year old boy, whose father's drinking habits brought sorrow and hardships into the home, said one day when walking with his mother: "Mamma les dus do home to Heddy, les dus do to Heddy." The removal of the Crèche was the source of great distress to one little fellow of two and a half years, who watched from the windows of 1901 Clark street, while the furniture was piled on the wagon—the little rocking-chairs he had rocked in, and the toys he had played with were all home treasures to him, as he had attended the Crèche from babyhood. When he saw the load actually carried away he cried bitterly, "Nursery don, tant find Nursery any more, all don away." He was inconsolable till the next Monday when he was brought to the new house.

The health of the children during the year has been exceptionally good, infectious disease having shown itself only once, and then the two cases were immediately removed and further contagion prevented. It may be mentioned here that an attempt was made by the ladies to establish informal talks with the mothers on practical subjects connected with housekeeping and hygiene, but as Sunday afternoon was the only time when the mothers were free even to take their needed rest and recreation, the plan was given up. The ladies of the Board hope, however, during the course of the next year, to organize more thorough and regular visiting of the families, and thus attain their object of impressing upon the mothers the importance of good health in body and mind, and the most practical methods of obtaining them. Through a kind offer of assistance, Dr. Alice B. Stockham and other ladies, a kindergarten was started in the spring which promises to be an important phase of our work and is much appreciated by the children.

The current expenses have been met almost entirely by voluntary subscriptions solicited by the managers, all of which are gratefully acknowledged, as well as the \$35 collected at Mrs. Ormiston Chant's lecture in the Church of the Messiah. Especially would we thank Miss Kellogg and the Englewood school children for monthly contributions varying from \$15 to \$20, collected in the school. The value of regular payments to such an institution as the Crèche can hardly be estimated except by the workers. The Englewood children are also to be thanked for the money to meet the expenses of a ride to the parks which twenty of our children enjoyed. Through the kindness of Mr. Brown the best omnibus was hired at half price from the car barns on State street, and four white horses drew babies from one to five years old, along the boulevard by special permission and through the prettiest parts of the park. The children played on the grass for awhile, attracting public attention by their delight and happiness.

Before closing the report, mention may be made of an unusual experience in our work, showing the need of investigating every case, as is done. A woman and girl called one afternoon at the Crèche asking permission to leave twin boy babies aged three months for a few hours while inquiries were made at some little distance about some promised work. Mrs. Stedman received the babies, having arranged for their removal at seven o'clock, which hour arrived and passed without the reappearance of woman or girl. The address given proved to be a vacant lot, and Mrs. Stedman finally lodged the twins in the Home of the Friendless for the night. They have since been received at the Foundlings' Home. The woman and girl have not been heard of.

It is almost impossible to condense the account of our

work into as short a report as this must be; only a rough outline is given and we would ask the public to come and see and hear for itself, and in so doing realize that in many ways some health and happiness are carried into dark corners of this great city.

HELENA C. STIRLING, *Sec'y.*

"THE CRÉCHE," 2401 Wabash Avenue, October, 1888.

THE RENAISSANCE.

A PAPER READ IN "MARY CHAPEL," CHURCH OF THE MESSIAH, CHICAGO, FEBRUARY 17, 1874, BY MARY NEWBURY ADAMS.

The period in the history of the human mind to which our attention is directed is that time when the civilized peoples in Europe received an inflowing of vitalizing power from the ancient world and from people outside Christendom, and is called the Renaissance. The time can not be definitely stated by date, for spiritual forces do not come in tableau order. The acme of the Renaissance was from 1450 to 1550 in Italy, but for Europe from the taking of Constantinople by the Mohammedans to the Peace of Westphalia, 1648. It was a vast complex movement affecting all nations then, and is the time from which all progressive nations now date as the reservoir of their power and ideas. It is to the spirit and methods of this epoch that your attention is called, and not to the arts which were its adornments. To discover its real prominence, we must, at this distance, view it with its relative surroundings, and discover its position and significance with reference to the world. The particulars at too close a view would entangle and engulf us,—a luxuriant growth of beauty gave often poisonous plants; there were conflicts, treacheries, cruelties, and all those explosions that are noted when the new is upheaving and absorbing the elements of the old, and destroying its order. The summit lies high among the clouds, ever light, and all tints of color exhibit its power, and from it spring streams of action and life. We trace them from their effects in giving growth, power to utilize evil, and to perfect relation between man and Earth and therefore between man and man.

In the study of physical facts there is demanded a knowledge of their primordial state, and the same manner of investigation is indispensable in history. If the methods in combination and in action indicate species in animals and strata in earth, if certain formations come with certain conditions, the student of history can by classification, after an observation of effects, discover the methods employed that produce pristine vigor and originality. Great events are not isolated, but grouped by laws that unite all ages into larger wholes.

When we turn to this sunrise of our day and see how the world resounded with awakened forces, we must seek to know the law that we may intelligently work with it. Man must do so before he can possess the earth; and so must he with ideas, before he can subserve them to his will and become a co-creator. We revert to this period, not only to see how its fruitful currents can be spread over the century in which we live, but to seek the roots of events that, by discovering the law in creation, we may know the law of salvation.

There are cardinal epochs in the world's history in which new moral and spiritual forces begin to work and stir society to its central depths: we study these epochs to learn the law that converged the forces producing an era, as we seek things and persons for their spirit, their virtue, that which is the explanation of their presence in the world. Formerly chroniclers and historians confined themselves to rehearsing the fortunes of heroes and heroines, or to the story of consecutive events; but events in juxtaposition are not valuable unless one find the principle that was their cause. History is most instructive when classified by the ideas worked out. The study of epochs, and of the growth of eras from them, maps out distinctly the domain of principle,

and enables us to fix with more precision their limits. If the man Trismegistus was thrice great who first divided the day into hours, our historian was a Hermes indeed who set boundaries to the region of ideas and systems in history.

Eras are facts: even though we can not define their outlines exact in time or place, we note them by their results as we do an atmosphere. Epochs arise from an evolution,—the coalition, not a mere joining, of forces; there is a uniting into a system, with methods in harmony with its ideal. The various forms of intellectual activity which mark the culture of an age come from widely separated points. The epoch is where the convergence of force takes place. The era works out and embodies the spirit of the epoch.

The Renaissance was that epoch at the beginning of the sixteenth century that incorporated into itself the substance of the preceding and of contemporary forces. It was done by an outburst of elemental human instincts, putting man in close relation to nature's laws. It liberated the potential forces and systematized them with its new vitality. From this time we see man seeking religion through reason, and forming governments suited to his multiplying and enlarging wants. He found the earth beautiful, for he looked upon it with awakened faculties. The productions from this age have a life, and there is reason for it. It was "the pulse of all mankind feeding an embryo future." From this notable epoch of human growth we date modern life. A period is worthy our close study that gave such a powerful impulse to the human mind, and supplanted old methods and thoughts by new ones. It was a poetic age, liberating the energies and ideals of the free ancient peoples which had been generated and perfected in their isolation. The culture and spirit of the old civilization had been preserved in their art and literatures.

The cosmopolitan spirit at 1500 took possession of society, assimilating the old and inaugurating the new. Its living currents commence disintegrating the old formations. Reformations and revolutions follow, resulting, however, after three centuries, in making labor honored and causing the arts, governments and religion to be regarded as means and not as ends. Humanity rose to possess the earth as a home, to make nature's laws subservient to its own will, and thus attain a kinship with the Creator.

Reason was never entirely silenced. The elevated souls that felt from afar the light and the influence of this spirit were called Humanists. As early as 1142 we find Abelard, of whom history tells us it was not his conclusions that the church objected to, but the manner in which he reached them. Hallam says, "He awakened mankind to sympathy with intellectual excellence." He taught that reason should observe facts and weigh ideas before they should be accepted as true. Rome, of course, saw it made little difference whether the thing reasoned on was the Church or the Book; the authority was taken from the institution and removed to man's mind. She understood that change of methods brings new formations.

The study of the spirit of the Renaissance and the cause from which it sprung is the study of modern civilization. Before the burden and discipline of conscience had created discontent, the advantage of the ancients was unrestrained expressions of the instincts and faculties of man,—"the large utterance of the ancient Gods." In their religion as in their art they exhibited the possibilities of the human soul, its infinite variety, its vigor, its power as creator. The same motive attracts to a study of literatures to-day that impelled to a study of ancient art in the fifteenth and sixteenth centuries. Both motives came from the desire to study and know humanity; to find its possibilities and limitations. At the Renaissance, men sought to learn through face, figure and form; now they study other arts, poetry, color, music, through the study of literature, and seek through them the quality of thought, and the expression of sentiment. Taine says: "History has been revolutionized

within a hundred years in Germany; within sixty years in France; and by this study and knowledge of literature the psychological laws are thus discovered from which events spring."

The psychological cause of the Renaissance was the awakening of the Cosmopolitan ideal; it impelled the races to express themselves by laws inherent in them from the creation. The Semitic ideal found its full expression among the Latins and the Arabians at this time. Their arts, being graphic arts, reached consummation in a century. The Aryan people expressed their ideal through the Teutonic races, and they, desiring development of humanity rather than to paint or carve, built cathedrals for the people rather than adorn palaces for the rulers. It was this intense desire of the Aryan races scattered through the various nations for a true life, a growth harmonious with nature's instincts, and their inability to gain this or to advance under the order and rules of the Semitic ideal, that gave expression of nature through arts benefiting all peoples, and thus brought a re-birth of the old and an opportunity for the new ideal, variety in harmony, organization under the law of Cosmos. It was a movement animating the elements in races, gathering variety in notes to strike the chord, Cosmos for civilization.

Ancient Rome gathered all the gods under her protection; she conquered, but to civilize with her civil power. Then she was cosmopolitan. But afterward, when, under the Christian system of St. Paul and St. Peter, she sought the subordination of all to her one chosen representative of divinity, and sought to make the world Romish instead of Rome worldly, the world rebelled against being thus incruised and built over, and returned to nature for invigoration, continued inspiration, for growth and power to achieve.

The ideas from ancient cultivation in art and literature had long had no opportunity for influence. The ancients had the power and the suitable conditions to perfect ideas and secure exquisite cultivation. This gave them the ability to generate certain powers; but we learn from them and the Arabs that the perfection of learning and of art is not necessarily civilization. What then is civilization? Emerson says: "It is the power to combine antagonisms, to utilize evil, to have facility of association, and work for universal ends. It is learning the secret of cumulative power, of advancing on one's self." Guizot says: "It is the perfection of the relation between man and man." The Renaissance brought that vitalizing power that aimed to do this. It sought to systematize into a harmony, and not to subordinate or unite by any exterior force. There was a breaking of outward restraints that there might be a closer and living relation by affinity. There is a germinal difference between modern civilization and ancient cultivation; they are not the same, with the difference of age. The ancient government was a power working upon a people, moulding them to ideals. The modern is man using ideas to perfect condition, that innate primary force in individuals may be quickened. The Stoic Seneca said: "God divided man into men that they might help one another." But did they set about it till after the Renaissance? Were the times ready till then? The seeds, ripened in periods of ancient cultivation, brought forth of their kind in various forms according to the genius of the race that accepted them. The diversity resulting necessitated a Cosmos in society and government similar to that Copernicus found in the heavens. The Renaissance was the coming of this Cosmos, and not a re-birth of Paganism; it resembled the latter only in reverence for earth and man. It was a return to the modes creativi.

The old Aryan spirit kept ideas from ceasing and losing their vitality and influence and their activity, after crystallizing in forms of art under the Semitic order. It sees, now as then, new combinations and continued inspiration. Those possessing it can worship wherever there are congenial minds.

"Through the temple of their living soul
The matchless harmonies of worship roll."

These people seek not high, rugged rocks for sacred purposes, but streams of water, springs, forests,—any grove could be their temple, a well, a lake, or a hillside,—here they could worship. In every age where this race is active is found joy, life, change. They joy in the dawn and the new. These are the people that rose to influence at that time, and their methods have controlled society since then.

The Renaissance is sometimes spoken of as merely "the appearance of the poetic and artistic talent that was extinguished after a century and a half," and again, as "a brilliant revival of art in Italy, that re-appeared in France and there subsided." But is there any instance in nature where ages through labor and effort have generated spiritual elixir to produce merely an effervescence? It was the period of a new Creative Word, the Logos for the future. The mighty powers are not summoned to make merely a gorgeous funeral cortege for an institution that was exhibiting efforts without inspiration, whose era had passed its acme. The light of that period was not a flash merely to exhibit the darkness of that age and the previous years, and be snuffed out at a French court. What the world has taken ages to prepare will take ages to work out. George Eliot says:

"The time is great.
Now other futures stir the world's great heart.
Europe is come to her majority
And enters on the vast inheritance
Won from the tombs of mighty ancestors,—
The seeds, the gems, the silent harps
That lay deep buried with the memories
Of old renown."

The return of strength was first felt at Florence, Venice and Rome, because in Italy was the transition between the old and the new world of thought, and here was the source of information for Europe until this living, pregnant atmosphere encircled all. Art was most perfect in Italy because the wealth and culture of Europe at that time centered there. Here was the point of contact with the incoming forces. Here had the principle all saved through one politically and One religiously been supreme master over Europe for a thousand years. Humility, abnegation, contempt for nature and human things had been enforced by word, art and deed. Yet right here nature broke out in fullest expression, as if to proclaim the foolishness of any attempt to defy or alter her laws in the human mind. Just at this time, when a new hemisphere was discovered and opened for the labor of man, Michael Angelo, by brush and chisel, forced by the inspiration from the ancients, filled his creations with greatness of soul and force of body. His statue of Dawn was not a being devoid of will and helpless, floating on clouds, drifting with currents, but beautiful in strength, able to raise herself. People gathered in Rome must have stood with new and curious questioning before those noble manly and womanly forms so full of bravery and courage, yet representing in attitude, sometimes in name, earthly despair or incompetence, and the need of exterior aid. Such art was enough to start a Reformation, a belief in the possibilities of humanity, for a moral energy emanates from every position and detail. Did not their silent faces seem to suggest that they would they were out of that tableau position, taken only to unite the ideas of the two eras? The character and forms of the gods found themselves in Christian name and position. The art was in its subject in sympathy with Christian Rome, in its form and spirit with the ancient ideal, and it expressed the future reality. Italy put her inspiration into definite forms and was a mirror for the ages. Having once touched on Italy, the attraction to her matchless arts and artists is so great that, if we tarried, we could not leave them. Winckelmann, and countless learned ones since, give

by word and picture keys to unlock the truths and beauties of the decorative art which rose to such perfection at this time. They "aid one to see the best of the best."

The new spirit acting upon peoples in Europe brought great changes among the various nations, by awakening the original characteristics of the races to which the people belonged, and knowledge of the germinal differences of the races aids one to understand the movement. Those with Aryan blood, who had so long been swathed in Latin formulas, broke loose, deserting cities, cathedrals and priests, and built meeting-houses. They sought a natural life, often a rude one, but not a false one. These are "the people that play no tricks with their mind." From these come those movements that are organizing modern society. Those with Semitic blood increased their activity in beautifying their garments, and in decoration of buildings, in representing their ideas in form most beautiful to the sight. This feature of the Renaissance did reach its height in Italy and subsided in France.

In writing of this epoch Europeans seem to have stopped at the birth,—written, painted, carved the epistles only; but America, who has accepted the forces of the world, and has the cosmopolitan spirit to work out in action and life, cannot. Asia could only write of a birth of a religion in her land and send the epistles to Europe to be understood and organized in its thousand years at Rome. The setting of their day was the opening of ours.

Poetry and the fine arts cannot be till they are lived. They are but the incorporation of inspiration in permanent forms. But inspiration is not thus crystallized till it has been lived. The arts being results not causes, periods of art mark the conservation of ideas that have passed through a life. But the artist's mind is an epitome of nature, and, while it exhibits the form and subject of particular ideas, their genius breathes an atmosphere above locality, they are refreshed by the universal, and, while they record in definite forms declining ideas, they suggest the new that is already begun. "Art relates and paints the past that it may be the living lesson to the future." In Italy philosophy and religion were made intelligible to the senses. But ideas will not stay thus sepulchered. There is a spiritual resurrection in them. The Christian church in attempting to perfect her arts awoke her enemies, inquiry and knowledge. In such figures and features as her artists (who were intimate with reformers) placed before the people, were seen the possibilities that lay in humanity where natural laws were honored and obeyed. The effort of Rome to crown her era with a perfect art awoke the powers by which her ideas were disabled.

The condition of the world during the time between 1400 and 1500 demanded new ideals and systems. The intercourse between governments began to be frequent and regular; nations met to exchange courtesies; alliances were negotiated; diplomacy was inaugurated; printing was invented; and the position of the earth in the universe ascertained, and the other half of the globe discovered. With the re-discovery of the old world and the finding of the western world, the power of authority in locality and persons and on the surface of society declined, and the power of movements and attraction to central principles began. For the first time the whole human family was conceived as one universal soul going through its stages and developments. Guided by the natural sciences, the earth was regarded as the theatre for humanity, changing according to laws. The idea of cosmogony, of the progress of the world, and the perfectibility of man as a united nature, began to take root in minds. This, then, was not a reformation of Christian Roman power any more than it was a return of Paganism, but a new creation; by laws that are eternal was its birth and growth to be, the same laws that form the vitalizing atoms, or the spheres from nebulae. The unity of the universe was divined.

Among the forces that this cosmopolitan spirit was attracting and converting into vital energy we find the contemporary Arabs, who hastened the introduction of the ancient cultivation. They entered Europe: through Venice and the valley of the Po, and Constantinople, pushing up the valleys of the Danube into those of the Elbe and Rhine to Hungary, Poland, Saxony, over to England; and through Spain into France, to Holland and England. Aryans sought them because they had knowledge. Rome, as the representative of the church, did not seek them. Arabs brought to Europe the numeral letters, the physical sciences and their arts, gunpowder, paper, ink, mariner's compass, glass, mathematics, algebra, and a perfected geometry. They brought a love for and the habits of investigation; they brought those sciences that aid accurate knowledge. In bringing chemistry to such perfection, they emphasized the power that lies in the creative laws of combination. Thus they facilitated invention, made man master of matter, not its slave. Not those who give facts merely, but those who give methods for combination, are the ones that aid growth and cultivation. The Arabs and the Israelites urged the establishment of academies and universities for the acquiring of pure learning, rather than church colleges for the inculcation of doctrine and of lives and martyrdoms of saints.

Authority tells us that "Europe had a discipline in the period from 500 to 1500." During that time we find that Crusaders started for Asia with swords and returned with manuscripts, went forth to conquer and returned humbled at their own ignorance. When Constantinople was taken, the Christian church had cause to fear, but not from physical force. The Grecian scholars were scattered over Europe with trained reasoning powers, and bringing old manuscripts full of the seeds of a future civilization. Some looked at them with sympathetic eyes; but others, we are told, as the "deaf at song." But an influence accompanied them; the gods and goddesses, powers and principles, came from them, leading people from the candle-lighted cathedrals out into the sunlight and joyous, healthful life. In vain had seemed the longing and panting of Petrarch and other precious souls for truth, sweetness and light from the ancient world; but their longing was not in vain. A breath in time came to the stifled atmosphere. George Eliot says:

"The long buried statues are unearthed,
The maimed form
Of calmly joyous beauty, marble limbed,
Looks mild reproach from out its open grave
At creeds of terror; and the vine-wreathed god
Rising, a stifled question from the silence,
Fronts the pierced image with the crown of thorns.
The soul of man is widening toward the past,
The horizon widens round him and the West
Looks vast with untracked waves."

Doth it not make the blood mount and the pulse quicken to remember how valiantly those Arabs fought for their possessions, knowing their truth and value? But nothing good is finally lost. What was beneficent that Arabs held was not destroyed; silently but surely has it, as we see, turned and rended the power of the destroyer and passed into the permanent possession of the world. Spain, after pillaging the Arabs and Israelites, destroyed or drove them away. She expelled the questioning statues and burned both the stray traveler and his manuscripts, and put her capital on high, rugged rocks, away from the masses, away from currents of trade and work. She despised the laborers and the fertile plains, neglected the ancient Pagan aqueducts built by man co-working with nature, and she grieved the spirit away—a sin of which there is no remission of consequences. Her capital and Escorial were placed high away from the wrath of man, but not beyond the laws of God. But this was not all. At every turn of the roads were shrines for those who had despised earthly

life and nature's laws in humanity. The pierced flesh, the crown of thorns, the sight of the infliction of pain, and the shedding of blood, were woven into the minds of the people even before their birth. What could be expected but a land of desolation, their festivals and amusements a slaughter? The sight of human misery does not shock them; it is the stimulant to their emotions, and is woven in with their sacred associations. It is a long, sad but instructive story, that of Spain, from the time of the Saracen,—when she had cities and arts that the world could not equal, when her valleys were cultivated, when her ships controlled the seas, and when her learning was even greater than her wealth,—to her present state. She gave much to Rome and the North; but this should not have impoverished her, for they are such gifts as increase with the giving. She was crippled from her inability to form currents from ideas in society. She had cultivation, not civilization.

Spain fell from her inability to appreciate or accept the methods that the Renaissance brought. The few Aryans among the old Basque people were without wealth or influence. Her cultivated people, though not isolated from each other, were not organized. They loved order in government and in forms of religion more than they loved growth in humanity. To secure order they believed in subservience of all to one. When the ruling power dissented, the groups of Platonists, scientists and educators were scattered. They had no associations, literary, educational, or commercial, to counterbalance the governing power.

The method of co-operation came with the discoveries of Copernicus—each power true to its own center, but only true to the general center because all whirl true to their own. In this era Atlas and the porpoise were relieved of the burden of the world. The earth and humanity at the same time became self-centered. The endeavor in our era is to attain equilibrium by liberating all forces. This endeavor after equipoise, founded in freedom and yet consonant with the law and order of the universe, is at heart religious. The desire for knowledge and freedom the very ancient Egyptians expressed in hieroglyphics and pictures; but the Hebrews, true to their instincts, in attempting to interpret them, taught that what was really a rise from innocent, idle bruteness to virtuous, active humanhood, was a fall. Womanhood was, and ever is, discontented in bruteness. She gave birth to thought, compared good with evil, and aspired to that which shall never die but is the light into the holy of holies: mother, indeed, of that which is everlasting, the goddess of evolution. It was this everlasting thought, through desire for progress, that caused a fall of Hebraism in Asia, at Jerusalem, and again in another form at Rome at the Renaissance. Athens as of old brought a light that could not be put out. Yes, a fall indeed for institutions, but a rise for humanity.

The poets and artists, who belong not to time or place, first catch the spirit of the Renaissance. They welcome Eve as she brings the eras, and Athene who lights the ways, and the journey is toward godhood. The sixteenth century is spoken of as if it were a material age, but no age is such that awakens the whole being and has rich poetry and free expression. Those poets and artists had to strike with their might the chords of the human heart, so long unused to sounding by themselves. With the revival of the beautiful came the desire for the true, the harmonious. A healthful religion grew from this free action. Realities were demanded, men were not longer to be frightened or driven by representations of judgment days; but the power to judge one's self, to be allured by hope and attracted to the best, now stirred their hearts, and stirs ours as we study theirs.

The firmament of the middle ages found its symbol in St. Peter's. It covered only the church. But horizons began to widen toward the West, and only atmospheres could bound the domes. The revival of classical learning was

but one of the elements causing the birth of this era. The possibility in humanity could not longer be suppressed. Sweetness and repose were wanted, but a repose with conscious strength. The scientific interest that immediately followed was only a discipline of the faculties, a fitting of reason to prove and improve her discovery, and to proceed to orderly accumulation.

It was a period for the lives of great persons, for they were needed to inaugurate new thought and ways. There was a call for the strength of resolute, undivided souls, who, owning law, obey it. They were strong and heroic, for they had the impetus of nature, being in harmony with her. Their work "was fastened to a star," and the philosopher adds: "We cannot bring the heavenly powers to us, but if we will only choose our jobs in the direction in which they travel, they will undertake them with the greatest pleasure." It is no mystery why the people then were fearless,—they felt the thrill of the universe.

The methods of Reformation were in perfect accord with the spirit that brought the Renaissance. "Protestantism is the free organization of religion." It started with an affirmation, and state papers in England call its followers "the Rationalists." In their later combating attitude the people were protestors, but affirmers first. They affirmed the right of each person to choose by his reason the truth. It makes no difference at what station each party decided to stop, or what authority they reason about; as it is methods that cause eras, so it is methods that class religionists. Draper calls the period since "the age of faith," "the age of reason." In doing so he has classed them by their modes and affirmations. But this period is something more: it is an age using reason to find as perfect a cosmos in society as exists in the physical universe. England and Germany have risen to power in the past three hundred years because they respect, and have adopted such methods as the Renaissance brought. Heterogeneous in their nature, reason was required to evoke their powers and harmonize the variety. In the fruits that these nations are bringing forth, exhibited in the arts, governments, philosophy and religions, is proved that the rebirth of spirit, empowered with ancient vigor and the discipline of the Christian age, was not simply to adorn court palaces and cathedrals in Italy and France, but was an influence creative. Italy loved spectacular delights, and her people, with their ancient, cosmopolitan spirit re-awakened, neglected saints' birthdays, and returned to festivals celebrating laws of earth. Troops of gay May dancers, with joy and life in their souls, pushed aside the monks and nuns marching with banners and candles in processions. The full currents of life were set flowing. As the earth rolled over to receive from the sun the gift of a new year, they gave gifts to one another. That this birth of new thought was not a retrograde movement is seen from the fact that after the first hilarity there was a demand from the free state for a higher morality in state and church. Harmony, with the freedom of variety, was sought in the arts and in life. The plastic arts declined and ceased to serve as the representative of ideas, because the ideas were not definite and the settled habits of men ceased. Money was kept in the hands of citizens, individuals, or corporations, and put into inventions, commerce, homes; it was circulated, not collected to adorn the capitals. Arts were demanded better fitted in forms for the expression of this spirit; arts that could be disseminated by printing, giving the masterpieces to the people scattered over the globe; arts that excited inquiry into the study of mind and the cultivation of thought in all its variety, as poetry, the drama, and music. The play and joy at the Renaissance was religious. Men sought the beautiful and the true, they sought the good as an outgrowth of the beautiful and the true; and in and through these they reached oblivion of self and passed into that higher form of life which we call

Love; and from it all, harmony, the art of music, came forth. In this glimpse of the divine they felt their finitude and longed for completion. Without a kindled divinity within there is no longing for divinity without.

Music is the art in which this era finds its fullest expression, and its noted composers come from the race most imbued with the spirit that caused the Renaissance. Music is exhilarating and suggestive, and by increasing the activity of the mind prevents it from being merely receptive. In the age of faith, architecture, statuary and painting were at their height and quieted people into wonder and silence. In the middle ages music was employed as a pleasant accompaniment in their religious chants; and the Troubadour, while hinting of a sweet life in nature, used it to add rhythm to his story. But with the incoming of variety in harmony music ceased to be merely auxiliary, and has come to be valued as an independent art. The potential power of modern music is most fully expressed by the Teutons. From them we have the band, and our sonatas, symphonies, oratorios. Beethoven, more than any one else, is said to represent in fullness the conflicts, the hopes, of the modern mind, and the spirit that caused the Renaissance. We are filled with it when listening to his compositions. The solo and the opera are better fitted to the mind of the Latins, as the march was to the ancient Roman. Greece built temples for conversation, and from them we inherit the chorus. The chorus is harmony of units, the law of republics and of associations.

From England and Germany, the two nations so largely Hellenic rather than Hebraic in their tastes, are now coming the philosophies and arts that are inspiring and controlling the age. These are the nations that have sought deep for causes, and have finally come to the ascendant. As representative men we may mention the brothers Von Humboldt. Their fame will increase as the masses become capable of appreciating how perfectly they were in harmony with the symphony of the era. Among the scientific results of the return to a reverent study of nature was the passing before the mental vision of Alexander, not alone the animals to receive their names, but the whole order of the universe; the various physical sciences revealed part of a great, harmonious whole, exhibited to him what the era was bringing to humanity,—Cosmos. To his brother, William von Humboldt, people long dead delivered through their words the history of their lives and thoughts, and he caught the symphony of the ages. In tracing the results from the incoming of the reverence for all humanity and for physical laws one feels that the actual realization of an order is a possibility on the earth, by man and woman co-working with that law of Cosmos that must have been in the creative thought which caused the variety on earth and among peoples.

The first glimmerings of the Renaissance were in the minds that had a reverence for feminine influence. From this time we find woman gradually elevated, valued not as a servant, but as a power in society. It may be partly owing to the growing influence of northern nations, but the principal cause may be that in seeking nature, in the delights of the emotional, men naturally sought those in whom the emotional predominated. Woman's enthusiasm generates thought ever; and if the full harmony of reason in the human mind, if the full expression of the world needed to be sounded to find the symphony of the world, how could woman be left out? In the middle ages she was honored in so far as she served institutions founded by men. Their saints were women who strangled and suffocated the natural laws of their own being. The present age does not reverence those who trample on natural laws, but those who with reason fulfill them. This desecration of creation, this despising of the natural and honoring of the unnatural or supernatural, is rightly denounced. Before the re-birth of the natural, Dante and Petrarch and

the artists elevated the virgin. Petrarch declined to marry, for, said he, "How could I write sonnets to a wife?" Angelo, so prophetic in his works, in his life gives us the vision of a fine friendship. Everywhere with an increased love of nature and the freedom of developed reason, and balanced into a more perfect harmony of life than any outward restraint can give, we find many choice men everywhere, and in these the spirit of the Renaissance finds its best expression towards women. William von Humboldt, whom Matthew Arnold calls "one of the most beautiful and perfect souls that have ever existed," had a married life that was a living poem. Though he was the friend of a large circle of refined and cultivated women, and his wife the friend of many of the noblest men of her day, yet she received his sonnets and his devoted love, and participated in his intellectual works. There are recent instances in Europe where canonization is not reserved for women who despise their true nature and their highest office. We have not far to wander in years nor from this place to find a life that was perfected in the natural order of nature, and, chivalric law is honored now, even more than by the exceptional persons in the middle age. We are beginning to reap the results from this beautiful faith in nature. This artistic memorial building commemorates the life of a woman helpful and inspiring. In the completeness of her being she expressed her reverence for all beauty and divinity. The building of this chapel* is a fitting tribute. In its beautiful purpose not less than in its artistic proportions it harmonizes with the spirit which is inspiring all our arts. Builders, when guided by the heart, have oft-times "built better than they knew." Those who reared this chapel were not "deaf to that large music rolling o'er the world."

At a distance of three hundred years, casting our eye back to this Renaissance, does it not awake a new, a living belief in the possibilities of humanity and of its divinity? When we see how violently it cast off falsity; how reverently it sought facts; how this age has given us the study of man as the inheritor of the earth; how its spirit and methods have brought the study of mind to be a religion; how music has risen from being a slave to words, has come to be an art, sought for its own self, its virtue a flowing current to bring to mind glimpses that the senses are not fine enough to shape to word, we can but believe that the Renaissance came to empower us, and not to merely decorate Italy and France. We are working with it and speaking in its presence, and perhaps do not realize or know it.

On a height overlooking Boston and its suburbs, in the morning of the opening of the last Jubilee Concert (in 1872) I saw the sun rise from the water and tip the points of the various steeples of the churches, and thought of the antagonisms and quarrels on points of dogma and ecclesiastical history; and, while I looked, the great circular Coliseum reflected the East, till it seemed a ball of light. The upward pointing but distracting churches were forgotten in its splendor. That great building has a meaning, I thought; things do not come without a cause. To this land freedom-loving persons were banished. Here is a people that have a reason before they build, or else are so receptive of influences that spontaneously they have expressed the spirit of their era—a domed building for *Music*. During the day, as I listened to bands of many diverse instruments playing in harmony to the one tune; when, again, bands from many nations united into a harmony, and a chorus of men and women, twenty thousand from several races, accompanied these bands, all true to the selected tunes, all true to their own part, yet true to the whole,—all nations uniting in a world concert,—the cannon and the anvil, instruments of war and industry, harmonizing and

* "Mary Chapel," a memorial building erected to perpetuate the memory of a natural, lovely truly, wise woman, Mary Price Collier. All relations in life found her seeking to live up to her ideals of duty and beauty. As daughter, sister, wife, mother, friend, she was the exemplary woman.

adding to the most perfect and ethereal of all the arts, music,—words cannot picture how truthfully it represented to me the spirit and the methods of the Cosmos era born from the Renaissance. What concerns us most nearly is how the spirit that brought such energy and refreshment to human souls three hundred years ago can be attracted and detained as a living presence in our own day. That is the problem to solve. At that time they heard the Greek salutation, "Rejoice, be glad." With joy comes creation and the quickening of the poetic and the artistic genius. Is there growth at any time without that openness of mind, that sympathy with nature, by which alone the poetic is possible? Every time the heart is filled to an overflow from the beauty of a symphony or a sonata, or a vast congregation dilates with pleasure as the choruses give the oratorios, we are in the atmosphere and presence of the spirit that brought the Renaissance, and that will continue while there are hearts to attract and be attracted into unity. "Love took up the harp of life and smote on all the chords with might;
Smote the chord of Self, that trembling passed in music out of sight."

THE UNITY CLUB.

One of the most elegant as well as the most carefully prepared and dignified in aim of all the programmes that have reached our table this year is that offered by the Ethical Association in connection with the Second Unitarian church of Brooklyn, Mr. Chadwick's. It consists of a carefully constructed course on evolution, beginning with biographical studies of Spencer and Darwin, and ending with a consideration of the effects of evolution on the coming civilization, with an essay by Rev. M. J. Savage. The programme runs through sixteen evenings to be held on alternate Sunday nights. A valuable list of references attached to each topic makes this pamphlet of outlines of permanent value. The society, realizing this, are prepared to send copies to any Unity Club or other ethical or religious society, or to individuals, by addressing Lewis G. Janes, 55 Liberty street, New York, and we hope the Unity Club bureau can arrange to place it in their permanent list of helps. To further indicate the quality of the work done here, we are permitted to print the following letter from Herbert Spencer, which can not fail to interest our readers, not only on account of the general word it contains, but also on account of the light it throws upon the health of this greatest of modern thinkers and one of the great minds of the world:

THE NOOK, HORSHAM ROAD, DORKING, July 24, 1888.

DEAR SIR:

I am obliged by your letter of July 11 with its inclosures. I am glad to say, and you will perhaps be glad to hear, that I am considerably better than when I gave to Dr. W. J. Youmans the impression you quote. Leaving London in a very low state about a month ago, I have since improved greatly, and am now in hopes of getting back to something like the low level of health which I before had, though I scarcely expect to reach that amount of working power which has been usual with me.

The information contained in your letter was, I need hardly say, gratifying to me both on personal and on public grounds. The spread of the doctrine of Evolution, first of all in its limited acceptance, and now in its wider acceptance, is alike surprising and encouraging; and doubtless the movement now to be initiated by the lectures and essays set forth in your programme will greatly accelerate its progress—especially if full reports of your proceedings can be circulated in a cheap printed form. The mode of presentation described seems to me admirably adapted for popularizing evolution views, and it will, I think, be a great pity if the effect of such a presentation should be limited to a few listeners in Brooklyn.

Wishing you and your coadjutors every success in your efforts,
I am Truly yours,

MR. J. A. SKILTON.

HERBERT SPENCER.

THE HOME.

HIS MOTHER'S BOY.

A mother once owned just a common-place boy,
A shock-headed boy,
A freckle-faced boy,

But thought he was handsome and said so with joy;
For mothers are funny, you know,
Quite so—
About their sons' beauty, you know.

His nose, one could see, was not Grecian, but pug,
And turned up quite snug,
Like the nose of a jug;
But she said it was "piquant," and gave him a hug;
For mothers are funny, you know,
Quite so—
About their sons' beauty, you know.

His eyes were quite small, and he blinked in the sun;
But she said it was done
As a mere piece of fun,
And gave an expression of wit to her son;
For mothers are funny, you know,
Quite so—
About their sons' beauty, you know.

The carroty love-locks that covered his head
She never called red,
But auburn instead.
"The color the old masters painted," she said;
For mothers are funny, you know,
Quite so—
About their sons' beauty, you know.

Now, boys, when your mothers talk so, let it pass;
Don't look in the glass,
Like a vain, silly lass,
But go tend the baby, pick chips, weed the grass;
Be as good as you're pretty, you know,
Quite so—
As good as you're pretty, you know.
—E. V. Talbot in *St. Nicholas*.

PARABLES.

THE CONSPIRACY.

My grandmother, who lived to be over ninety years of age, retained a degree of bodily and mental vigor which was truly marvelous at such an age. But as time, however gracious and lenient it might be, will—like a mighty sovereign upon his vassals—impose upon us some tribute, were it only as a sign of our dependence and submission, the poor old lady, too, had to pay a tax to this all-powerful sovereign. It consisted in the weakness growing on her in her high old age of allowing her usual love of cleanliness to become exaggerated and morbid. She began showing an aversion to any food for the preparation of which the hands had to be directly used, unless she prepared it herself. Thus she objected to eating any bread not kneaded by her own hands, and resolved to make the bread for our household herself. In vain did mother try to dissuade her from it; in vain my eldest sister offered to do the work under her direction, at the same time, partly in joke, partly in earnest, holding up her extremely delicate white little hands for examination; the old lady persisted in her resolution.

Then we all entered into a great conspiracy against grandmother. She was allowed to knead the dough, which she invariably did in the evening shortly before going to bed; but as soon as she had retired we children gave a signal to mother or eldest sister, and the actual kneading then began, for poor grandmother,—how could we have told her!—poor grandmother had not the strength to knead all the dough in the capacious trough for our numerous family.

That is the only conspiracy I ever took part in, and I pray to God that if ever I participate in another, it should not have a less good object, nor leave behind it less agreeable recollections.—*Translated from the Arabian by Henry Byron.*

UNITY.

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NOTES FROM THE FIELD.

Wichita, Kans.—AN INVITATION. The next session of the Missouri Valley and Kansas State Conference will be held in Wichita, Kans., Monday, November 19 and 20. Rev. Geo. Batchelor, western agent of the American Unitarian Association, and Rev. J. R. Effinger, secretary of the Western Unitarian Conference, and Rev. Jenkin Lloyd Jones, of Chicago, will be present. Mr. Jones will give a lecture on Saturday evening, the 17th, and preach the following Sunday morning and evening. The Conference will begin Monday evening. At the last session of the Missouri Valley Conference, held at Kansas City, it was agreed that the next session should be held in Wichita some time in October. The date has been changed to a period after the Presidential election in order to avoid the turmoil incident thereto. The Unitarian Society in Wichita desires to extend through Unity a cordial and earnest invitation to all Unitarians and others in sympathy with the thought and work of Unitarianism who are accessible, to be present at the Conference meetings. It is expected that all established societies in the bounds of the conference will send delegates, and it is hoped that many persons from places where as yet there is no definite Unitarian organization will also be present. Let the isolated Unitarians of the West, and those of liberal religious sympathies who do not affiliate with orthodox churches, embrace this opportunity to get acquainted with one another, and to help promote and share the inspiration and enthusiasm which the exercises of the conference may be expected to generate. If it is true, and I doubt it not, that where two or three are gathered together who agree to seek for some one thing of high spiritual value, that the spirit of the Most High abideth sensibly in their midst, surely where two or three score or hundred are gathered for a like purpose, such a renewal of spiritual strength and religious enthusiasm ought to be realized which cannot but find its natural expression in earnest, patient, aggressive work for the upbuilding and maintenance of the Universal church as Unitarians conceive it—

"Lofty as the love of God,
And ample as the wants of man."

Come, let us look into each other's eyes, and feel the warm hand clasp, that emphasizes bonds of spiritual sympathy.

St. Paul, Minn.—That was a rare treat granted to the liberal thinking people of St. Paul, when on Monday evening, the 8th instant, they assembled in such goodly numbers, at Unity church, to listen to the eloquent words of Edward A. Horton, of Boston, of Thomas B. Slicer, of Providence, of Charles G. Ames, of Philadelphia, and of Grindall Reynolds, secretary of the American Unitarian Association. Mr. Batchelor, who had withdrawn himself from the programme, by request of Mr. Reynolds, made a few remarks in conclusion, stating the object in the appearance of so many of our eastern ministers together in the West to be that the two branches of the church might become better acquainted. If, as the minister Mr. Crothers remarked, our eastern friends would know how much good they have done us, they must return next year. The work of the liberal church in this country is but now beginning to be felt and each day proves it to be a far stronger factor than ever before. But every man and woman that fosters the true principles of "freedom, fellowship and character in religion" must stand firm, and bind their every energy toward the accomplishment of these purposes. This done, there need be no doubt of what the final outcome will be. Already one can see its effects in nearly all denominations. The dogmas are less controlling and the creeds of unreason are less looked up to. Fewer people are living for the next world, but are the rather bending their energies toward making the best of all this contains, trusting that thereby they will be the better prepared to face the future.

ST. PAUL, MINN., October 11, 1888. W. O. V.

Chicago.—Miss Leggett, recently from the East, where she was working in the interest of the young organization in Beatrice, Neb., brings back good reports from the Toronto (Canada) and Rochester (New York) Conferences. The former was specially significant as the first meeting of the organization; the latter was well attended and a "rich meeting" to all. Miss Leggett states that, owing to a difficulty about plans, the dedication of the Beatrice church unfortunately can not take place until spring, but she hopes to hold services in the basement next month. We commend her and the growing society for their courage, and wish them God-speed in their work.

Minneapolis, Minn.—We learn through a private letter that there has never been so much interest displayed in the Unity Club work of the First Unitarian society as now.

BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

The National Epic of Finland. In two volumes. Translated into English by John Martin Crawford. New York: John B. Alden. Cloth, Price...\$2.00

Life of Rev. W. S. Balch. By Rev. H. Slade. Elgin, Ill.: Mrs. W. S. Balch. Cloth. Price...\$1.50

The School Pronouncer based on Webster's Unabridged Dictionary. By William Henry P. Phyle. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 366. Price...\$1.25

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, October 28, services at 11 A. M.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, October 28, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laffin streets. James Vila Blake, minister. Sunday, October 28, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, October 28, services at 11 A. M.; Subject, Charities of Mind. Monday, October 29, Unity Club, Novel section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, October 28, services at 10:45 A. M.

THE WOMAN'S UNITARIAN ASSOCIATION will hold its next meeting at Unity church on Thursday, October 25, Miss Lina Troendle, leader. Topic: "The Duty of Society to Children."

REV. GEORGE BATCHELOR's address, until November 4, will be Grand Rapids, Mich.

MR. GEORGE WILLIS COOKE lectures before the Chicago Women's Club, November 8, 10, 15 and 17, on the following topics in the order named: 1. The Beginning of Intellectual Culture Among Women. 2. The Blue Stockings of the Seventeenth and Eighteenth Centuries. 3. The Dawn of the Nineteenth Century. 4. The Progress of the last Fifty Years. The lectures are to be given in the Women's club room, Art Institute Building.

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struction felt by those engaged in active work of philanthropy and moral and religious instruction, besides aiding to impart a rounded culture and more intelligent understanding of life and duty. It is the hope of those engaged in this new enterprise to give to Chicago something that corresponds in general aim, though necessarily, at first, in a small and experimental fashion, to the Lowell Institute in Boston, the Peabody Institute in Baltimore, and the Hibbert and Bampton lectureships of London.

Arrangements have been made for an opening course of nine lectures by Dr. Emil G. Hirsch on "The Old Testament." This will be followed by another course of the same number on "Practical Charities," by W. Alexander Johnson, of the Charity Organization Society. Other lectures are in contemplation. The board of management also hope to perfect arrangements for a Herbert Spencer school of a week's session, with lectures and discussions, in the coming spring. An afternoon class for the detailed study of the Old Testament will be conducted by Rabbi Hirsch, the probable subject being the Book of Job. Classes for the study of evolution, in preparation for the Spencer school, and in the ethical and religious poems of Robert Browning, led by Jenkin Lloyd Jones, will also be formed if called for.

TERMS.—For Dr. Hirsch's lectures, course tickets, \$3.00. Coupon tickets, good for twenty-five admissions, at any time, for any person, \$6.00. Single admission, 50 cents. For classes and other lectures, to be hereafter announced. All applications for tickets and other financial matters are referred to the treasurer; concerning classes and all other matters, to the committee on programmes. (See addresses above.)

All lectures, not otherwise announced, will be given at the Architectural Sketch Club, Art Institute building, corner Michigan avenue and Van Buren street. Entrance on Van Buren street.

NINE LECTURES ON OLD TESTAMENT LITERATURE.

BY RABBI EMIL G. HIRSCH, PH. D.

I. Lecture.—Introduction.

November 8, 1888.

The interest we have in Biblical literature. Is it exclusively religious? Aside from all religious considerations, as a matter of, and means to, general culture, the study of the Bible is important and profitable. The one-sided view taken of the Bible is not conducive to a full comprehension of its beauties. It neglects to consider it as a whole, and dwells too much upon detached texts. On the other hand, the study of the Biblical writings as records of history and works of literature will not detract from their value as religious instructors. The method pursued in the course is the critical one. A rapid survey of the different schools of criticism, and the history of criticism of interest and serviceable to our studies. The languages of the Bible, what is their character? The traditional divisions of the Bible. When, and by whom, was our present collection made? The condition of the text before us. Its name, Massoretic. Is it authentic? What do the ancient versions of the Bible teach us in this regard? The Septuagint and other Greek translations. The *Peshitto*. The Targumim.

II. Lecture.—Sketch of the Development of the Religion of the Hebrews.

November 15.

Revelation or evolution? Do they exclude each other? Is the Hebrew religion of Egyptian origin? Its relations to the religion of Babylon-Assyria. The character of the Shemite. Renan's theory of an original monotheistic instinct reviewed. Do the facts bear it out? A survey of the Gods of Edom, Phœnicia, the Arabs, and kindred Semitic

tribes fails to substantiate it. The *tribal* Gods. Gradual consolidation of the tribes into a nation. The God *Yahweh*. His relation to *Sinai*. The influence of the occupation of the land upon the religion of the Hebrews. Who were the *Nazirites*? Who the *Prophets*? The struggle between the religion of the Prophets and the popular religion sketched. *Monotheism* finally triumphant.

III. Lecture.—Early History of the Literature.

November 22.

What was the condition of the people? What their occupation? Did they have the art of writing? Writing on stone. The relations of literature to history. The earliest poetry. *Sword songs*. *Well-songs*. The song of Deborah analyzed. The blessing of Jacob (Gen. 49). The blessing of Moses (Deut. 33). *Legends*, reduced to writing or not? The character of the Patriarchal biographies. What could have been their *historical* writings? Have those that have come to us their original cast? Why not? And through what process have they passed?

IV. Lecture.—(a) The Prophets of the Assyrian Age.

November 29.

The historical conditions. Rise and development of the monarchy. The division of the realm. Political ambitions and their consequences. The character of prophetic eloquence. *Parallelism*. *Hosea*. *Amos*. Does *Joel* belong to the group? *Isaiah I* and *Micah*. Anonymous writings credited to other prophets. Literary analysis of the style of these writings! *Jonah*, its age uncertain.

(b) The Prophets of the Decline.

Historical Conditions. *Nahum*. *Zephaniah*. *Habakkuk*. JEREMIAH. Anonymous authors. Chapters read and analyzed.

V. Lecture.—The Captivity.

December 6.

Condition of the exiles. Influence of their surroundings. Their hopes. A retrospect of the *Messianic IDEAL*. Their religious views. *Ezekiel*, *Obadiah*, *Isaiah II* and anonymous authors.

VI. Lecture.—The Restoration; Pentateuch.

December 13.

Prophet and Priest. Development of Priesthood. What is the meaning of the *Law*? The earliest laws. The different strata. *Deuteronomy*. Elohist and Yahwist. The *Priestly Code*. The conservative views of Dillmann and Kittel; the radical of Reuss, Graf, Wellhausen, Kuenen. The final redaction. Pentateuch and Joshua. What about the first twelve chapters of Genesis? Ezra and Nehemiah. The other historical books. The books of chronicles. *Haggai* and *Zachariah*.

VII. Lecture.—The Poetry of the Bible.

December 20.

The character of Biblical poetry. The songs of *Balaam*. The Psalms. Are they of Davidic origin? What their purpose? Macabean psalms. The "Lamentations." The Song of Songs. Ruth. Is *Esther* an historical book or a novel. The wisdom series. The *Proverbs*.

VIII. Lecture.—The Wisdom Series Continued.

December 27.

Job and *Ecclesiastes*. When written? Their contents analyzed.

XI. Lecture.—The Development of Post-Biblical Judaism.

January 3, 1889.

Hellenism and Judaism. *Pharisees* and

Sadducees. The Essenes. The Apocrypha: (1) The Judæan; (2) The Alexandrian. Why excluded from the Canon? The Book of Daniel and the Non-Biblical Apocalyptic books. Enoch, Book of Jubilees, etc.

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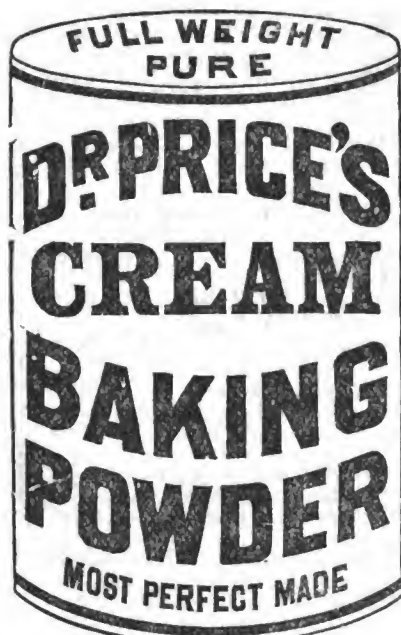
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CONTENTS.

EDITORIAL—

Notes: A Channing Statue; Not Criticism but Co-operation; General Harrison's Class-mates and the <i>Christian Life</i> ; Lines of Activity; Wines and Ladies' Gloves at Saratoga; an Aborted Organ; Western Unitarianism; the Non-Doc- trinal Basis of the British and Foreign Association; Disin- tegrating Tendencies of "Robert Elsmere;" Professor Swing's Sermon at the Iowa State Fair; the Quincy Meet- ing; the Chicago Institute; Studying for the Ministry; the Japanese and Christianity; Invitation of Wichita Unity Church; Rev. Charles Eaton's Address before the Uni- versalist Convention; the Sunday-school and Unity Club Institute; Rules in Making Up One's Mind; the Memorial Meeting in Memory of Doctor Ryder; a "Collegiate Church"	119
The Unitarian Word.....	121
The Frenchmen's Centenary.—W. C. G.....	121

CONTRIBUTED—

The Falling Leaf.—ALICE GORDON.....	122
"The Long Thought is the Uplifting Thought."—A. M. J.....	122
The Post Office Mission.—JENNIE MCCABE.....	123
THE UNITY CLUB—	
Ten Evenings on the French Revolution.—W. C. GANNETT..	124
THE STUDY TABLE—	
"National Record of Charities and Correction;" "The Feder- alist;" "A Study of Mexico".....	126
THE HOME—	
Two Surprises.—R. W. McAlpine.....	127
Why Minnie Could Not Sleep.....	127
Teaching the Children.....	127
NOTES FROM THE FIELD.....	128
ANNOUNCEMENTS.....	129

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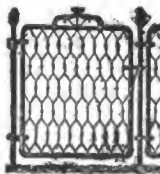
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EDITORIAL.

An English lady proposes "to give a handsome contribution" towards the erection of a statue of Channing on the Thames embankment.

HERE is a good hint to the pews from an exchange: "If the people who so sharply criticise their ministers will, instead, try hearty co-operation with them for one year, they'll be convinced that it is not criticism, but co-operation, that the ministry need."

THE good temperance story about the sixteen class-mates of General Harrison filling drunkards' graves, which Professor Swing (one of the class-mates) spoiled several weeks ago, has reached England, and the *Christian Life* of October sixth gives it as true.

THIRTY-FIVE thousand watches are manufactured every day in the United States, and a Wisconsin frog-farmer expects to have twenty-five thousand frogs for the market next spring, to be sold at twenty cents per dozen. This indicates what a portion of the world is thinking about.

AN AUTHORITY on such matters says that wines and ladies' gloves are disappearing at Saratoga. There may be a connection between these two society facts. Artificiality leads to dissipation. A naked hand holding a glass of water is more attractive than a gloved hand toying with the wine-glass.

A CENTRAL AMERICAN lizard is said to have a third eye on the top of its head. It is also said that the pineal gland in man and the higher animals represents this lost original eye. Perhaps some day we shall revive that aborted organ. At least we need that heavenly outlook that will make our lives less groveling.

WE are glad to see that the meetings at Detroit, Milwaukee, St. Cloud, Quincy and St. Louis are indicative of life among western Unitarians. They also prove that nothing is truly representative of western Unitarianism that is not only courageous, but progressive and inclusive, reaching all the way from the most independent experimenter in the interests of high thought and pure living to the most contented devotee who finds his heart and head fed at the shrines of the past.

At the autumnal meeting of the British and Foreign Association, recently held at Newcastle-on-Tyne, Doctor Aspland, Q. C., the president, on taking the chair, made a strong plea for the non-doctrinal basis of Unitarian churches and against all dogmatic or creedal tests. Speaking of the founders of the early churches that are now Unitarian, in England, he said, "They had faith in the providence of God, they had faith in the truth and believed it would prevail, and thus they left to their successors the freedom they had exercised themselves."

CERTAIN preachers in Chicago and elsewhere are busy warning people against the disintegrating tendencies of "Robert Elsmere," and the old cry which characterizes this age as an age of scepticism and doubt is reiterated. Our contemporary, the *Inquirer*, in London, quotes for the

benefit of such people on the other side of the water the following stanza:

"Let all fruitless searchers go,
That perplex and tease us,
And determine nought to know
But a bleeding Jesus!"

THERE are some quotable sentences in a sermon of Prof. Swing's given at the Iowa State Fair in Des Moines the first week in September of this year. It is a timely sermon given at a timely innovation. It indicates the advances in religious thought which follow and keep pace with the improvements of human art and science. "The brain which works out reapers should work at our faith." "All of God's laws are general and the progress which touches a plow or a car or a sickle touches man's prayer and hymn." "Deductions in science are paralleled in truth and beauty by the deductions in worship."

THE Illinois Conference of Unitarian and other Independent Societies is a little body, and, like all our conferences in this West of magnificent distances and corresponding car-fares, its meetings illustrate the old text about the "two or three who gather together in his name." The rest of the text is apt to be true also,—the "Christ in the midst,"—if that means the spirit which looks up and out, in too, and lends a hand. Both parts of the text proved true of the recent Quincy meeting. And for the looking "forward,"—three new church-homes are going up within the limits of the Conference, at Rockford, Moline and Hinsdale.

WE hope our readers in Chicago and vicinity will read carefully the announcement of the Chicago Institute on our Announcement page, and make an effort to circulate the notice and attend in large numbers. There is no ignorance more deplorable in these days than the ignorance of intelligent men and women in all churches of the true nature, origin and meaning of the Hebrew Scriptures. These nine lectures by one so competent to speak as Rabbi Hirsch ought to attract a large number of Sunday-school teachers, superintendents and students of religious thought and history. The lectures begin at 8 p. m. on successive Thursday evenings, beginning November 8, 1888.

WHY do we not return to the good old-fashioned method of having our candidates for the ministry study with a settled successful clergyman and pastor? For one year at least, it would be admirable for both men to help each other. The older would have the stimulus of companionship in his studies; the younger would have the benefit of much practical experience and knowledge which he has now to learn blindly by long years of apprenticeship. It is a method which might lift some of the burdens from an active minister by giving him the relief of a colleague. It is a method much in use among students of law and found to be very profitable. It is a method peculiarly applicable to us in the absence of easily accessible schools, a method of common sense. We are glad to find that circumstances have led Mr. Crooker at Madison to recommend this plan to young men under his care.

THOSE were suggestive facts for liberals interested in foreign missions, offered by Rev. James H. Chapin before the Universalists in the Church of the Redeemer Wednesday night. He says Japan is bidding for a new religion. The

people are given over to a pessimistic philosophy; they believe the *worst* thing possible is to live, the *best* to die, except for the transmigration of souls. The old temples are neglected. Buddhism and the Shinto system must be replaced by something else. The Japanese will not believe in endless punishment, thinking it worse than metempsychosis. These are significant facts: The first Protestant sermon was preached in 1858. In 1869 there were not five Christians in a population of five million souls. In 1886 there were 193 churches, 64 of them self-supporting. The report was full of encouragement to those who believe in a wise but earnest cultivation of this religious soil. It shows the Japanese to be a people whose younger and more thoughtful element are yearning for something noble to replace the decayed faith.

This is the way Unity church of Wichita, Kan., appeals to its public in a neatly printed circular:

Invitation.—All classes of persons here mentioned are cordially invited to attend any or all of the church services and meetings:

Members of orthodox churches, satisfied with their present church relations, are invited to visit us, for the sake of better acquaintance and fellowship.

Members or supporters of orthodox churches, *not* able to subscribe honestly and fully to the creed and teachings of orthodoxy, are earnestly invited to come and get acquainted with the Unitarian thought, aim, methods and work, in the hope that they may find a congenial church home with us.

Persons not members of any established church, but who are honestly seeking to know the truth, and would like to do right, whether call-d infidel, atheist or agnostic, are invited to come and see if there are not points of similarity in the Unitarian thought and aim sufficiently broad, not only to afford them standing-room on our platform, but wide enough to give them a working basis with us.

Fellowship.—We invite all to our fellowship who will unite with us to help establish truth, love and righteousness in the world. We condition our fellowship on no other test.

Here follow ten high statements of belief taken mostly from Unity Short Tract No. 17.

SOME of the noble utterances of the Rev. Charles H. Eaton, D. D., (successor to Dr. Chapin in New York), in his Occasional Sermon at the Universalist Convention, remind us how, through variations in the details of faith, there are grand universals on which we can all unite. "We shall best show our gratitude," said Mr. Eaton, "by adhering to the truth as seen from our attitude." "Deists are right, as they object to a God immanent outside the reign of law." This great truth also falls sweetly on the ear: "Wherever the soul is open to the breathings of the divine spirit, there is God." The broad mind nobly declares: "To leave revelation to the Bible is unjust. . . . Whenever we make a struggle for truth the everlasting arms are around us—support and inspiration." "It is a great and glorious thing to stand up in the midst of criticism; ignoble to be afraid to brush away the cobwebs." The following is an impressive though solemn truth: "The spirituality of a church cannot rise higher than its individual members; the best proof of God is a living church." "You have no martyrs," says the critic, to which Mr. Eaton well responds: "We have martyrs without the bonds, saints without the name, tried on the rack of public opinion." Such martyrdom Unitarianism knows.

THE second annual Institute for our Western Sunday-schools and Unity Clubs, held last week at Mr. Learned's church, St. Louis, deserved the name which ranks it among educational societies. From Prof. Hailman's opening address on "Frebel Methods in the Sunday-school" to the closing three hours' talk on Club management, the meetings fairly bristled with practical hints of the "how to do it" kind; and the "how do you do?" faces bright with welcome to each other and to the points discussed made the five sessions a picture of beautiful alertness. Detailed accounts will be given elsewhere in our paper, but we can't put in that picture. If this October meeting be an earnest of the value of the Institute, it will be worth sacrifices that our workers may attend it. The two school subjects most

discussed were a *higher educational aim* in the lessons, and the *home-end* of the Sunday-school. Steps were taken to organize a system of lessons adapted to both the "uniform" and the "graded" methods; and greeting was given to the Normal Lectureship about to start so quietly in Chicago. If success attend these two new plantings, our schools and clubs—to say nothing of the Sunday Circle and Post Office Mission workers and young men and women with the preacher-spirit in them—will five years hence tell the story in good fruit. Next week we hope to devote most of our space to this Institute.

In this day of much discussion on the Tariff we see, on both sides, ten men who are convinced to one man who is convincing. A discussion, if it does nothing else, should at least leave both parties to it more open, more tolerant, more in love with light and with each other; but in politics and in religion how many of us can come out of a talk in that spirit? It would be a good plan to pin up on one's mental walls some "Golden Rules in Making up one's Mind,"—like these, for instance:—

1. Be humble before the largeness of a subject.
2. Be honest in confessing ignorance.
3. Hold the *truth* always above the present issue.
4. Never argue for personal victory.
5. *Wish* to see objections to your view.
6. Be willing to be overthrown in argument.

Still better, pin up these words from Emerson: "Courage to ask questions; courage to expose our ignorance. The great gain is, not to shine, not to conquer your companion,—then you learn nothing but conceit,—but to find a companion who knows what you do not; to tilt with him and be overthrown, horse and foot, with utter destruction of all your logic and learning. There is a defeat that is useful. Then you can see the real and the counterfeit, and will never accept the counterfeit again. You will adopt the art of war that has defeated you. You will ride to battle horsed on the very logic which you found irresistible. You will accept the fertile truth, instead of the solemn custom-ary lie."

THE Universalist General Convention, holding its session of 1888 from October 23-26 in St. Paul's Church on the South Side, had an excellent introduction in the Tuesday evening meeting held in memory of Dr. William H. Ryder. St. Paul's, itself a beautiful church, was beautifully decorated with wreaths and beds of bloom, the life-like portrait of Dr. Ryder being surrounded with roses and ferns, garlands of white chrysanthemums clinging about the memorial cross to the left. Addresses were given by Rev. I. M. Atwood, D. D., of Canton, N. Y., Rev. G. L. Demarest, D. D., of Manchester, N. H., Rev. Arthur Edwards, D. D., and Dr. H. W. Thomas, D. D., of Chicago. All served eloquently to emphasize Doctor Ryder's pure morality, his fearlessness in upholding any cause he believed just and worthy, and his wisdom in a long and honored life nobly climaxed by generous benefactions. As Doctor Thomas justly said, "The fraternity, the brotherhood denied William Henry Ryder in life, the beneficence of death has given him." He had been ostracized "not because he had had less spiritual faith, but because he had had more. His faith was so high, so far-reaching and universal that he stood away up on the heights of redeemed characters alone." His honesty as a preacher, his truth had given him a powerful grip on this city. The doctor was deeply moved at the thought of Doctor Ryder's unwavering support during the former's hour of greatest stress, and when he closed his brief address there were many eyes in the audience moist with tears.

T. C. WILLIAM's plea for a "Collegiate church," in the *Register* of October 18, is well worthy of notice. By this unusual name he means a church administered through an association of ministers, each of whom undertakes one spe-

cial line of work, and together forming a *collegium*, or organized college faculty. Our Protestant churches are constructed on a rural type. They are adapted to country needs and not at all adequate to the imperative wants of a city congregation and public. Modern cities are the growth of new conditions, and the Protestant churches are not fitted to deal with the newer problems. Mr. Williams carefully analyzes the ground and distinguishes three functions of the ministerial office which cannot be equally well performed by any one man. These are: (1) Preaching, the office of exhortation and inspiration. (2) Teaching, the office of instruction in religious facts, theories and principles. (3) Ministration and philanthropy, the office of visitation and practical effort against all forms of evil, intelligent dealing with pauperism, intemperance, crime and the social evil. To bear the extra expense several or more congregations might unite. The larger numbers would form another decided advantage. While this scheme is manifestly ideal, it is an ideal which ought to be materialized. Every conscientious hard-working city minister knows only too well how inadequate he is to the pressure of these three demands. Such a division of labor is only in the line of our reorganized and specialized civilization. It must come in some form or other, if the church is ever to reach and mould the lives of our rapidly increasing city populations. No man a little lower than the angels can train himself to effective preaching, or accurate, scholarly theological instruction, or wise experienced labors in Christian charity, without devoting all his energies, time and strength to one department, and one only. Of no professional man is such a degree of versatility expected as of the modern city minister. In the strain of such various occupations it is no wonder that the nervous system breaks down. In every other calling a man can shut the door on his business, the clergyman's business invades his home, destroys his leisure, drains his sympathies, and in subtler forms intrudes into his chance of social enjoyment. Meanwhile, in default of a collegiate church, every living religious association has its blessed unordained ministers, the good men and women who help out the insufficient clergyman. They do not appear in the list of salaried officers, but they are often more permanent workers than the occupants of the pulpit. They are forgotten in the church rolls and year-books, but their ministry is no less real and effective for being silent.

THE UNITARIAN WORD.

What is the word to which, for want of a better one, we sometimes give the name Unitarian? To a rapidly increasing class it is that which makes religion large enough to hold the latest word of science and bold enough to let the most ancient word of the creed go if found in conflict with this word of science. It makes religion represent the central interests of life, the abiding inspiration of all races. The Unitarian mission is not simply to fit souls for a better world, but also to make this world a better home for souls. The only infidelity it fears is that which speaks faithless words against culture and character. The Unitarian gospel seeks to establish schools of heavenly deportment, it seeks to show the godlessness of ignorance, the impiety of illiteracy. It makes rascality atheism, and violation of the golden rule infidelity. Its thought of God is of that infinite reality that is larger than all words, the divine providence that is identical with all law, revealed in all order, whose revelation is the growing universe. In the majesty of the stars it finds a hint of the majestic God. In the mother's brooding care it finds a hint of the loving God, in the father's persistent care it finds a symbol of the heavenly father. Instead of being a distant potentate condescending to give occasional glimpses of himself to man, he is the pressing, present, besetting reality whose revelation is continuous; and man, instead of being an alien or an exile, is

the legitimate child of this infinite God. Man's thought, feelings, conscience and will are finite rills filled from this infinite ocean. The Unitarian gospel (good-word) about heaven is that instead of being a place and a time into which the soul escapes through death's doorway by means of an expiation and an atonement, it is a growth, a being, into which not death but love gives entrance, and hell is immaturity, unawakened life. Worse than torture is stolidity. Not pain but complacency, not agony but insensibility, not the cry for a drop of water to cool the parched tongue, but the indifference of selfish lives, is the hell to be dreaded—this is the banishment of the new *Inferno*. In this thought of God and man Jesus takes his place as a loyal son to the one, and a loving brother to the other. Not a man-like God but a God-like man is he. Instead of being a surprise and an exception, he is the product and law of human nature. More a prophecy than a fulfillment is he, not the end but a beginning, not master but masterful. All this gives a Bible, rich in texts born out of the deep places of the human soul, stained with blemishes which prove a similar origin. It is a field of grain from which the tares are to be gathered, the wheat is to be threshed, and the chaff blown away. It follows that the church is an attempt to realize this universal brotherhood.

Unitarianism seeks to advance free thought and encourage individual thinking. It seeks the ultimate evidence for immortality by attaining to more and more of the deathless virtues. Its aim is to kindle early the feeling of reverence in young hearts, and to keep the fires of youthful joys and hopes burning long in aged hearts. It seeks to make less lonely the life of the orphan, less dangerous the path upon which the young man must travel to his prosperity, it seeks to sanctify the pains of motherhood and consecrate the joys of fatherhood. The Unitarian church makes more of life than of death. It would make less remote the heaven yearned for and the hell dreaded. It goes to men in all conditions and says, "If there are two worlds there is but one God for both of them, and there is but one world of the spirit, the world of deathless realities, the world filled with eternal life that floods all space and time. Is not here a medicine for the diseased mind of to-day? How would this sense of brotherhood, fully realized, soothe the inflamed passions of the toilers. How would the consciousness of the fatherhood chasten the greed of the capitalists and make tender even the grasp of syndicates.

THE FRENCHMAN'S CENTENARY.

Just as we are through with our centennial celebrations in the United States, France is about to begin hers. The event which corresponds to Lexington and Bunker's Hill and July 4 of 1776 with us, fell on July 14 of 1789 with her. It was the people's capture of the Bastille. Next year the Frenchmen celebrate that event. They have invited Europe to participate. But Europe, still represented by its Kings, is shy,—and who can wonder? Even forget from the record of the Revolution the bloody "Terror" and the guillotine, and still the governments of Europe would be shy, for to join in the festival of France would be to make jubilee over the downfall of monarchies and the uprise of democracy. When the Paris mob surged about the old feudal tower on that July morning, surged and shouted and did little else until, like Jericho, it fell into their hands, "government of the people, by the people, for the people" then and there began. Late that night the King, returned from hunting to Versailles, was told the news. "Why," said poor Louis, "that is a revolt!" "Sire," answered the messenger, "it is not a revolt, it is a revolution." It was even more than that. The drawbridge of the Bastille rattling down to let the people in was the death rattle of Feudalism, the final date of the stately social system which had risen a thousand years before upon the ruins of the Classic Empire. On the

other side of that summer day, reaching up to it and touching it, lies Europe of the Middle Ages. The Modern Era then begins. In relations of government to the governed, in the relation of classics to each other, in industrial organization, in popular education and all popular aspirations and attainments, we of today are farther from 1789 than 1789 was distant from the year 1000. No wonder that states in which society still shakily rests upon aristocracies of birth are shy about accepting the Frenchmen's invitation. Americans should accept it with heartiest sympathy.

Of course, to speak in this way is not to dream that the Revolution began on the summer day of 1789, any more than that it ended in the "whiff of grapeshot" with which the young Napoleon extinguished the last mob on the October day of 1795. "When did it begin to be going to be?" was a little maiden's question about some event that interested her. The Revolution began to be going to be, generations before the Bastille fell. Buckle hunts its causes back to Louis XV and his policy. Michelet begins his history with Dante and Huss and the thinkers of the fourteenth century. Carlyle regards the Revolution as an earthquake,—the sudden collapse of a society resting upon sham: but such earthquakes are engendered slowly, long growing with the sham. It is a tempting but fruitless speculation to balance the facts of history against the "ifs." If there had been some event provided, could not the earthquake have been avoided? If Turgot, when he proposed his tax-reforms, had been heeded, he could have "staved off hell," they say. If Mirabeau had lived he might have "saved the monarchy as well as the Revolution from failure." Had Louis had gumption and a will, that is, had he been not Louis but Napoleon, what then? Well, *what then?* Doubtless a delayed and altered, but hardly an avoided Revolution. The French temperament which, since then, has found three Revolutions necessary, would hardly have been content to lose a first and greatest one. And as little did the movement end in any "whiff of grapeshot" on any autumn day. Those later Revolutions are but the second, third, fourth acts of the drama, and the piece is not over yet. Nay, it is being set up on the other national theatres: what is the Irish movement, and what the English unrest; what the rise of the people towards power throughout the various monarchies; what the new guards to constitutional power; what is Nihilism in Russia, Socialism in Germany, Communism in France, but the French Revolution in continuance and dissemination?

Yet even now, a hundred years away from 1789, opinions divide into two great camps of blessing and cursing. "Of all the calamities that ever befell the human race, that French Revolution which the world is now invited to glorify, was the greatest," writes Professor Goldwin Smith. "The most momentous epoch in all modern history, the crisis of modern re-construction," says Frederic Harrison. The very Frenchmen are divided: "La Révolution Française" is a monthly review started in 1880 to prepare the people for the centenary; its writers believe profoundly in the Revolution. The "Revue de la Révolution," also published every month, is bitterly hostile to the great event.

Meanwhile, a vast amount of new material is at hand for whoever would spend years or a life-time in making up his mind upon the question. The latest English history is by H. Morse Stephens. In the preface to his first volume—the only one at present out—he describes the mass of archives, memoirs and provincial and local histories, which have been pouring forth from the French press in recent years. The towns and villages have found a tongue to tell their individual glories; single days of the Revolution have their books. The heroes great and small have all had resurrection for abuse and praise. Robespierre has found his eulogist in Hamel; a second has devoted many books to Danton; a third has spent many years and published many works upon Marat. No Frenchman can write impartially

upon the Revolution, Mr. Stephens assures us, but apparently no subject is so fascinating to Frenchmen to try their hand on. In odd contrast to these high-flooding rivers of production, stands that earliest "Histoire de la Révolution Française" written by the spry Protestant pastor, Rabaüt de Saint Etienne, in 1792. Good man, he thought the Revolution was all over then,—and lived on to see the crisis and die by the guillotine!

With all these new quarries opened, the story of the Revolution will be written again and yet again. The story best known to us, the poem-history of Carlyle, has long been insufficient as a history, while it never loses charm and wonder as a drama. Carlyle did not even use the quarries lying at his door when he wrote his book fifty years ago. At that time there was hidden in the British Museum a collection of French pamphlets on the subject, the completest in the world, and Carlyle knew of it; but because the officials of the Museum refused his demand for a private room to work in, he declined to use the matchless collection and contented himself with such books as he could buy or borrow. Possibly that very abstemiousness in documents left his imagination the freer to produce his wonderful picture.

W. C. G.

CONTRIBUTED.

THE FALLING LEAF.

In the tranquil light of the Autumn sun
The world is resting—labor done;
Before the straying breeze
The brown leaves fall in eddying showers,
Then singly, softly, through stillest hours,
Leaf after leaf
They float to the silent earth.

Leaves that sheltered the summer homes
Of birds, and painted the forest domes
In tints of living green,
That spread a shadow, cool and sweet,
For the weary laborer's noon retreat,
Leaf after leaf,
They float to the silent earth.

Children laugh in the forest old
And bury each other in tombs of gold.
The dreamer in pensive mood
Rests on a hillside carpeted brown
While the hours float by and the leaves float down,—
Leaf after leaf
They float to the silent earth.

ALICE GORDON.

"THE LONG THOUGHT IS THE UPLIFTING THOUGHT."

As I was passing hastily through the corridors of the Grey Nunnery in Montreal, suddenly my attention was caught by a motto bearing the words: "The thought of eternity has made the saints." In a flash facts came crowding upon me to prove the truth of the motto, and I felt that here, where I least expected it, I had found a masterly statement of a far-reaching truth.

The moment we contemplate our actions in their remote effects we perceive that to sin is to be stupid. Clearly it then appears that duty and joy run on the same lines. Clearly, too, does it appear that when any one has supposed otherwise he has fixed his gaze not upon the whole of a man's life, or a nation's life, but upon some paltry fraction thereof. Hence the essential truth in the motto: "The thought of eternity has made the saints."

Whether we reckon eternity as the practically endless life of the race, or as the endless life of the individual, we are sanctified by fixing our thought upon it. The long thought

is the uplifting thought, and the longer the more uplifting.

No one can read George Eliot's works and not feel the intensely sanctifying influence of the thought of imperishable consequences—deeds whose effects cannot be staid until, like waves from the pebble, they touch the farthest shores of the ocean of life. And when one rises still higher, and believes that every deed he does will send an impulse, not only to the shores of the race's life, but that it will be forever felt in the shoreless life of the individual; be with him throughout all eternity; bear fruit when his mind shall have overtopped the Platonic heights, and his heart overflowed the banks of Christian love,—if he thus think of eternity, he will then touch the spring of the deepest sanctity and discover the secret of the firmest martyrdom.

I am overawed when I look upon the first tiny leaves which sprout from an acorn, and reflect that the slightest touch upon them might bear traces in the oak which is to live for centuries. But if we turn to consider man's soul—that it will sweep its way through infinite spheres of being, that it will rise seraph-like until it surpasses in purity and glory even the loftiest ideal of saint or angel which the mind of man has conceived, and that every evil deed deters, every good one speeds it on its star-like way—when we are absorbed in this thought of the soul's eternity, this vision splendid, how can we think evil any more than the child lying in his mother's arms, and gazing into her love-radiant face, can think it? I say unto you, any vision of goodness to be attained is sanctifying, and it sanctifies just in proportion to its loftiness. And no loftiness can exceed the contemplation that dwells upon the eternal progress of the soul in the good, the beautiful, and the true. That we may in eternity excel in goodness the excellence of earth's noblest sons of imagination's loveliest pictures—there is the long thought, and the uplifting thought.

A. M. J.

THE POST OFFICE MISSION.*

From the last yearly report of the American Unitarian Association we learn that the gifts for the missionary fund were three thousand dollars larger than the gift of the previous year, and nearly, if not quite, double what they were ten years ago. This indicates to a slight degree the increase of the missionary spirit throughout the Unitarian ranks. Going back but a few short years in our history, we find that missionary work was unthought of as a practical field of action for liberal Christians. Their grander faith in the divinity of human nature, their nobler conception of deity, and their more hopeful view of immortal life, did not come to them as glad tidings of great joy that should be heralded to all the world, but rather as intellectual heights which could be attained by the unbiased reason.

But ideas are contagious, and our liberal preachers, both in and out of the pulpit, have helped gradually to loosen the fetters that for centuries had held the world in spiritual bondage. From the works of Channing, Parker, Emerson, Clarke, Hale, and a score of others, has gone forth an influence that has encircled the world; while Bryant, Whittier, Longfellow, Holmes and Lowell have sung our liberal faith over all the land. Bearing no label, it has been gladly received and echoed by orthodox and heterodox alike, and so thoroughly has it permeated the leading literature of our time that one almost wonders where the orthodox writers are.

Broader and more tolerant has grown the spirit of the age; less superstitious and more critical the religious thought, and while the old creeds still hold their place, the mind of the multitude is free, and the times are fully ripe for earnest, zealous, organized missionary effort in behalf of a liberal religion. Scattered all over this Western country are men and women who need the glad tidings we have

to give them: unable longer to believe in the creeds of their childhood, they find no fellowship in the churches around them, and they need to know—as many of them do not—that one church exists, which is founded upon no creed and has no test of fellowship save that of character.

The lonely, isolated liberal far out on our Western prairies needs the help and sympathy that come from communication with kindred minds; needs the inspiration that comes from an acquaintance with our liberal literature. The little groups of liberals in our larger towns need to find each other; need to band themselves together for the promotion of liberal religious thought, and the uplifting of human life; and where two or three are gathered together in this spirit, we have the nucleus for a liberal church at no far distant day.

How can we best reach these isolated liberals; how find these groups of friends who need us quite as much as we need them? In fact, how can we conduct our missionary work and omit the objectionable features which orthodox zeal has made distasteful to us? One answer to this question has been found in the Post Office Mission, and through its agency many a hungry soul has been fed, and many men and women who were wandering in the desert of unbelief have been led to the mountain tops of faith and trust.

Many of you know the history of this mission, how it was born in the heart of a little woman in Cincinnati, whose soul was reaching out toward the great brotherhood of humanity in search of some channel through which she might give to them the gospel of peace and good will which had blessed and brightened her own secluded life. After four years of earnest, devoted labor she passed away, leaving the work she had so well begun to be developed, organized, and made still more effective by those who should come after her. Already, from the Atlantic to the Pacific coast it has become a recognized power in our denomination, and no liberal society is quite complete until it has a Post Office Mission committee, or secretary.

This work has many things to recommend it as a new type of missionary effort. First, it is inexpensive. By reference to the report given at our Western Unitarian Conference in May last, we find, that during the previous year, Post Office Mission workers sent out, of letters and postals, 3,912; of tracts, sermons and papers, 49,390,—the total expense being \$451.91. Second, it can be done by the lay women of our churches, and requires no special preparation, save a sufficient knowledge of our liberal literature to be able to use it wisely and understandingly, and this every liberal-minded woman should have, if only for her own good. This knowledge, combined with an aptness for letter-writing, an earnest desire to do each correspondent all the good possible, and a certain amount of self-consecration to the work, are all the requirements needed, and we feel sure that whoever begins the work will find it one of increasing interest the longer she continues it. That many of our applicants are prompted by curiosity only, there can be no doubt; and from such we expect and receive no reply to the letter that should always follow the literature. But, if one half, and that is about the average, prove to be earnest, thoughtful, truth-seeking people, we are well repaid for the time and money expended.

The aim of our secretaries should be to ascertain the strength of the liberal element in each of the larger towns and cities; and, wherever one earnest liberal can be found, ask him or her to become a co-worker with us in distributing to friends and neighbors. In this way our literature is read and re-read, until, as sometimes reported, it is completely worn out, and we are asked to replace it with new. Wherever a half dozen liberals can be found in one town, there we have a possible Sunday Circle, especially if one of this half dozen be an earnest, enthusiastic, religious woman. It needs the woman's zeal to inspire and keep alive the

*A paper read by Jennie McCaine, the secretary of the Post Office Mission for the Minnesota Conference, at St. Cloud, Minn., October 10, 1888.

Sunday Circle: it also needs the personal help and instruction of a state missionary, and states not having a missionary are happy indeed if they have within their reach the secretary of our Western Conference. To these Sunday Circles we look for much of the religious life of liberalism in the West for many years to come. The magnificent distances between our growing towns make it almost impossible for one minister to serve two parishes, and the small numbers and scanty purses make it quite as impossible for one small parish to pay the salary required to secure a minister. And why should it? Why pay a minister from \$20 to \$40 per Sunday, when the market price of the best sermons is but five cents per copy? Let them be educated in the idea that they can do their own preaching, that the printed sermon is just as good, and often much better than the one freshly written, that the office of minister is none too sacred to be filled by lay men and women; that the Sunday meeting is the coming together of kindred minds for one common purpose,—that purpose being the contemplation of life from the highest point of view, and the recognition of our true relation to both God and man. When they have learned this, they will not go to church to enjoy their morning nap, or to see their neighbor's new bonnet, or to criticize the choir, or to find fault with the minister, or from a sense of duty: but they will go because they feel that it is good to be there; because the day is made sweeter and the week better by the clasping of friendly hands, and exchange of a kindly word; because it is *their* Sunday service; something which they have to do, and will soon delight in doing. We hope to see these circles broad in their fellowship, far-reaching in their sympathy, unsectarian in spirit, welcoming all who are willing to work for the promotion of higher religious life.

That it is easy to overestimate the good done by our Post Office Mission is undoubtedly true; but certain it is that the deplorable ignorance which formerly existed in regard to Unitarian ideas can not long remain if we continue to scatter broadcast over the United States fifty thousand yearly of our sermons, tracts and papers. And in order that this number may be increased, we trust that each of our new societies will begin the work at once, and that during the coming winter better and more systematic work may be done within the range of the Minnesota Conference than has ever been done before.

JENNIE MCCAINE.

THE UNITY CLUB.

TEN EVENINGS ON
THE FRENCH REVOLUTION.

BY W. C. GANNETT.

Prof. W. F. Allen of the Wisconsin University, and Edwin D. Mead of Boston, have kindly looked over this outline and bettered it by valuable suggestions.

Books to Read and Consult.

All in the class are requested to read two books, namely,—

(1) Some short sketch of the Revolution, like *Mignet's*, translated in the Bohn Library ("the best by far of all the short histories"), or *Mrs. Gardiner's*, or *Morris's*. Read this first, to get the main events well in mind.

(2) Then *Carlyle's "French Revolution."* This to be our main book for the course, but to be read remembering that it is a drama, a prose poem, rather than history shown in causes and effects.

"The more a man learns about the details of the French Revolution," says John Morley, "the greater is his admiration for Mr. Carlyle's magnificent performance. By force of penetrating imaginative genius he has reproduced in stirring and resplendent dithyrambs the fire and passion, the rags and tears, the many-tinted

dawn and the blood-red sunset of the Revolution. But it is dramatic presentation, not social analysis; a master-piece of literature, not a scientific investigation; a prodigy of poetic insight, not a sane and quantitative exploration of the complex processes, the deep-lying economical, fiscal and political conditions, that prepared so immense an explosion."

Carlyle's history is No. 486 of Lovell's Library, paper-covered; two parts, each 25 cents. It can also be bought cheaply in two or three bound forms. It is by all means a book to have in one's library,—one of the *great* books.

Besides these, two novels had better be read by all,—Dickens' "Tale of Two Cities," and Victor Hugo's "Ninety-three." Some of the Erckmann-Chatrian novels, also, concern the Revolution.

Of longer histories, the best for our purpose are probably *H. Morse Stephens' "French Revolution"* (this promises to be the best account in English, but only vol. I—to October, 1791—is yet out), and *Taine's "French Revolution."* Carlyle has essays on Diderot, Voltaire, Mirabeau, Parliamentary History, and two or three others; Macaulay, essays on Mirabeau and Barrère. And John Morley has essays on Turgot, Condorcet, Robespierre, Danton, and "France in the last century;" and volumes on Voltaire, Rousseau and Diderot. Littell's "Living Age," No. 2308, reprints an article on "English Eye-Witnesses of the Revolution," and that magazine often contains some article relating to our subject.

For causes of the Revolution, see, "for the incredible condition of the old society," *Taine's "Ancient Régime"* ("a scintillating mosaic" of details); or De Tocqueville's "*Ancient Régime and the Revolution*;" and for the causes in religion, politics, philosophy, science, see *Buckle's "History of Civilization,"* vol. I., ch. 8—14 ("If but one thing, this"); *Martin's "History of France,"* ch. 96, 99, 100, 101, 103, 105; and *Morley's* volumes mentioned above.

A few notable books of the time itself will add much light: Beaumarchais' play, the "Marriage of Figaro;" Arthur Young's "Travels in France in 1787–88–89;" (*very* valuable: a summary of it in Alison's "History of Europe," vol. I.) Madame Roland's "Memoirs," written in prison; Madame de Tourzel's Memoirs,—"incomparable as an inside view of the Revolution on the royal side;" Madame Campan's "Marie Antoinette;" Burke's "Reflections" against the Revolution, answered by Mackintosh's "Vindiciæ Gallicæ" and Thomas Paine's "Rights of Man."

To those who read French, Crane and Brun's "Tableaux de la Révolution Française" will be of great service,—a small book of picturesque extracts, partly from contemporaries of the Revolution, partly from historians.

Prof. C. K. Adams' "Democracy and Monarchy in France" is a good sketch in ten lectures of the most important phases of French history from the first stir of the Revolution to 1871. Van Laun's "French Revolutionary Epoch" goes over the same period.

Descriptive lists of books on this subject will be found at the end of Morris' little history named above; in C. K. Adams' "Manual of Historical Literature;" in a chapter of Frederic Harrison's "Choice of Books;" and in an admirable "Old South Leaflet" by Edwin D. Mead, (leaflet No. 8 of sixth series), which will be mailed for five cents by sending to the "Old South Meeting House," Boston. All the class had better buy this pamphlet. Stephens, in the preface to his history named above, describes the immense amount of fresh "Revolution" material—archives, local histories, biographies, review articles, etc.,—which the present generation of Frenchmen is producing. The subject seems inexhaustible.

Subjects for Written Papers.

I. "After us the Deluge." (1715–1774.)

1. Louis XV, the Ancien Régime, and the People.
2. The Church and the Philosophers.

II. *The Bastille. (1774-1789.)*

1. Louis XVI, the Bankrupt King, his Ministers, and his Court.
2. The States General and National Assembly.
3. The People Capture the Bastille.

III. *King and Sans-Culottes. (1789-1792.)*

1. Mirabeau.
2. The Four Times Captive King (Oct. 5, '89; June 25, '91; June 20 and Aug. 10, '92.)

IV. *"Liberty, Fraternity, Equality." (1792-1793.)*

1. September, 1792.
2. King and Queen to the Guillotine.
3. Girondins and Jacobins,—their Death-Grapple.

V. *Reign of Terror. (1793-1794.)*

1. Prisons and Guillotine in Paris and the Provinces.
2. The Goddess of Reason.

VI. *"The Revolution Eating its Own Children." (1794-1795.)*

1. Marat, Danton, Robespierre.
2. Re-action Scenes, and the Last Mob.

VII. *Comparisons.*

1. The American and French Revolutions Compared.
2. The English (Cromwell, and William III) and French Revolutions Compared.

VIII. *Judgments.*

1. The French Revolution Judged One Hundred Years After: its Good and Evil to France.
2. Its Influence on Europe and Mankind.

IX. *Napoleon. (1795-1815.)*

1. France against Europe: the Armies of the Revolution. (1789-1795.)
2. General Napoleon and the Directory.
3. First Consul Napoleon.
4. Emperor Napoleon.

X. *Since Napoleon. (1815-1889.)*

1. 1815-1830: through the Three Days of July.
2. 1830-1848-1851: through the Revolution of February, the Second Republic and the Coup d'État of Louis Napoleon.
3. 1851-1871: the Second Empire and its Fall.
4. 1871-1889: the Paris Commune and the Third Republic.

Suggestions for Conversation for Each Meeting.

These topics had better be examined before beginning the course, as they suggest things to be watched for in reading the books.

The "best passages" are intended as a round-the-class exercise; each one to point out what most impressed him in his reading.

I.

1. Best passage of Carlyle, in first three books of vol. I.
2. When did the French Revolution *begin*?
3. "The Old System is as far from us as the Middle Ages." A hundred years ago,—the end of Feudalism.
4. "Écrasez l'infame!" Voltaire—was he a power for good or for evil? Voltaire and Ingersoll.
5. The great men and great events contemporary with the Revolution. (See the "Old South leaflet" named above.)
6. Show Millet's pictures of French peasant life.

7. "Darnay" and his uncle, in Dickens' "Tale of Two Cities;" the Prince of Brittany in Victor Hugo's "Ninety-three."

II.

1. Best passage of Carlyle, in last four books of vol. I.
2. Turgot, and his proposed reforms,—"the wise man, unheeded, who, if heeded, could have staved off the hell."
3. Assignats *versus* Greenbacks.
4. "Lettres-de-cachet" *versus* "Habeas corpus."
5. "Government of the people, by the people, for the people,"—contrast the two dawns of such government in France and America.
6. The coming Centennial in France. International patriotism.
7. Show map and pictures of Paris of the Revolution.
8. "Dr. Manette" in Dickens' "Tale."

III.

1. Best passage of Carlyle, in vol. II.
2. Mirabeau—his character and statesmanship: "the greatest statesman of the whole period." Had he lived, would he have "saved the monarchy as well as the Revolution from failure?"
3. Had Louis XVI. been a Napoleon, what then?
4. "Ça ira" and "the Marseillaise": have them sung.
5. The "DeFarges" and "Crunchers" of Dickens.

IV.

1. Best passage in Carlyle,—first four books of vol. III.
2. Are you a Girondin or a Jacobin?
3. The Women of the Revolution:—
 Demoiselle Théroigne, and the Tricoteuses.
 Charlotte Corday: do you condemn her deed?
 Madame Roland.
 Marie Antoinette; her character, influence, fate.
4. Show pictures of the four.
5. Victor Hugo as word-painter: his pictures of the three chiefs in Paris, the National Convention, the war-scenes in La Vendée.

V.

1. Best passage in Carlyle,—fifth book of vol. III.
2. Bright spots in the blackness,—all you can find.
3. Was this anti-religion itself a religion, a faith?
4. How far should the Revolution be judged by the Reign of Terror?
5. The barbarians *within* civilization. "The greatest of English historians remarked, a few years before 1789, that the era of wars seemed about to close, and that Europe would be for all time secure from the barbarism of the savage hordes which had overturned imperial Rome."
6. Books written in prisons of the Revolution.
7. Show pictures of the prison scenes.
8. "Carton" and his deed, in Dickens' "Tale."

VI.

1. Best passage in Carlyle,—last two books of vol. III.
2. Danton and Robespierre as characters: account for them.
3. When did the Revolution *end*?
4. Carlyle's "whiff of grape-shot," and his theory of the Revolution.
5. Costumes of the Revolution and the Directory: show pictures.
6. What originals of the Dickens characters in the "Tale" can be recognized?

VII.

1. Great sayings and mottoes of the Revolution, found in reading Carlyle.

2. What did the American Revolution owe to France, and the French Revolution to America? (See Rosenthal's "America and France," and Stephens' preface; Lives of Franklin, Jefferson, etc.)
3. What had the three Revolutions—English, American, French—in common? The essential characteristics by which each stands apart from the other two?
4. Reform by evolution and reform by revolution.
5. Lafayette,—do you find him admirable? Was he a statesman? (See Mrs. Farmer's new Life of Lafayette.)
6. Franklin in France. (See Hale's new volumes by this title.)
7. Dickens' "Tale" and Victor Hugo's "Ninety-three" compared as dramas of the Revolution.

VIII.

1. If you were a Frenchman, would you be praising or regretting the Revolution to-day? And why?
2. How did Burke, Fox, Wordsworth, view the French Revolution? And the great Germans, Goethe, Schiller, Kant, Fichte?
3. Who was the noblest character of the Revolution, as you judge?
4. And who the arch-villain of the Revolution?
5. Carlyle's history,—what do you think of it as history, as art, as a philosophy of the Revolution? What has it given you?
6. Fit the events to these dates. The whole class had better do this at home by way of review and summary:—

1774—May 10	1791—April 2	1793—Jan. 21
1783—Jan. 20	June 25	June 2
1789—Mar. 4	Aug. 27	July 13
May 4	Oct. 1	Aug. 28
June 20	1792—Apr. 20	Sept. 17
June 23	June 20	Oct. 16
July 14	July 24	Oct. 31
Aug. 4	Aug. 10	Nov. 10
Oct. 5	Sept. 2-6	1794—Apr. 8
1790—July 14	Sept. 22	July 28
		1795—Oct. 5
		Oct. 26

IX.

1. Was Napoleon's coup d'état justifiable?
2. The two autocrats, Louis XIV and Napoleon,—the difference between them.
3. Napoleon as a character.
4. Napoleon as an influence: was he a blessing or a curse to the world?
5. What remains of his work?

X.

1. Read Lowell's "Ode to France," February, 1848.
2. Is France yet ready for a Republic?
3. Is a Republic sure to last in America?
4. French Commune, German Socialists, Russian Nihilists, American Anarchists,—what do they all portend?
5. Our study of the Revolution: what has it taught us?

THE study section of the Fraternity of the First Unitarian church of Chicago enter upon their sixth year of work with a firmer step than that of any preceding year. The pretty little programme announces that it is to be "A Year in England." Dates, papers and writers are all definitely fixed. Jean Ingelow, Lord Macaulay, Tennyson, Dickens, Charlotte Brontë and others, are to be visited in their homes, and many famous places and buildings to be looked into by the way. Clubs wishing to exchange programmes can probably do so by addressing the chairman of the committee, Mrs. S. W. Conger, 3206 Vernon avenue.

ONE of the best programmes of study in American history we have seen is that prepared by E. B. Maglathlin, of Westford, Mass. It is worth sending for.

THE STUDY TABLE.

National Record of Charities and Correction. New York: G. P. Putnam's Sons.

This valuable publication comes to hand for September with its usual varied contents concerning its special topics. The notable articles are one discussing the state and private charities to the effect that "the extent to which the government cares for the poor should adjust itself to the amount of work that is done by private efforts;" a long article on the charities of France; a curious article on the sign-language of Mohammedan traders. There is a bibliography of charities and correction filling eight columns and to be continued in the November number. This is a valuable work by the editor called forth by the request of the trustees of the Newberry library in Chicago to guide them in collecting books for some alcoves to be devoted to these topics.

J. V. B.

The Federalist. A Commentary on the Constitution of the United States. Reprinted from the original text of Alexander Hamilton, John Jay and James Madison. Edited by Henry Cabot Lodge. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Price, \$2.00.

This new edition of "The Federalist" is a well made, scholarly looking volume of 580 pages. It has a full topical table of contents filling 17 pages, in which the points of each essay are given under the title and number of the same. Besides this, there is an index. Mr. Cabot's editing, besides settling that he will keep to the "untouched original text," consists of an Introduction discussing the authorship of "The Federalist," giving a list and description of the editions, and considerations on the text; and of an Appendix containing the Articles of Confederation, and the Constitution with the Amendments. The type is large, the paper good enough; the whole execution compact and serviceable.

J. V. B.

A Study of Mexico. By David A. Wells, LL.D., D.C.L. New York: D. Appleton & Co.

Any one seeking to inform himself about modern Mexico is surprised at the dearth of available material. Having ourselves been such a seeker, we are quite prepared to believe the statement with which David Wells begins his "Study of Mexico," that "there is probably less known to-day about Mexico than of almost any other country claiming to be civilized." This fact, so remarkable considering the close geographical proximity of this country to the United States, ceases to surprise when we consider that, for the three hundred years when Mexico was under Spanish dominion, access to the country was almost absolutely denied to foreigners; that, both then and since, travel there has had the drawbacks of almost total absence of roads and of comfortable *hospicia* for man and beast, utter insecurity for life and property, the intervention of vast sterile and waterless tracts, together with inhospitality and almost savagery on the part of most of its people; that, in fact, it is only within the last five years—or since the opening of the Mexican "Central" and Mexican "National" railroads in 1883—that one could attempt any exploration of Mexico without greatly imperiling his life, to say nothing of health and property. With the present railroad facilities and better government, all these terrors have become things of the past, and when Mr. Wells made the personal observations on which his "Study" is based, it was under the pleasing conditions of a special train running on its own time, and stopping long enough at every point of interest to satisfy curiosity and every immediate demand for information.

Although the book contains but 250 pages, we could scarcely ask for anything more satisfactory to a fair understanding of the physical conformation and history of Mexico;

its present political, social and industrial condition; and also its future possible or desirable political and commercial relations to the United States. In this latter matter Mr. Wells makes a strong plea for a more friendly policy on the part of the United States, which should begin by returning all the cannon and flags captured by the armies of the United States in the unjust war of 1847; should include the funding of the Mexican National debt, and should remove entirely the present mutually antagonistic tariff legislation.

The book is so entertaining, as well as profitable, that only lack of space prevents quotation. A. B. M'M.

THE HOME.

TWO SURPRISES.

A workman plied his clumsy spade
As the sun was going down;
The German king, with a cavalcade,
On his way to Berlin town,

Reined up his steed at the old man's side.
"My toiling friend," said he,
"Why not cease work at eventide
When the laborer should be free?"

"I do not slave," the old man said,
"And I am always free;
Though I work from the time I leave my bed
Till I can hardly see."

"How much," said the king, "is thy gain in a day?"
"Eight groschen," the man replied.
"And thou canst live on this meagre pay?"
"Like a king," he said with pride.

"Two groschen for me and my wife, good friend,
And two for a debt I owe;
Two groschen to lend, and two to spend,
For those who can't labor, you know."

"Thy debt?" said the king. Said the toiler, "Yea,
To my mother with age oppressed,
Who cared for me, toiled for me, many a day,
And now hath need of rest."

"To whom dost lend of thy daily store?"
"To my boys—for their schooling; you see
When I am too feeble to toil any more
They will care for their mother and me."

"And thy last two groschen?" the monarch said.
"My sisters are old and lame;
I give them two groschen for raiment and bread,
All in the Father's name."

Tears welled up to the good king's eyes.
"Thou knowest me not," said he;
"As thou hast given me one surprise,
Here is another for thee."

"I am thy king; give me thy hand,"—
And he heaped it high with gold—
"When more thou needest, I command
That I at once be told."

"For I would bless with rich reward
The man who can proudly say
That eight souls doth he keep and guard
On eight poor groschen a day."

—R. W. McAlpine, in *St. Nicholas*.

WHY MINNIE COULD NOT SLEEP.

She sat up in bed. The curtain was drawn up and she saw the moon, and it looked as if it were laughing at her.

"You needn't look at me, Moon," she said; "you don't know about it; you can't see in the day-time. Besides, I am going to sleep."

She lay down and tried to go to sleep. Her clock on the mantel went "tick-tock, tick-tock." She generally liked to hear it, but to-night it sounded just as if it said, "I know, I know, I know."

"You don't know, either," said Minnie, opening her eyes wide. "You weren't there, you old thing! you were up stairs."

Her loud noise awoke the parrot. He took his head from under his wing, and cried out, "Polly did!"

"That's a wicked story, you naughty bird," said Minnie. "You were in grandma's room, so now!"

Then Minnie tried to go to sleep again. She lay down and counted white sheep, just as grandma said she did, when she couldn't sleep. But there was a big lump in her throat. "Oh, I wish I hadn't!"

Pretty soon there came a very soft patter of four little feet, and her pussy jumped up on the bed, kissed Minnie's cheek and then began to "purr-r-r, purr-r-r." It was very queer, but that, too, sounded as if pussy said, "I know, I know."

"Yes, you do know, kitty," said Minnie, and then she threw her arms around kitty's neck and cried bitterly. "And—I guess—I want—to—see—my—mamma!"

Mamma opened her arms when she saw the little weeping girl coming, and then Minnie told her miserable story.

"I was awful naughty, mamma, but I did want the custard pie so bad, and so I ate it up, 'most a whole pie, and then, I—I—oh, I don't want to tell, but I 'spect I must—I shut kitty in the pantry to make you think she did it. But I'm truly sorry, mamma."

Then mamma told Minnie that she had known all about it, but she had hoped the little daughter would be brave enough to tell her all about it herself.

"But, mamma," she asked, "how did you know it wasn't kitty?"

"Because kitty would never have left a spoon in the pie," replied mamma.—*Little Men and Women*.

TEACHING THE CHILDREN.

A correspondent who has had much experience in Sunday-school work, both as teacher of the younger children and chairman of teachers' meetings, writes: "If you would develop a child's thought,—and that is what we are trying to do,—you must adapt your method to the natural growth of the child's mind, then it will grow as well as learn. Children live in an imaginative world; they demand, and will have, stories and pictures,—*word-pictures*, I mean. If you do not give them such things they are listless and indifferent, and instead of listening to the teacher, are constructing such for themselves. Cannot we teach more by parable?"

THE BREAD OFFERING.

In my childhood I was one day playing in the kitchen when mother entered.

The new cook, who was busy baking bread, was just going to throw a large piece of dough, the burnt offering, into the fire,* when mother said:

"Bake bread also of this part of the dough: we will give it to the poor. It is thus that the bread-offering has always been offered up in my house. Listen, my daughter, to what I tell thee: Give thy bread to the poor and thy heart to God!"—*Henry Byron*.

*A practice common with many Oriental nations. (The Translator.)

UNITY.

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NOTES FROM THE FIELD.

Minnesota Conference.—Aided by the notes of Mr. C. C. Pudor, secretary pro tem. of the Minnesota Conference, held at St. Cloud October 9 and 10, we print the following report of its sessions. There were present twenty delegates, from eight places.—St. Paul, Duluth, Winona, Minneapolis, Lu Verne, Sioux Falls (Dakota), St. Cloud, and Alma (Dakota). Three Sunday Circles at Huron, Aberdeen and Madison, Dak., and the newly organized church of Miner, Dak., were welcomed to the fellowship of the conference.

The acting President, Mr. J. D. Ludden, stated that as soon as the right man could be found for state missionary, he felt sure that the funds could be easily raised for his support. Most of the societies represented were reported to be in a prosperous condition. Duluth called for sympathy and help in the hour of its need, and in response to the story told by its delegates—Mrs. S. B. Stearns and Mrs. Caroline Nolte.—Mr. Crothers offered to supply the Duluth pulpit on Sunday evenings for six months, going himself from St. Paul after his own morning service, until he could be reinforced from the East.

Mr. Bjorn Peterson gave an interesting account of missionary work in the form of house-to-house visitation among his Icelandic countrymen, ten thousand of whom he reported as already in the Northwest. Miss Jennie C. McCaule told of her Post Office Mission work, so fruitful of good results. J. R. Effinger, secretary of the Western Conference, gave a paper on the "Support of the local Church," which was followed by a spirited discussion, led by Mr. Jones of Chicago, and Mr. Batchelor of Boston.

Two evening meetings were addressed by Messrs. Ames, Jones, Batchelor, Horton, Slicer, Reynolds, Mrs. Wilkes and Mrs. Richardson. Mr. Crothers submitted to the conference a proposition for co-operation in missionary work with the Western Conference which was accepted and referred to the executive committee for further action. Mr. C. J. Staples, late of Reading, Mass., pastor elect of the St. Cloud church, moved a resolution of appreciation of the visit of the brethren from the East, which was passed. The presence of the two young ministers, C. J. Staples and W. F. Greenman, lately called to the new societies of St. Cloud and Winona,

gave strength and encouragement to the conference. The spirit of the meetings was earnest, harmonious, and prophetic of growth and prosperity to our cause in the Northwest. The following officers were elected for the ensuing year: President, Judge L. W. Collins, St. Cloud; Secretary, Clarence Sprague, Minneapolis; Treasurer, C. C. Pudor, Winona. The conference held its sessions in the Congregational church and the morning after adjournment the following contribution to good fellowship appeared in one of the St. Cloud papers:—

EDITOR JOURNAL-PRESS: Will you permit me, as pastor of the church in which the sessions of the Minnesota Unitarian Conference have just been held, to make through your columns that public response to the vote of thanks tendered our church which I would gladly have made last evening could I have done so without seeming to intrude upon the time and attention of the meeting. Permit me then, in behalf of the congregation to which it is my privilege to minister, to express my appreciation of and gratitude for the spiritually uplifting and quickening addresses of the closing session of the conference,—addresses which touched our hearts, emphasized truths which have become familiar and dear to us, and will, without doubt, inspire us as a church to a more earnest, self-sacrificing and Christly work.

Very truly yours,
J. W. HARGRAVE,
Pastor Cong. Church.

[Through misplacement of copy above report was delayed until this week.—ED.]

Boston.—On a recent Monday evening the Sunday-school Union held its first session of the autumn. After the Sunday-school reports had been given, Mrs. Bernard Whitman, central secretary of the "Ten Times One" clubs, stated that the president of the order, Rev. Edward E. Hale, had instituted a branch to be named "Send Me." It is an order composed of women and girls who are willing to go on the King's work. The words of the old Hebrew prophet—"Here am I, send me"—give the name and motto to this order. Its badge is the common badge of all "Ten Times One" clubs, a Maltese cross with letters, I. H. N. (In His Name). Circulars of information and a printed charter may be obtained of Mrs. Bernard Whitman, central secretary, Lawrence avenue, Dorchester, Mass. This movement has been made by Mr. Hale because the order of "The King's Daughters," which started as a branch of the "Ten" order, adopting its four well-known mottoes and its badge and its watchword, "In His Name,"—has now declared itself, through its New York officers, an independent order, standing only on Trinitarian orthodox dogmas. Some Unitarian clubs are wearing this name and contributing to the funds of its Central Society, and are now thankful to be fully informed of this recent declaration of independence of the New York Central Society. Their only course seems to be to relinquish the attractive name and adopt another. Most of them will accept Mr. Hale's new title, "Send Me," and join his new branch, which asks no money contribution from clubs, only a semi-annual report.

—A full audience in Channing Hall greeted Rev. J. H. Allen as he gave his Saturday afternoon lecture on the "Christianity of the First Five Centuries." It was a familiar "talk," scholarly yet a most popular effort. By the rule of these lectures a hundred of the listeners remained at the close and enjoyed half an hour in easy conversation with Professor Allen.

—The National Bureau of Unity Clubs holds its First Annual Institute in Channing Hall, Boston, during the first week of November.

—The Committee on pulpit supply of Rev. J. F. Clarke's society have recommended Rev. Chas. G. Ames, of Philadelphia, as successor to the pulpit, the congregation voting on the question of inviting him. The society voted unanimously last Sunday that their pulpit committee be requested to invite Mr. Ames to become their pastor.

—On Saturday, October 27, Rev. Edward H. Hale lectured before the Sunday-school teach-

ers in Channing Hall on "Christianity from the fifth to the fifteenth Centuries." A large audience attended.

—On Monday, at the meeting of the Ministerial Union in Channing Hall, there were given beautiful and hearty tributes to the memory of the late Rev. Dr. Clarke by Rev. Messrs. Edward E. Hale, Samuel May, Chas. F. Dole, and Mr. George William Bond.

—On Monday the corner-stone of the new church of the Mount Pleasant society in Roxbury (Boston) was laid. Rev. Messrs. Hale, De Normandie and Lyon took part.

—In Harlem, New York City, the young Fourth Unitarian society has purchased a lot of land and will soon proceed to erect a church home with all modern attachments.

Chicago.—All Souls Church had two representatives at the Quincy Conference, the Church of the Messiah one, the Third Church one.

—Last Sunday was the annual Unitarian day at All Souls. The pastor preached a missionary sermon, and at the close of the service the claims of the Western Conference were presented by Doctor Shears, chairman of the board of trustees; and Mrs. Marean, chairman of the Missionary section, spoke of further claims upon the church, and the method of collecting. Cards were distributed throughout the congregation, and every member in the parish, man, woman and child will be invited to contribute. All the returns are not expected to be in inside of a month. November is missionary month in this church.

—The Women's Unitarian Association met at Unity church, Thursday, October 25. In the absence of Mrs. Ware, the president, Mrs. Effinger presided. The minutes of the previous meeting were read and approved. Mrs. Marean gave the annual report of the Ramabal Circle; Miss Hilton, a report of the Loan Library, and the treasurer read her report showing a surplus of \$6.86 from the programme money. It was moved, seconded and carried that this be given to the Loan Library fund. In the absence of the essayist the paper for the day, "The Duty of Society to Children," by Miss Lina Troendle, was read by Mrs. Heywood. She showed the

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Causes its victims to be miserable, hopeless, confused, and depressed in mind, very irritable, languid, and drowsy. It is a disease which does not get well on itself. It requires careful, persistent attention, and a remedy to throw off the causes and tone up the digestive organs till they perform their duties willingly. Hood's Sarsaparilla has proven just the required remedy in hundreds of cases.

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Mrs. Mary C. Smith, Cambridgeport, Mass., was a sufferer from dyspepsia and sick headache. She took Hood's Sarsaparilla and found it the best remedy she ever used.

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great need of Industrial schools of various kinds for children as benefiting future men and women. Mrs. Furness thought it was the poorest and lowest classes that needed the help. This was followed by a discussion on compulsory education in which Miss Rice, Mrs. West, Mrs. Boyeson and others took part. Mrs. West thought the public should improve our school system through kindly influence instead of through the law.

Mrs. Boyeson opposed compulsory education, as it meant centralization, and would create a complex case for the government. Miss Farley gave by request an account of a school in Louisiana for colored children, which was started by the colored people themselves.

It was moved, seconded and carried that the president appoint three delegates to the Conference of Charities, soon to be held in this city. EMMA DUPEE, Sec'y.

The Illinois Conference.—This conference met in Quincy October 22 and 23. We are looking for a report of proceedings from the secretary, Rev. Chester Covell. Meanwhile the readers of *UNITY* may be assured that the conference was a delightful and inspiring one. It was a genuine revival of religion. Thought was awakened, hearts were warmed, and pockets were opened in a most gratifying manner. The Quincy people were full of hospitality, spiritual and material. We feel disposed to re-echo the sentiment of one of the Quincy elders, who at parting said to us with beaming face, "This was about the best conference I ever attended!"

Princeton, Ill.—All who know the name of our father in the faith, John Bryant, will sorrow with him that he has lost the friend who made over fifty years of married life beautiful for him. Mrs. Bryant died very suddenly on Friday of last week,—so swiftly going that five minutes before the separation neither knew that the long years together were nigh their end. How many questions such a going raises—and how many it has answered!

Manly Junction, Iowa.—Burton Babcock is preaching for a few weeks at Manly Junction and adjacent points. It is hoped a circuit may be organized and that he may be retained for the winter and longer.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, November 4, services at 11 A. M. Study Section of the Fraternity, November 2; subject, Old Boston and Jean Ingelow.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, November 4, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, November 4, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, November 4, services at 11 A. M.; Annual Harvest Festival. Monday, November 5, Unity Club, Emerson section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, November 4, services at 10:45 A. M.

THE CHICAGO INSTITUTE. First Lecture by Rabbi Hirsch, November 8, 8 P. M., Art Institute Building, entrance on Van Buren street.

MR. GEORGE WILLIS COOKE lectures before the Chicago Women's Club, November

8, 10, 15 and 17, on the following topics in the order named: 1. The Beginning of Intellectual Culture Among Women. 2. The Blue Stockings of the Seventeenth and Eighteenth Centuries. 3. The Dawn of the Nineteenth Century. 4. The Progress of the last Fifty Years. The lectures are to be given in the Women's club room, Art Institute Building.

THE CHICAGO INSTITUTE FOR INSTRUCTION IN LETTERS, MORALS AND RELIGION.

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It will be the aim of this Institute to provide for the study and discussion of subjects pertaining to letters, morals and religion, in the scientific spirit, under the lead of a high and specially trained scholarship. It hopes to secure lectures from the ablest thinkers at home and abroad on themes beyond the range of the popular lyceum platform. Classes will also be organized for the more thorough and systematic study of pending questions in sociology, reform and religion, such as will supply that need of special instruction felt by those engaged in active work of philanthropy and moral and religious instruction, besides aiding to impart a rounded culture and more intelligent understanding of life and duty. It is the hope of those engaged in this new enterprise to give to Chicago something that corresponds in general aim, though necessarily, at first, in a small and experimental fashion, to the Lowell Institute in Boston, the Peabody Institute in Baltimore, and the Hibbert and Bampton lectureships of London.

Arrangements have been made for an opening course of nine lectures by Dr. Emil G. Hirsch on "The Old Testament." This will be followed by another course of the same number on "Practical Charities," by W. Alexander Johnson, of the Charity Organization Society. Other lectures are in contemplation. The board of management also hope to perfect arrangements for a Herbert Spencer school of a week's session, with lectures and discussions, in the coming spring. An afternoon class for the detailed study of the Old Testament will be conducted by Rabbi Hirsch, the probable subject being the Book of Job. Classes for the study of evolution, in preparation for the Spencer school, and in the ethical and religious poems of Robert Browning, led by Jenkin Lloyd Jones, will also be formed if called for.

TERMS.—For Dr. Hirsch's lectures, course tickets, \$3.00. Coupon tickets, good for twenty-five admissions, at any time, for any person, \$6.00. Single admission, 50 cents. For class-

es and other lectures, to be hereafter announced. All applications for tickets and other financial matters are referred to the treasurer; concerning classes and all other matters, to the committee on programmes. (See addresses above.)

All lectures, not otherwise announced, will be given at the Architectural Sketch Club, Art Institute building, corner Michigan avenue and Van Buren street. Entrance on Van Buren street.

NINE LECTURES ON OLD TESTAMENT LITERATURE.

BY RABBI EMIL G. HIRSCH, PH. D.

I. Lecture.—Introduction.

November 8, 1888.

The interest we have in Biblical literature. Is it exclusively religious? Aside from all religious considerations, as a matter of, and means to, general culture, the study of the Bible is important and profitable. The one-sided view taken of the Bible is not conducive to a full comprehension of its beauties. It neglects to consider it as a *whole*, and dwells too much upon detached texts. On the other hand, the study of the Biblical writings as records of history and works of literature will not detract from their value as religious instructors. The method pursued in the course is the critical one. A rapid survey of the different schools of criticism, and the history of criticism of interest and serviceable to our studies. The languages of the Bible, what is their character? The traditional divisions of the Bible. When, and by whom, was our present collection made? The condition of the text before us. Its name, Massoretic. Is it authentic? What do the ancient versions of the Bible teach us in this regard? The Septuagint and other Greek translations. The *Peshitto*. The Targumim.

II. Lecture.—Sketch of the Development of the Religion of the Hebrews.

November 15.

Revelation or evolution? Do they exclude each other? Is the Hebrew religion of *Egyptian* origin? Its relations to the religion of Babylon-Assyria. The character of the Shemite. Renan's theory of an original monotheistic instinct reviewed. Do the facts bear it out? A survey of the *Gods* of Edom, Phœnicia, the Arabs, and kindred Semitic tribes fails to substantiate it. The *tribal Gods*. Gradual consolidation of the tribes into a nation. The God *Yahweh*. His relation to *Sinai*. The influence of the occupation of the land upon the religion of the Hebrews. Who were the *Nazirites*? Who the *Prophets*? The struggle between the religion of the Prophets and the popular religion sketched. *Monotheism* finally triumphant.

III. Lecture.—Early History of the Literature.

November 22.

What was the condition of the people? What their occupation? Did they have the art of writing? Writing on stone. The relations of literature to history. The earliest *poetry*. *Sword songs*. *Wall songs*. The song of Deborah analyzed. The blessing of Jacob (Gen. 49). The blessing of Moses (Deut. 33). *Legends*, reduced to writing or not? The character of the Patriarchal biographies. What could have been their *historical* writings? Have those that have come to us their original cast? Why not? And through what process have they passed?

IV. Lecture.—(a) The Prophets of the Assyrian Age.

November 29.

The historical conditions. Rise and development of the monarchy. The division of the realm. Political ambitions and their

consequences. The character of prophetic eloquence. *Parallelism. Hosea. Amos.* Does Joel belong to the group? *Isaiah I and Micah.* Anonymous writings credited to other prophets. Literary analysis of the style of these writings! *Jonah, its age uncertain.*

(b) The Prophets of the Decline.

Historical Conditions. Nahum. Zephaniah. Habakkuk. JEREMIAH. Anonymous authors. Chapters read and analyzed.

V. Lecture.—The Captivity.

December 6.

Condition of the exiles. Influence of their surroundings. Their hopes. A retrospect of the *Messianic Ideal.* Their religious views. *Ezekiel, Obadiah, Isaiah II* and anonymous authors.

VI. Lecture.—The Restoration; Pentateuch.

December 13.

Prophet and Priest. Development of Priesthood. What is the meaning of the Law? The earliest laws. The different strata. *Deuteronomy.* Elohist and Yahwist. The *Priestly Code.* The conservative views of Dillmann and Kittel; the radical of Reuss, Graf, Wellhausen, Kuenen. The final redaction. Pentateuch and Joshua. What about the first twelve chapters of Genesis? Ezra and Nehemiah. The other historical books. The books of chronicles. *Haggai* and *Zachariah.*

VII. Lecture.—The Poetry of the Bible.

December 20.

The character of Biblical poetry. The songs of *Balaam.* The Psalms. Are they of Davidic origin? What their purpose? *Maccabean psalms.* The "Lamentations." The Song of Songs. Ruth. Is *Esther* an historical book or a novel. The *wisdom series.* The *Proverbs.*

VIII. Lecture.—The Wisdom Series Continued.

December 27.

Job and Ecclesiastes. When written? Their contents analyzed.

IX. Lecture.—The Development of Post-Biblical Judaism.

January 3, 1889.

Hellenism and Judaism. *Pharisees and Sadducees.* The *Essenes.* The *Apocrypha:* (1) The *Judan;* (2) The *Alexandrian.* Why excluded from the Canon? The *Book of Daniel* and the *Non-Biblical Apocalyptic books.* Enoch, Book of Jubilees, etc.

An opportunity will be given at the close of each lecture for questions and conversation.

That Little Tickling.

You have been cautioned many times to do something to get rid of that little tickling in your throat, which makes you cough once in a while and keeps you constantly clearing your throat. Your reply, "O, that's nothing," "It will get well of itself," etc., will not cure it, nor will the disease stand still; it will grow worse or better. This trouble arises from catarrh, and as catarrh is a constitutional disease the ordinary cough medicines all fail to hit the spot. What you need is a constitutional remedy like Hood's Sarsaparilla. Many people who have taken this medicine for scrofula, dyspepsia, loss of appetite, and other troubles, have been surprised that it should cure this troublesome cough. But to know the actual cause of the cough is to solve the mystery.

Probably nearly all cases of consumption could be traced back to the neglect of some such slight affection as this. The best au-

thority on consumption, says that this disease can be controlled in its early stages, and the effect of Hood's Sarsaparilla in purifying the blood, building up the general health, and expelling the scrofulous taint which is the cause of catarrh and consumption, has restored to perfect health many persons on whom this dreaded disease seemed to have a firm hold.

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Catarrh, Catarrhal Deafness and Hay Fever

Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. N. B.—For catarrhal diseases peculiar to females this remedy is a specific. A pamphlet explaining this new treatment is sent on receipt of 10c, by A. H. Dixon & Son, 308 West King street, Toronto, Canada.—*Scientific American.*

BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

After Noontide. Selected by Margaret E. White. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 163. Price.....\$1.00
The Book of Christmas. By Thomas K. Hervey. Illustrated by R. Seymour. Boston: Roberts Bros. Cloth, pp. 354. Price.....\$2.00
Sparrow, the Tramp. By Lily S. Wesselhoft. Illustrated by Jessie McDermott. Boston: Roberts Bros. Chicago: S. A. Maxwell & Co. Cloth, pp. 262. Price.....\$1.25
Prince Vance. By Eleanor Putnam and Arlo Bates. Boston: Roberts Bros. Chicago: S. A. Maxwell & Co. Cloth, pp. 153. Price.....\$1.50
Franklin in France. Part II. By Edward E. Hale and Edward E. Hale, Jr. Boston: Roberts Bros. Chicago: S. A. Maxwell & Co. Cloth, pp. 470. Price.....\$3.00
Manners. By Mrs. Sarah J. Hale. Boston: Lee & Shepard. Cloth, pp. 377.
The Story Mother Nature Told. Illustrated. By Jane Andrews. Boston: Lee & Shepard. Cloth, pp. 161.
The Standard Symphonies. By George P. Upton. Chicago: A. C. McClurg & Co. Cloth, pp. 321. Price.....\$1.50
The Adventures of a Chinaman. From the French of Jules Verne. By Virginia Champlin. Boston: Lee & Shepard. New York: Charles T. Dillingham. Chicago: A. C. McClurg & Co. Cloth, pp. 371. Price.....\$1.50
Nelly Was a Lady. Written and composed by Stephen Collins Foster. Illustrated. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Cloth, price.....\$1.50



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Young Maids and Old. By Clara Louise Burnham. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Cloth, pp. 404. Price.....\$1.50
Elizabeth Barrett Browning. By John H. Ingram. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 264. Price.....\$1.00
The Young Idea or Common School Culture. By Caroline B. Le Row. New York: Cassell & Co., 104-106 Fourth avenue. Chicago: A. C. McClurg & Co. Paper, pp. 214. Price.....\$0.50
Edmund Randolph. By Moncure D. Conway. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 401. Price.....\$2.00
A History of Greece. By Evelyn Abbott, M.A., LL.D. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 558. Price.....\$2.25
Calendar for 1889. By J. Pauline Sumter. Boston: Lee & Shepard. Chicago: A. C. McClurg & Co. Illustrated. Price.....\$0.50
Stories from the Italian Poets. By Leigh Hunt. New York and London: G. P. Putnam's Sons. Cloth, vol. 1, pp. 274, vol. II, pp. 260. Price.....\$2.50
The Rose and the Ring. By W. M. Thackeray. New York and London: G. P. Putnam's Sons. Cloth, pp. 210. Price.....\$1.25

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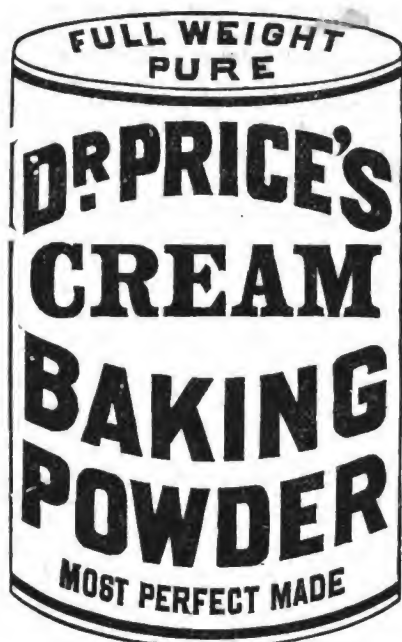
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VOLUME XXII.]

CHICAGO, NOVEMBER 10, 1888.

NUMBER 11.

CONTENTS.

EDITORIAL—

Notes: The Sunday school Teachers a Minister; the Child should teach sometimes; the live Minister and the Sunday-school; the true Parent and the Sunday-school; A Mission School; to Hold the older Boys; Written Questions to Parents; Receiving and Giving; the Non-Church-goer; the Unchurched Father of Sunday-school Scholars; the Uniform Topic System; Graduation Day in Sunday-school; Teaching of Evolution; Festival Occasions; an Opportunity to Do Good; Text-books in Schools; the Personal Element in Sunday-school; Reinforce Sunday-school by Preaching; the Fear Element in Religion; Open toward the Future; Substitutes as a Reserve Force; the Possible

Two Weeks' Institute; Children Sent to Sunday-school for Minor Reasons 135

REPORTS—

Report of the Meetings..... 135

Report of the Western Unitarian S. S. Society—ELLEN T.

LEONARD..... 139

CONTRIBUTED—

Synopsis of Mr. Hallman's Address..... 141

The True Order of Studies in the Sunday-school.—W. C.

GANNETT..... 142

NOTES FROM THE FIELD..... 146

ANNOUNCEMENTS..... 147

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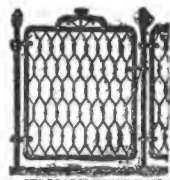
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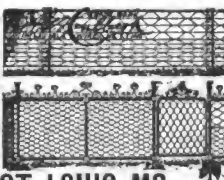
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SECOND ANNUAL NUMBER OF

UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, NOVEMBER 10, 1888.

[NUMBER 11.]

EDITORIAL NOTES.

SPARKS FROM THE INSTITUTE.

Every Sunday-school teacher should be a minister to a small but important parish.

Let the child teach you sometimes, if you would in turn be able to teach the child.

To the live minister the Sunday-school is only one means of instructing the children in religion.

To the true parent the Sunday-school is *one* means of instructing the children in religion.

Yours is a poor Sunday-school if it is not a mission-school.

To keep the older boys in the school, give them something to do outside of Sunday-school.

Send a written question home by the pupil to the parents sometimes.

One teacher found common ground with the parents of German children by searching for gems in German poetry with them. Receiving help they gladly gave.

The non-churchgoer is only half unchurched if his children are vitally related to Sunday-school or church.

The man whose children are helped by a church owes support to that church, though he may not come. At least he has a right to be asked, and he probably will like it.

No teacher ought to be allowed to keep a class under the uniform topic system, who habitually is unable to attend teachers' meeting.

Can we not have graduation day in the Sunday-school? Let some course be finished, then utilize post-graduates in normal work or deeper study.

The teaching of evolution is but applying the law of cause and effect, a lesson which a child begins to learn early.

The festival occasions should appeal to the children. Give them an opportunity to contribute to the ornamentations.

Above all seek to give the child an opportunity to do good.

No school can be alive that depends upon text-books.

The chief element in Sunday-school as elsewhere is the personal element, providing it is unconscious.

If you undertake to study high themes in Sunday-school, reinforce the work by preaching upon the same subjects.

"The children are often sent to Sunday-school for minor reasons rather than religious education," said Mrs. Parker truly, in her paper, the abstract of which is unfortunately, for want of space, crowded over to the next number.

To make an efficient corps of teachers in the Sunday-school, there ought to be a reserve force as substitutes to draw upon in emergencies. The substitute should, if possible, be notified of a call before teachers' meeting.

This two days' institute is a prophecy of a two weeks' institute. Do not the importance of the Unity Club and Sunday-school work demand such protracted work? What ought to be, can be.

REPORT OF THE MEETINGS.

WEDNESDAY NIGHT.

The train from Quincy which arrived at St. Louis Wednesday night, October 24, at half-past six o'clock, brought with it the chief delegation to the institute from outside the city. Although they came direct from the exhilaration of a two days' conference at Quincy, they were yet eager and fresh for work. The hospitable forethought of the St. Louis friends had homed most of them by mail before they started, so no time was lost in getting to supper, and by eight o'clock the pretty little audience room of the Church of the Unity was well filled with those who came to welcome and to listen.

St. Louis is famed as a Kindergarten city. It has known the labors of Professor Harris and Miss Blow. Of course there was not only a large, but a teaching audience, to listen to Professor Hailmann, one of the Nestors of American Kindergarteners, speak on "The Froebel Thought applied to Sunday-schools." Mr. Gannett led the congregation in the "Fellowship" service of "Unity Services and Songs." The singing and responses were such as again to raise the question, Why are these services not more often used in adult congregations? Are they not almost the thing so many churches are waiting for? At any rate would not an edition prepared for congregational uses open the way for the fuller revisions or creations that so many of our liberal churches are ready for?

We present elsewhere an abstract of Mr. Hailmann's suggestive discourse, which was listened to with rapt interest, and at the close the appreciation expressed itself in heartiest greetings. After a cordial welcome and invitation to work, from the pastor, we separated, all wondering whether the institute could live up to its beginning.

THURSDAY MORNING.

Mr. Jones in the chair. Mr. Learned led in Service No. 1.—"The Father." The leader for the morning reminded the little company, gathered in the cosy Sunday-school room, that the worker in the liberal ministry in the West had a splendid discipline in the *fewness* of his constituency. It compelled him to measure forces rather than to count

THURSDAY AFTERNOON.

members. It developed a belief in the intangible. It helped him to escape materiality and to reach spirituality. He further recounted the story of the Western Unitarian Sunday-school Society; its small beginning of fifteen years ago; its patient labors, slow growth, but manifest influence upon, and contributions to Sunday-schools east and west. Its annual meetings have always been crowded into the fag ends of Western Conference week, which, valuable as they have been, have not permitted adequate discussions of these great interests. Hence the necessity of these autumnal meetings. Wait fifteen years before you pronounce upon the wisdom of this institute undertaking.

The report of the secretary and treasurer of the society was then read. (See page 139). The reports and all other business matters were referred to a committee consisting of Mrs. A. L. Parker of Quincy, Mr. Wm. Bouton of the Church of the Unity, St. Louis, and Mrs. — Moss of the Church of the Messiah, St. Louis. After this W. L. Sheldon, lecturer of the Ethical Culture Society of St. Louis, read a thought-provoking paper on "Non-Biblical Material in the Sunday-school," which our readers may look for in another number. The chair reminded the company that what was now expected was institute talk, not speeches. Mr. Leanred recognized the fact that we have broken from old moorings. If we are brave enough to go on at all, we must construct new craft. There has been a deal of senseless rationalizing of Old Testament stories. We cannot use them because we dare not take hold of them in the light of the newer thought. He considered Mr. Sheldon's suggestion of studying citizenship very important.

Mrs. Learned thought the essayist would lead us back to the stage-coach time. To-day, the immense variety in literature and elsewhere is upon us, and we must fit our children into it.

Mr. Snyder would deplore the French type of patriotism. He thought perhaps the American child was already too much impressed with the superiority of the United States. He wanted a broader patriotism,—the brotherhood of man. The Jews retain great vitality without political existence.

Mrs. Parker wants live subjects, whether in the Bible or not.

Mrs. McMahan would not make Sunday-school heroes of captains of industry. It makes too much of material success.

Mrs. McFadon would not ignore these; they taught so often lessons of self-sacrifice.

Mr. Jones liked lessons in citizenship. He would make the Mississippi a sacred river to the children, and thought the sanctity of the Jordan would be increased thereby.

Mr. Snyder did not see what they were to do for time. The chair thought the unimportant details might be eliminated, then perhaps there would be time enough.

A lady thought the teacher should find the needs of the child by starting his thought and seeing whether it worked.

Mr. Sheldon closed the lively half hour of conversation with a pleasant word, recognizing the weight of the other arguments urged, but still maintaining his original position.

Mr. Gannett's paper on "The True order of Studies" in the Sunday-school was next given, with a chart accompanying it. The written paper we can give to our readers, but the unwritten illumination of the text and the chart, the characterization of Jesus as the eagle of the spirit as well as the dove, the hero of the active as well as the passive virtues, and the appreciative vindication of Paul as the probable little, pain-pinched man who dotted Asia Minor all over with his aggressive gospel,—these things did not get into the paper. They did, however, get into that forenoon to help make the significance of the religious life large, and the mission of the teacher of the religious life noble. They did also make the hours so short that the discussion of the paper was postponed until after the bountiful lunch, which was served in the drawing-room below.

The cosy parlor having overflowed, the afternoon session was called in the auditorium, Mr. Gannett presiding.

On re-assembling it was thought expedient to begin with Mrs. Parker's paper on "Home Infidelities toward the Sunday-school", so that the discussion of the afternoon might center around the questions raised by Mr. Gannett's paper of the morning, as well as those springing from the programme of the afternoon.

The arraignment of the homes by Mrs. Parker, (see abstract next issue) offered the line for most of the discussion. Mr. Gannett asked for testimony from those present. How many parents present talked with their children about their last Sunday's lesson?

Mr. Roper, of Alton, and others, thought the infidelity of the home overstated.

Mrs. McMahan's experience in the Quincy school corroborated this opinion.

Mr. Jones quoted a liberal minister, who once was orthodox, by saying there was more discussion of religious topics in the homes of the new thought than in those of the older thought. Now the conversation is free and natural, then it was constrained, forced and official. Bad as the homes now may be, they are vastly better than they used to be in the times of the old folks, bless them! He thought we also underestimated the religious tuition our children are receiving outside of our direct church work. Froebel counted on slower development, fewer influences than our modern child is subjected to. The parent also had a more difficult problem on hand when he must answer the child's question, not out of a catechism, but out of the complexities of one's own experience and judgment. On that account the answers were larger, sweeter, truer. He believed in criticism, but not to the extent of making pessimists.

Mrs. Parker wanted to be understood as believing that the spirituality of the homes was on the increase. On this theory her paper was written, and she had tried to say that this trouble in the relation of home to Sunday-school was because of more spirituality now in the home, rather than less.

Mrs. Covell, being called on, thought the mothers in her parish were worked too hard. Their strength was sapped and it made them indifferent. She believed that stronger boys and girls were sent out from their Sunday-school fifteen years ago than now.

One teacher, who owns a Testament received when she was two and a half years old, for one year's regular attendance, realized that she was a very different woman now for that experience.

Another teacher who had seventy-five pupils in the primary class, largely from unchurched homes, found the parental interest more alive than in many of the churched homes. A recent experience: The best prepared child in the class was one whose "papa talked to her Sunday afternoon about the lesson," and the father was a saloon-keeper.

Mr. Roper did not like to hear ministers blame the Sunday-school teachers or parents too much for not holding the older boys and girls, because why did not *they* draw and hold them in the church?

Mr. Sheldon thought no strong relations could be established with the homes unless there was a large spiritual body back of the Sunday-school. Not a large, but a picked Sunday-school he wanted. The aim must be high work rather than many children. He believed something simpler than Mr. Gannett's scheme must mark the line of final success.

A mother in Mr. Sheldon's society said they were deeply interested in Sunday-school problems; their mother hearts were with it, but it was hard to overcome the practical difficulty of distances.

Mr. Jones called attention to the other questions on the programme for the afternoon; the "Impieties", and "Mis-

sionary Mistakes of the Sunday-school". He thought the impieties were many. We cannot get along without the Sunday-school, but as now constituted we cannot much longer get along with it. Listlessness, lack of directness, incoherency were not only wrong in method, but they were wicked, they hardened the child's spiritual nature. The work of the day-school had a beginning and moved toward an ending, making a definite quantity in the child's mind, but that of the Sunday-school, like Tennyson's brook, goes on forever, leaving the child to infer that inattendance or inattention at any given time counts but little. He believed in short definite courses of lessons. He would not trust primary interests to secondary attractions; did not believe it honest to pretend to have a school for instruction in morals and religion while we were depending upon library books, pictures, picnics and festivals to keep up the interest, and to create and hold the attendance.

Mr. Sheldon thought one thoroughly revolutionary method must be brought about. He believed in making the Bible the great text-book, but it must not be taught on the basis of giving impressions; facts must be subordinated to impressions.

Mr. Frost thought not have parents coerce children into any particular Sunday-school. He believed in the value of reiteration; a few principles much dwelt upon.

Mrs. Blattner found great pleasure and profit in the foreign element that comes to our schools, and thought we lost an important opportunity if we overlooked it.

Mrs. Damon spoke of her delightful experience in the St. Louis Mission School, and believed it was our duty to draw the children by any reasonable means.

Mrs. Learned thought there were times when the parent should command, and insist on things best for the child. There were times when a child should be commanded to eat his breakfast. She believed the difficulties lay largely with the parents.

Mr. Learned thought the parents were not adequately informed of the plans of the church and Sunday-school; that they would be glad to help oftener than they are asked to.

Mr. Jones reminded us that the four annual festivals were opportunities of lessening the distance between the church and Sunday-school. It was a mistake not to consider every school a mission-school. The hospitalities of all Sunday-schools should be extended to any unchurched children in the neighborhood.

Mrs. Leonard closed the discussion, saying that while the difficulty lay, as she believed, chiefly in the homes, the Sunday-school must rise to the situation and meet it.

THURSDAY EVENING.

A large audience was in attendance, Mr. Learned presiding, and for the first half hour it was treated to a delightful concert consisting of solos, duets, and choruses by some thirty or forty of the Sunday-school children assisted by representatives of the choirs from the Church of the Messiah and the Church of the Unity. After an opportunity was given for the children to withdraw, the programme called for Mr. Thayer of Cincinnati to speak upon "Evolution in Morals and Religion" as applied to Sunday-school work. He having been obliged to send word at the last moment that he should be unable to attend, Mr. Jones read a paper upon "The Ethical Bearings of the Evolution Theory." He was followed by Mr. Learned, who presented the claims of the Sunday-school Society, and a collection was taken, including annual memberships, amounting to \$17.65.

FRIDAY MORNING.

This was pre-eminently the discussion morning of the institute; no papers were offered, but Mrs. McMahan, who presided, directed, for two hours and a half, a conversation of unflagging interest, around the topic, "Possible Cooperation in the Study of our Sunday-schools." The discussions chiefly turned on the possibility of doing thorough

work on the uniform topic plan, and the modification of Mr. Gannett's scheme for such purposes. The leader divided the different methods of Sunday-school instruction into three classes.

1. Lesson helps. Text-book teaching. The easiest but poorest method.
2. The graded system. Ideally the most thorough, but practically missing the great inspiration of teachers' meetings and the *esprit de corps*.
3. The uniform topic system. This makes maximum demands of the teacher. It heightens the personal relations. It demands a leader fit to shape and inspire the study. The Superintendent, or some one else, must be energetic or persuasive enough to keep things together.

Mr. Jones was not blind to the attractiveness of the graded theory, but the result of his experience and study led him to believe, not in the uniform *lesson*, but in the uniform *topic* method. This he accepted, not as a last resort, but as the ideal thing. The intellectual and religious life is social. He was not sure but that more of this common instruction ought to be introduced into the public schools. We graded the children into two thin slices; destroyed all the vascular quality of the tissue. We underestimate the assimilating power of a child's mind. We feel that we must give to it what nature in due time will force upon it. It is spiritual rudeness to anticipate nature too much. Outline work is not superficial work, if it is really outline. Give what the artist calls the construction lines of the picture, and time and experience will put in the shading. The child of the nineteenth century does not need so much teaching in detail as our teachers give. He will find out some things for himself, and we do him an injustice if we try to instruct in everything. This is particularly true in the growth of character. He distrusted the long courses of graded lessons, because there are so many divine interruptions and anticipations. The child will know so many things before you get there. He here outlined a possible cycle of study covering four years, starting from Mr. Gannett's chart. Subsequently this suggestion culminated in the appointment of a committee for the further consideration of such a course.

Mr. Gannett thought that after a primary course, and a post-graduate normal course had been added to Mr. Jones' scheme, it would not differ much from his own.

Mrs. McMahan said it was evident that the plan given by Mr. Jones did not mean less work, or more superficiality, than the other.

Mr. Learned thought it would not do to lose sight of the great good we had already gained through the uniform system. It had brought order out of chaos, and greatly elevated the quality of our Sunday-school work in the West at least.

A testimony from Quincy came of the power of this system in making vital teachers' meetings. Ten teachers without a single absence for six months, except in case of sickness or absence from town.

This reminded Mr. Learned of the old time, when the church occupied the central place in the life of the community, and suggested that the way it is to regain that position is by making its work more vital and standing for essentials. It was further developed that this method would not only make teachers meetings, but call for courses of lectures by the minister. It would make Sunday-school institutes that would bloom into preachers as well as teachers.

Mr. Gannett thought that not outlines but types were what were meant and what were wanted.

To sum up the morning's discussion, the following motion was made by Mr. Gannett and carried:

Moved,—that a committee of five be appointed to draw up a plan for a four or six years' course of Sunday-school work, and submit the same at the May meeting; a plan

that may serve the basis of co-operative work among some of our schools.

This committee was subsequently appointed as follows: W. C. Gannett of Hinsdale, J. C. Learned, Prof. J. B. Johnson of St. Louis, Mrs. A. L. Parker of Quincy, and Jenkin Lloyd Jones of Chicago.

The last half hour was given to a Query-box exercise, the most practical results of which are given under the head of "Sparks from the Institute."

UNITY CLUB SESSION.

FRIDAY AFTERNOON.

For the sixth time the goodly company gathered, this time to consider the problems of the Unity Club, Mr. Jones conducting.

He began with a sketch of the rise and growth of Unity clubs. The name seems to have been first used either in the Church of the Unity, Boston, or by a young people's club in connection with the Unitarian church in Washington. But the thing as now understood, a study side of the liberal church, a company called together for work rather than for pleasure, had its origin in the West, the first programme for such systematic work being printed at Janesville, Wis., some time in 1872—1873. Now, under one name or another, this study side is a necessary adjunct of nearly all the liberal churches in the West. It is well understood that this is not intended for literary women and brainy men alone, but for all who are willing to study. At first this was thought feasible only for parishes removed from the distractions of a great city. But now some of the most carefully elaborated work is done in our city parishes. He exhibited a bundle of printed programmes, representing the current activities of many of these Unity clubs, each of them illustrating the general law of growth of the Unity Club work everywhere; away from the entertaining to that which develops mind and heart; from the promiscuous programme to consecutive work. Variety has a fascination to the undisciplined club; the disciplined club takes to thorough work in special fields. He alluded to the opposition that unexpectedly, and to him unaccountably, had sprung up in the East toward Unity clubs. It must have sprung from a misunderstanding of their purpose. Some thought they would disintegrate the pieties, others were afraid of radical tendencies in them. Perhaps the real reason was that the earlier manifestations under this name in the East were more of the entertaining and pleasure-making kind. But the growth of the Unity Club has been more marked in the East than in the West this year, and all the indications go to prove that the Unity Club has come to stay, because our churches have grown up into the sanctities of thought.

The leader then proceeded to consider the "Hows" laid down in the programme, briefly commenting upon them himself first, and then putting the Institute to work upon them.

"How to make every one work."

You can not. But you will succeed best if you undertake real work; do thorough work yourself, and insist on those who come doing their part; avoid baby work or baby talk. If you can plan some work for all of them, most of them will do it. The easiest work for a club is hard work. Touch a nettle lightly and it stings, grasp it firmly and it yields fibre. Set the club to work on common ground. If they've all been reading the same thing at home, the combustion in the club will very surely become general. Conduct the club in such a way that nobody knows where the lightning may strike. Let the leader be alert and no one will go to sleep. Be hospitable toward the "don't-knows." He who confesses ignorance, helps, as well as he who contributes knowledge.

Mr. Learned. Those whom we are afraid to ask, often

bring the best. Believe in the possibilities of the hesitating.

Mr. Gannett. Coax and scold.

Mrs. Parker. Pick out those who think they will not be called upon.

Mr. Fisher. Persuade and assign. Give every one a chance in turn; but take great pains in adapting topics.

Leader. Much depends upon making programmes on long lines. Give plenty of time to get ready. It is easier to face a task for February in October, than in January. The leader should be an autocrat with a large endowment of grace. Help the timid with counsel. Direct them to material. Lend them books. Sympathise with them in their sleepless night. Blessed is the agony of creation.

Mrs. Parker. I can always get papers if I provide material.

"How to keep open doors."

Make a slight money consideration the condition of getting in. Make preparation and mental co-operation the condition of being comfortable after getting there. Treat everyone as a member who is inside the door. Avoid red tape.

Mr. Learned. Represented another type of club. Did not give indiscriminate invitation. Only members of congregation invited. Others admitted by vote.

Mr. Gannett. Found that different locations needed different methods.

Leader. Found the assimilative power of a Unity Club great. It is a splendid recruiting agency for the church. But his experience shows that it might grow too large. His workers come from all the churches in the neighborhood, and it may be necessary to discover some methods of exclusion.

Mr. Learned. Make your executive committee keep out the crowd.

Leader. Haven't any executive committee.

Mr. Gannett. Colonize them. Split them up into sections. Swarm them.

"How to keep the conversation to a point."

Mrs. Parker. Call them back when they wander.

A voice. Have a point.

Mr. Learned. Sometimes digressions are most profitable, particularly in the discussion of poetry.

A voice. Come to the St. Louis Institute and find out.

Mr. Fisher. Ask a question that will bring them to the central thing.

Leader. How to keep the conductor from talking too much. The average club leader, like the average Sunday-school superintendent, is in danger of over-talk. His duty is to stimulate others,—to pump. Let him respect limitations of programme; honor the time of beginning and closing.

Mr. Gannett. Suppress corner conversations. The autocratic method is best if it can be done pleasantly. Make it merry. Pass leadership around.

"How to make the talkers listen and the listeners talk."

Mrs. Blattner. Give the questioned time to think.

Mrs. Damon. Suppress the talking ones and the others will come forward.

Mrs. Blattner. More preparation. Lack of preparation makes empty talkers.

Mr. Gannett. We like those who make us do what we can, although we do not want to do it. People are glad to be made to speak. It is one of the rewards of Unity club work to see the pleasure of the silent people when they come to their lips.

"How much paper, how much talk."

Paper enough to have real work. To write even a meager paper is a good deal of work to most people. Two fifteen-minute papers, better than one thirty-minute. Discourage attempts at fine writing. Ask for the crisp facts. If they have not paraded their skill they have displayed it. The alternations between paper and conversation are restful.

The illuminating points of the evening are the talking points.

Mr. Gannett. Thought he put more value on papers; the greatest good always came to those who wrote them.

Leader. Two sections of his club had no papers. "*How to organize without organization.*"

The leader never had any scrap of written organization for any of his clubs. It is easy to kill a club with constitution and by-laws. Avoid parliamentary slang.

Mr. Fisher. Had his best success under a club that had constitution and by-laws, and lived up to them; but did not think them essential.

Mr. Frost. Believed a training in the orderly conduct of assembly, valuable. He recounted the success of his Alton club on those lines.

Leader. Called up again the unsolved problem of the Unity club. The Minneapolis Unity Club sought "to advance all the interests of this church except the raising of money and the Sunday service."

The club of the Church of the Unity, St. Louis, occupied about the same relation. His own, and, he suspected, most of the western clubs, held no official relations to the church. It was a sympathetic part of the church, related as the Sunday-school is related.

Mr. Learned. Thought the Unity Club was in danger sometimes of overlaying the church, living upon it without giving back. Its financial obligations to the church should be insisted upon; in which all agreed.

"*How to reassure the critics of the Unity Club.*"

Let them alone and stick to our work. Like Angelo, let us criticise by creation. Let us increase the thought foundation of our churches.

Mr. Gannett. Suggested the big question for next year; the "doing" side of Unity clubs. Shall the Unity Club undertake charitable work, or should this be left to church activities.

Leader. Thought the church had better machineries for the charities of body than the club. It seemed best calculated to clothe naked intellects, to deal with charities of mind.

Professor Hosmer was here introduced to the Institute and spoke a cordial word, urging the value of knowledge and the necessity of developing mind in our churches.

The chair sketched the history of the National Bureau of Unity Clubs, and appealed for co-operation with it.

After thanking most heartily the friends in the Church of the Unity for their hospitality, which brought forth grateful response as to the value of the work done in these three days, from Mr. Learned, the Second Annual Institute was brought to a close by receiving the benediction from Mr. Fisher of Sheffield.

REPORT OF THE WESTERN UNITARIAN S. S. SOCIETY.

This year's reports from the schools brought, with more force than usual, the something indefinable that comes with the presence of friends. Each was like a cordial handshake, and fifteen of them were accompanied by some additional word, letter, or printed plan of work, besides those whose letter was written on the back of the report itself. And was it atmospheric conditions, or actual statistics, or better, both, that breathed of good cheer and encouragement,—the taking on of new life?

Last May we made no statement of the condition of our schools, deferring it until this time, and the records to-day date from April 1, 1887, to Sept. 1, 1888. During this time one school has been suspended for the present, that at Cincinnati, because of changes in the church, and five new schools have been started. Winona, Minn., Toledo, O., Menomonie, Wis., and Wichita and Uniontown, Kans. We are able to include in these records to-day, for Mo., one school, that of "The church of the Unity;" for Dak., one,

at Sioux Falls; Ind., one, at Hobart, and a brief word from Laporte saying that they are just making a new start, but giving no records; Ohio, one, at Toledo; two in Mich., Jackson and Grand Rapids, (the Holland church); two in Kansas, Lawrence and Wichita; three in Col., Denver, Greeley and North Platte; four in Wis., Arcadia, Menomonie, Helena and Milwaukee; four in Iowa, Davenport, Sioux City, Humboldt, and Iowa City; four in Minn., St. Paul, Minneapolis, Luverne and Winona; thirteen in Ill., Alton, Bloomington, Geneva, Geneseo, Hinsdale, Moline, Quincy, Rockford, Sheffield, and the four in Chicago.

Let me try and give an

OUTLINE PICTURE OF THE WORK

done in this field. First, as to figures, 67 schools were invited to report, and returns from 37 show 2928 names enrolled and an average attendance of two-thirds. For the schools where the proportion of girls to boys is given, the total averages is two to one, but we find one school whose average attendance gives 19 for the boys and 18 for the girls; and another of 20 boys to 13 girls. The largest school on our list numbering 161 we find to be that of our host, the Church of the Unity, St. Louis.

Thirteen hundred and eighty-one dollars, sixty-nine cents have been raised, and used first, to defray expenses, including text-books, library books, Sunday-school papers, Festival services, picnics, furnishing of S. S. room with pictures, carpets, chairs, etc. Otherwise for charitable enterprises and contributions to the W. U. S. S. Society. With every one the expenses are met out of the receipts of the school, and with nearly all the amount has been raised entirely within the school itself. Several have named no definite figures but have simply collected enough to make themselves self-supporting. The total sum named gives an average of about \$102.24 each, for the 37 schools reporting. The largest sum raised by any one school is \$1,242.15 by Unity Church, Chicago, but this is probably in part from the church. Next as to

METHODS AND MATERIALS

we find the minister to be the acting superintendent, in more than half the schools, and in nearly all of them closely connected, either by teaching in it, conducting the Bible class or by means of some general exercise. Alton, Hobart, Helena and North Platte have no minister, but keep at work and are able to send encouraging reports. Rockford has a minister whose Sunday-school is his pet! While the life of a school depends largely upon the relation it holds with the minister, that need not, necessarily, be the direct working relation, especially with the older, or with the larger schools. This is evidenced by the fact that one of the three largest and most flourishing schools, numbering 150 scholars, has the least connection with the minister of any one where there is a minister at all. This is not from lack of interest on his part. He is always ready for counsel and is a constant and attentive member of the teachers' meetings, but as listener, not leader; one of the teachers acts in that capacity, and directs a course of lessons prepared by herself.

A library is a real help to over half the schools, three or four have none, several consider it unessential, and two fear it is a necessary evil.

Mr. Wendte's book of songs and services, called "*The Carol*," has found its way into ten schools. The *Sunny Side* is still a favorite with five or six, and "*Unity Services and Songs*" is used in nineteen. Our Holland friends at Grand Rapids have a book in their own language, and at Rockford the pastor prepares the Chorals used.

In ten schools the usual four special services are observed, ten more take only two or three of them, and in a few others a mercy service, Emerson Memorial Day, or National Celebration has been added to the others or supplied in place of them.

Our schools seem to have dropped into the noon hour session this year, more than before; there are only ten that

meet in the morning, varying from 9 to 11 o'clock, and twenty-three at about 12 m.

The union system of *lessons* (on "Luke") has been followed by seven schools, four outside of Chicago. Six find it most satisfactory to use lessons of their own preparation, and two use a graded system. With others are found, Childhood of Jesus, Hall's First Lessons on the Bible, Ethics or Character Lessons, each used in four schools, while in two or three others the following courses find favor: "Lives and Deeds," Brown's "Life of Jesus," Clarke's "Manual of Unitarian Belief," Dole's "Citizen and Neighbor," Everett's "Religions before Christianity," "Parable" Lessons, "Toy's Israel," "Every Day Life" and "Outlines and Charts" of Boston publications; "Corner Stones of Character," "Home Life," "School Life", "Stories from Genesis," "Talks about the Bible" and "Heroes and Heroism" of Western publication.

In five cases the *main difficulty* mentioned is in holding the young men and women in the school; while with three others the fact of an increase in this direction is the source of special satisfaction. Other difficulties are: the indifference of the "liberal" home to the Sunday-school; obtaining teachers and officers; adapting one series of text-books to all pupils; there are wanted more *men* who will take active interest; a good weekly paper; more devotion and intelligence; and with three, lesson leaves, "with common sense and soul," says one, and another wants them because the children take more interest if they have them for their own use.

There is only one complaint of a lack of interest from the church, and we wish it might be the only case where that difficulty is really met; four times, the trouble seems to be with the parents or homes.

On the whole there are more encouragements expressed than discouragements, twenty-three to eighteen. Some of the *sources of satisfaction*, and new features introduced may be helpfully suggestive to other schools. Two have printed circulars distributed, setting forth their aims and methods; two have confirmation classes; one has three evening classes, and a Saturday afternoon meeting, for religious instruction to some sixty boys and girls; two have adopted the plan of reading or telling a short story carefully selected, using blackboard illustration when possible, and letting the points of interest furnish application in the class conversation. There is a Band of Mercy, and two schools have King's Daughters that are organized in tens. One school held regular sessions during the summer months.

THE MORAL AND RELIGIOUS

condition of the schools is shown by three fundamental points: the interest of the *teachers' meetings*, the *co-operation of the parents*, and the *outside helpfulness* done by the schools themselves. Weekly meetings are held in thirteen schools, and with twelve more they are monthly or occasional. Wherever they are held they are of real interest, but there are still five out of the thirty-seven where they have none. These are mostly in country places where the distances are a serious obstacle to such work. The word from one school is that there has been but one teachers' meeting, and that was not of any special interest. We should hardly think it would have been,—so solitary and alone. The only way to make them of real moment is to give them their essential place in the regular plan of work. Then they assume their rightful importance, command respect, and yield treasure for the life of the school. If we count those holding these meetings both regularly and irregularly, the proportion is large, but the every-week, solid-work kind, is hardly one-half and in about the same ratio as last year. The lack of co-operation of the parents is not so frequently placed among the difficulties as in other years, and the answers to the question, "In what way do they show their interest?" tell us that in twenty-three schools the

parents connect themselves by one or more of several ways, such as teaching, attending adult class or teachers' meetings, visiting the opening or closing exercises, helping the children prepare their lessons, attending special exercises, or by encouragement, advice, and money. This is good, and although having care that the children are sent regularly with lessons learned, is in several cases the only interest manifested, that is certainly a practical one which is often worth more than would be the irregular attendance of both parent and child. In two cases the answer comes that the parents show their interest by "staying away." In one new school with an average attendance of forty-five we learn that most of "the parents come regularly with the children," and the only trouble seems to be that still "many children come whose parents do not."

Outside helpfulness is a part of the work in eighteen schools, and is signified variously, all the way from "Little bits," up to the two schools that have expended some \$40 or more in charities. The objects of missionary outgo, are Industrial Schools, organizing "The King's Daughters" in tens, ice water barrel in the interest of temperance, Flower mission, contributions to the Western Unitarian Sunday School Society, or toward a building fund for a church-home of its own. Some have given books from the library for a new school, and others send their Sunday-school papers away where they will be of use and pleasure to others. We count these evidences of the moral and religious condition of our schools as showing a steady, earnest working interest which means growth of the substantial kind. We gather more of quiet, equalized persistence this year than usual, less complaint and more of general encouragement founded upon common grounds.

AT THE HEADQUARTERS

the relations heretofore held between the two conferences and the Sunday School Society have been continued. It is not necessary to restate them in this presence. The Directors meetings have been held regularly for the transaction of business. There has been little or no publication by the Society during the year except in the way of new editions of present matter. Not because there were no demands but from lack of money. The Union teachers' meetings are not continued this season, and the three schools whose teachers attended them heretofore are following a course of lessons prepared by their ministers.

THE TREASURER'S REPORT.

RECEIPTS:

Balance on hand May 15, 1888	\$84 40
From accounts outstanding prior to May 15.	17 85
Sales	183 26
Conference (Rents)	140 00
Donations	26 00
Annual Memberships	25 00
Life	30 00
	\$506 51

DISBURSEMENTS:

Postage	\$17 25
Gas	1 75
Expenses, Stationery, Wrapping paper, Expressage, etc., Telegrams and other items	62 76
Room Expense, Laundry, etc.	4 33
Secretary and Treasurer	65 00
Clerk	148 00
Office Boy	58 00
Mdse.	124 17
Balance on hand	25 25
	\$50 51

STATEMENT OF RESOURCES AND LIABILITIES.

Resources—

Furniture	\$ 40 00
Stock on hand, estimated	785 70
Accounts receivable	41 45
Cash on hand	25 25
	\$892 40

Liabilities—

Accounts payable	\$ 13 39
Bills payable	108 17
Estimated worth of W. U. S. S.	775 84
	\$892 40

Adding together our two most immediate resources, ac-

counts receivable and cash on hand we have \$66.70 with which to meet liabilities,—accounts and bills payable—amounting to \$116.56, thus showing a deficiency of \$49.86. Please bear in mind that this report for nearly six months includes the four dullest ones in the year, being those at the close of the winter and during the summer, and while the expenses can be diminished but little, the income from sales is almost nothing. This amount will doubtless be covered during the winter months, for with a stock on hand of nearly \$800 paid for, this is not a discouraging situation.

But meanwhile what shall we do?

Here we have thirty-seven schools only eleven of which number over one hundred scholars. Some of the eleven are in the city, some in the country, and with most of these, in hardly less degree than with all the other twenty-five, the struggle is always between small means and large demands; much to do, but few people and little money to do it. These schools are doing steady substantial, self-reliant work in a quiet way, and the interests of the West cannot afford to neglect the opportunity which such a growing field offers. The question is, how to adapt ourselves to its needs so as to facilitate the work without removing the self-reliance. The thing most needed just now is *low-priced material and enough of it*. Simple lessons, clearly defined, suggestive, but left for the teacher's elaboration, stamped unmistakably with our own direction of thought and purpose, and printed on sheets for weekly distribution. This distribution can not be so general when text-books are used. But the united feeling and work of the schools is not carried on with such unanimity of action, when all are not provided alike. A common line of study leads to an interchange of thought among not only the teachers but the scholars as well. This, at least, is what I gather as one of the most pressing needs, from the testimony of reports and of individuals, not excepting the scholars themselves.

Here we have six schools using courses of lessons prepared by some one of their own number. The S. S. Society ought to be able to gather up these fruits of experience in its own field, examine, revise and publish them in such form as will make them most available for practical purposes. Other publications are in demand and waiting fulfillment, chiefly for the primary department. New editions of class cards are just now especially essential.

The first three series of Unity lessons have been reissued in secular editions, and are beginning to be introduced into public schools. They are well suited for the half hour's ethical study that in many schools is being adopted in place of Bible reading. They have been used this year in Toledo with excellent results.

The Western S. S. Society and the schools within its range are slowly working up a new standard of being, and small and insufficient as the work of the Society has been for the past few years as regards any outgo of publication, there has been a steady gain in fellowship between itself and its schools. As co-operation increases both our work and theirs will be facilitated. The spirit with which we have worked has been the same as we find expressed from one of the schools: "When we cannot work as we would like to, we work as we can, but work steadily, quietly, persistently."

ELLEN T. LEONARD, *Secretary*.

SYNOPSIS OF MR. HAILMANN'S ADDRESS ON "THE APPLICATION OF FROEBEL'S THOUGHT TO SUNDAY-SCHOOL WORK."

In general terms the object of Sunday-school work is to develop in the learner religious and ethical sentiment, and to foster a religious and ethical life. It is true that current ideas on religion are quite vague. Too frequently, religion is merely a superstitious dread of some occult power, a view that yields abundant harvests of infidelity, hypocrisy, and persecution. At another extreme, the ethical

side of religion is emphasized to the exclusion of the higher intuitions that alone can impart dignity and meaning to an ethical life. This view is apt to lead to barren utilitarianism, windy "Nature" worship, and arid positivism. On its soil grow such pagan maxims as, "I am as good as any body," or "Do unto others as you would have them do unto you." Most generally, perhaps, religion is held to be the confession of a belief in "God and Immortality," but the ideas signified by these terms are variously vitiated by the varied degrees of selfishness in the "believers."

Essentially, however, religion implies in all cases, on the part of the religious being, a feeling of relative helplessness or dependence, and an inner readiness to obey the dictates of a growing insight, docility in the presence of recognized law. Now helplessness (or dependence) and plasticity (or docility) are the characteristics of human childhood; and from this point of view religious instruction appears as the establishment of a growing sense of childhood in the heart of man and of a deliberate life of obedience to whatever higher law insight may reveal to him. The active obedience thus attained is the measure of man's freedom; it characterizes evolution in the psychical world where "survival of the fittest" becomes *survival of the most obedient*; it controls the innermost sources, as well as the remotest outcomes of life.

These considerations have placed us in the very centre of Froebel's thought of life and of education for life. To him life is to be the revelation of the divine in man who is a thought of God that has become, as it were, measurably independent and self-active.

Activity is the essential condition of organic development. It differs from mere motion by proceeding from inner living causes. Its cessation implies death. This is true of it in all its phases, whether it be the merely absorbent activity of vegetable life, the vigorous brawny activities of brute creation, or the most subtle brainy activities of human self-consciousness: in all these phases it is the condition of development and—hence—necessarily instructive. The objectless gratification of these instincts constitutes *play*; their gratification under the added pressure of outer life-necessities constitutes *pursuit*; their gratification in the light of a reflective life of leisure is *work*. Play finds its reward in the activity as such; pursuit brings life sustenance; in work there is added mental purpose, the agent becomes truly self-directive or self-active, the activity becomes productive, creative. The soul of play is motion; of pursuit, acquisition; of work, accomplishment.

The body as a whole is the instrument of play; the limbs and the jaws are the implements of pursuit; but the chief, and almost exclusive, tool of work is the hand, man's projected will, his outer brain. To the hand man owes successively his erect position, the expansion of his chest, the development of his vocal organs, language and thought, song and its burden of highest love.

Thus it happens that doing is indispensable in mental growth. In all educational work, heart and head are helpless without the hand. Without the hand, love is a nightmare, and progress a waning dream. Work and love, indeed,—the children of the helplessness and teachableness of human childhood—are twins of which it is difficult (as in the case of Esau and Jacob) to distinguish the elder.

Work, in its reaction on the worker, generates and strengthens that deep and joyous sense of power to which mankind owes its triumphant onward march of discovery, invention, and creative art. Thus it lifts him out of helplessness into helpfulness, out of the paltry pursuits of a greedy or cowardly egoism to the earnest endeavors and high yearnings of a generous and self-reliant altruism, out of the passive obedience of mere plasticity into active, self-centered, self-determining obedience of enlightened insight;

rids him of self and unites him with his fellows in common efforts of highest duty and noblest aspiration.

This, then, is the kernel of Froebel's thought on education: that all that is in man is to be developed in a strong, efficient, beneficent life; that his entire insight is to go out in steadily expanding productive and creative life achievements; that whatever faith there is in him should live and grow in multiplying harvests of work.

In the imperfect suggestions concerning the application of this thought in our Sunday-school work, I have kept in mind the practical difficulties that hamper the Sunday-school, so limited in time and resources. It is out of the question for this reason to introduce any of the so-called occupations, "busy-work" devices, and games of the kindergarten. All such efforts will serve only to make the kindergarten ridiculous and the Sunday-school a waste of time and energy. On the other hand, it is possible and desirable to arrange the work of the Sunday-school in such a way that the learner at every stage may verify and apply in his own experience whatever religious and ethical instruction may come to him; that, indeed, religious and ethical gain and growth may come to him through practice as well as precept.

During the earliest period of Sunday-school work, instruction should come chiefly through stories, told by teacher and children, of goodness and beauty, kindness and mercy, courage and sympathy. These need not be Bible stories, for not a *religion* but *religion* is the aim. Yet wherever Bible stories appeal naturally to the child's sympathies and aspirations they should be preferred because of their connection with the historic evolution of our spiritual life. Throughout they should be free from formal moralizings which fail to reach or which repel the child: the "moral" should be *in the story* alone. Poems and stanzas used in song and recitation should lead the child's thought outward and upward to the beauties of nature, the duties of life, the gentleness of Jesus of Nazareth, and the goodness of the Father.

The doing side, corresponding with whatever instruction may come in these things, will find exercise in the collection in suitable class scrap-books of stories and pictures brought by the children; in the relief of suffering and want among members of the class and others within easy reach, and in preparation for festive occasions of which there should be no dearth. The collection of pictures and stories will be found particularly useful in systematic Band of Mercy work. Possibly, too, some mother will in due time find in her heart songs and games adapted to the specific needs of the Sunday-school, symbolizing religious sentiment and ethical conduct in a manner suited to the children's powers. Certainly, the sand-table and group-table of the kindergarten and primary school can be utilized effectively, wherever circumstances allow, for purposes of illustration and creative fancy in connection with stories told and problems suggested.

During a second period—not, however, before the age of eleven or twelve—the life of Jesus of Nazareth and of his disciples, carefully freed from all legendary exaggerations and admixtures, may form the chief burden of the work of instruction. To this may be added in song and recitation the praise of deeds and lives in harmony with these teachings.

On the doing side, these children may be induced to collect maxims, anecdotes, daily thoughts and occurrences illustrating certain phases of the instruction received; to establish Band of Mercy bureaus for the diffusion of suitable literature among the people of the district; to organize committees and clubs for the relief of special cases of suffering or want by organized effort and the fruit of personal work.

At the age of fifteen or sixteen the learner may enter upon a third period, during which he may study more or

less systematically the legendary and historical development of the Christian religion from the Old and New Testaments with such help as other enlightened writings may bring, and arrive at a fairly systematic knowledge and survey of religious drift and of a truly ethical life.

In all this, song and recitation may play an important part. The doing side will find ever richer fields of work. Clubs may be formed for most varied purposes, as the needs of the locality may indicate; the relief of given cases of suffering or want; crusades against certain phases of evil; the establishment of journalistic committees to push certain reforms; the establishment of reading-rooms (in smaller towns) for Saturdays and Sunday afternoons; the founding of day-nurseries, night-schools, Saturday classes, etc.

In some such way the Sunday-school may add works to faith, doing to insight, purpose to aspiration, and achievement to purpose; and become a most efficient factor in the realization of Froebel's educational thought.

THE TRUE ORDER OF STUDIES IN THE SUNDAY-SCHOOL.

My subject is the true order of studies in the Sunday-school. It sounds innocent. It is revolutionary, or else I do not understand it. It involves a distinctly higher aim in Sunday-school ideals than is common in our western churches; and that, as a higher aim so often does, involves a change in methods all along the line.

A HIGHER AIM NECESSARY.

I think our people generally do not value much our Sunday-schools. Most parents are glad to have their children go, but do not expect very much from the going. The children themselves are often glad to come,—often have to be glad in order to come, so largely do the parents leave the coming to the children's wish; but neither do the children feel that the Sunday-school amounts to much. May not the trouble be that the Sunday-school does *not* amount to much, and cannot, until it aims higher, until it does more than it now attempts? In asking such a question we need not undervalue the atmospheric influence of the teachers, that which comes from their central selves:

"It was not anything she said,
It was not anything she did:
It was the movement of her head,—
The lifting of her lid,

"Her little motions when she spoke,
The presence of an upright soul,
A living light that from her broke—
It was the perfect whole."

There is the picture of the good Sunday-school teacher, that atmospheric influence counts for much. There is no good teaching without it. It is the most important thing. And yet it is not *all*. This influence many a good friend exerts upon our children. But we sent them to Sunday-school for something more, namely, for the "*things she said*." In other words, we hoped for Johnny a definite bit of mental and moral education. We hoped for this,—we hardly expected it, so little value have we set upon the school. It seems almost too much to use the word "education" of the intellectual influences which our ordinary Sunday-school course gives the ordinary child, even if he spends six or eight years in the school. During that time, for instance, he will have spent a good many half-hours with a faithful kindly teacher; and probably the subject studied three-fourths of the time will have been the Bible. Now all those half-hours upon the Bible ought, with good teaching, to give a pretty fair acquaintance with the different parts of the Bible. Does "pretty fair acquaintance" at all express the fact? The fault is not wholly with the teacher, or the child, or the home: if fault at all, it belongs all round. But do we aim high enough to escape it? Ought such a smattering and scattering in Bible lines to content us as teachers? Who cares much for such a result? Who ought

to care much for it? Is it worth caring much for? Do we not owe the children, and owe their parents from whom we borrow them, and owe ourselves as intellectual workers, a higher aim? Suppose that the Sunday-school could earn a power to prove, and therefore a right to claim, that the education which it gives does amount to something very real in a child's total of education,—something which the child will get nowhere else, and the loss of which would be a serious loss in the eyes of the average parent,—then what? I think just that power and that claim might become possible; but that it involves a change in methods all along the line,—change in the school-course, change in the preparation of the teachers, change in the relations of the home to the school.

THE SERVICE PART.

Within the school-course—where lies my special subject—this higher aim would not involve a change in the *service* part, except, of course, to make it ever more beautiful and more impressive to the child-hearts. The most privileged person in the Sunday-school is the worship-leader. I do not say the superintendent, if we give that name to the one who takes charge of the routine business of the school; but the worship-leader, he whose part it is to lead the children into the moods of worship. He has the shepherd place! His tones, his attitude, his manner, his opportunity of speech, give him the shepherd power; and the little flock is a more sensitive impressible congregation to such things, than the congregation of the elders. A child is a natural worshiper as well as a natural player. I do not see how a minister can easily give up this worship-leader's part to anybody: it is his open door of opportunity,—it is his *mother-moment* with the children. Nor do I see the least hurt, rather every good, in making the children feel that the Sunday-school is their little "church." The more of church it is to them, the more of the sweet, awed seriousness of natural worship that can be waked in them by the service, the less shall we hear of the strange argument that the Sunday-school, if made too attractive, may keep children from church-going. Make worship beautiful to them in their little church, and as they grow up they will want it and go for it to the big church,—provided that there they find it beautiful again.

GRADED LESSONS.

The higher aim, then, involves no special change in this service part. In the lesson-part, the revolution begins. It involves there a change from the uniform lesson system to the graded lesson system. My very theme, "the true order of studies," suggests as much. For those words suggest a distinct grip on two conceptions: (1), That there is a certain line of subjects which the Sunday-school can teach and should, and which are likely to be taught in no other place—the only other places possible being the home and the day-school; and (2), that these subjects range themselves in a progressive order, corresponding to the progressive development of the child from his kindergarten age to young manhood or young womanhood.

And I know very well there are two or three real advantages in the uniform lesson. Real conveniences, perhaps they should be called, because they apply rather to the teachers and the minister than to the children. "To the children, too," says the advocate of this system: "It is a great thing to get the unity and the *esprit-de-corps* which comes of having all minds in the school intent upon one subject on one day,—grading that one subject to the differing ages by means of varied teaching." Yes, it is a great thing to have unity and *esprit-de-corps* in a Sunday-school; but I think that the service, made real and serious and tender, is ample to give that sense of fellowship and unity. The service is the heart-side of the school, and it is by hearts we feel our oneness with each other, and then there are the Festival Sundays, to bring all together; and there might be a little special course of three or four Sundays, in which the whole school should join, intercalated between the two main halves

of each school-year. But the unity of *heads* obtained by fitting one lesson to children of six and eight and ten and twelve and sixteen and twenty, I suspect, is largely an illusion. At all events it is no substitute for the educational advantage of the other plan, if that plan can be realized. "But it is hard to realize that plan," urges the one-lesson advocate again; "for what shall we do for teachers' meeting, if five or six different courses are pursued?" That is a real difficulty, and of that I will speak by and by. Now to speak of the true order of studies in a graded system.

I have nothing novel to propose. The revolution is only in the change of plan; nor do I even mean that this graded system is at all unknown. But, at least, it is not common in our western churches. And for the reason probably that applies to so much in our western life,—we haven't yet got round to it, got up to it. It is coming, with the other better things. But it is time to believe in it, to aim for it, to interest the parents in it, to talk about the ways and means of reaching it. Let us talk about it now.

SCOPE OF THE SUNDAY-SCHOOL: THE FOUR SUBJECTS.

What questions should we ask, to begin with? This, I think: What is the true *scope* of the teaching in an ideal Sunday-school? First catch your hare, says the recipe, and that confessedly is hard. So first catch your boy,—and that confessedly is hard. But suppose that, with the parents helping us,—we have caught our boy at the kindergarten age and can hold him in the school until he is twenty, what, in the course of that time, ought we to have given him? What is the scope of a Sunday-school education?

It should cover four lines, should it not,—Character, Bible, History of Religion, Doctrine? A few words on each, and then I shall have to help myself by a diagram.

Character. That word will cover perhaps half of the whole school-course. Character, taught to the little ones in the object-lessons of fable, anecdote, biography; taught, later, in analysis and application to self, to home life, and to school-life; taught finally in application to public life, or those relations in which we stand as citizen and neighbor to the larger society around us. These Character-lessons would therefore weave themselves through all the years from the beginning to the end.

The *Bible* comes next in importance, because it is the best-known of the world's text-books of religion and is the best type of all the rest. And this, too, will weave itself gradually and recurrently throughout the years. To get a fair idea of what is in the Bible is to get a little education in itself, because the book is the story of the moral and religious education of a race from its kindergarten age to the time when it was ripe to lose itself in the great society of nations round about it. What is "a fair idea" of the Bible? To know that the old Testament is the compressed library of this race, ranging over a thousand years of composition; to know that the earlier booklets in this library are the nation's story-books, its myths and legends; to know what the leading myths and legends are, because—so history has brought about—these stories have become a part of the mental furnishing of modern men and women; to know how these legends run into history, and how the historic outline spans the religion's growth from the era when many gods were worshipped by idolatries and even human sacrifices to the worship of one righteous God, a Father in the heavens and finally in the heart and in the life; to know what place the "Prophets" hold in this library of the religion; to know what the hymn-book of this religion is; to know what the central national conception and hope is—that which threads the whole library and binds its books into one "Old Testament." And then, in the other part of it, a "fair idea" of the Bible implies a still more familiar knowledge of the life and death of Jesus; and of the meaning of the phrase forever on his lips, "the Kingdom of heaven," as he set that meaning forth in picture-parables; and of his main moral and religious emphases; and again a knowledge of Paul as

a character and a worker and a seed-sower,—Paul the second great ideal of the New Testament; with some understanding of his thought about a *new* connection between God and man—that thought which grew into the new religion destined to survive the perishing of the great civilization amid which it had its roots. And one thing more a “fair idea” of the Bible implies,—the knowing by heart thirty or forty passages, we will say three hundred verses, of this great book, the glowing spots in it.

Does this frighten anybody,—any teacher? I hold that this much is easily attainable, under good teaching, in far less than the number of hours usually given to the Bible in the Sunday-schools. Why, nearly all I have suggested, with far more of detail than I intend, can be given to children as a *story-book* by a wise mother without any teacher's help at all. Only the mothers are hardly wise, are they, unless from the beginning they give the Bible to the children under this conception of a book and a religion that has *grown* like a child itself. That single idea will be as sunlight on dark pages to them. As a *story-book*, I said: there are but very few books in all literature that equal the Bible as a *story-book*. The other day I saw upon a centre table in a country house a book so dilapidated,—the binding loose and leaves straining out,—that I took it up to see what it was. It was the story part of the Bible from Genesis to Revelations, told largely in its own words, but with some compression, and some expansion too, in the way of passing explanations. Told just as if it were a long true story, by a Charles Foster of Philadelphia. The mother said, “That book has been *read* to pieces in that way; it is the boys' favorite book; I've read it to them four times through. One of them is eight years old; he only cares to listen to two books,—one is ‘Uncle Remus,’ and the other, this.” The boys themselves were standing near, and one of them broke in: “Mother, won't you take that book to read to us in the cars, as we go home?”

To go on. Character and the Bible,—these are the major subjects, covering most of the school-course. But in the later years, before our caught boy leaves the school at twenty, two other subjects fall within the scope of our ideal. In the *History of Religion*, he should lodge in mind, besides that idea of the Hebrew faith as an evolution, some large rough outline of the story of Christianity. I suspect there is hardly a part of history on which the average man or woman, even if college-bred, is more ignorant. The common schools are naturally afraid to touch it. Yet there is no part that is more mind-enlarging and enfranchising. And still another glimpse of the history of religion should be given the lucky boy by taking him, somewhere between his sixteenth and his twentieth year, on a short tour among the other great world-faiths. He would not get much, of course; neither does one get much by a three months' trip to Europe; yet that little, being in foreign Europe, is a great good. So it is with even a Sunday-school tourist's ticket through Buddhism, Mohammedanism and the rest. Finally, before our faithful boy leaves us,—to become a Sunday-school teacher himself, I trust,—he should spend an earnest winter, under good guidance, studying the meaning of our Liberal Faith,—its outlooks on the universe and history, its inlooks on the soul; and this course in *Doctrines* would naturally include side-looks towards the differing doctrines believed by the older churches of Christianity, our neighbors.

THE FOUR SUNDAY-SCHOOL AGES, AND THE ORDER OF STUDIES.

Now let me try to map out this ideal in programme form. In the mapping we must remember mainly the child's psychology, but not be unmindful of the fact that our boy is apt to escape us by sixteen instead of twenty, and that we want to help him to the most necessary things before he goes. The very psychology of the child seems to divide the school-course into four general sections.

First comes the kindergarten age (six years old to nine,

we will say), before the children yet can read with any fluency. In this age they are all perception and reception; no time when their eyes are so hungry; the mind behind the eyes sees everything in pictures and pictures in everything; no time when the memory is so quick to take, although quick, too, to lose impressions. This guides us to the object-lesson and the fable and the anecdote as means by which to teach, and to the verse and music-rhyme so easy now to plant in memory.

The next age (nine to twelve or thereabouts, for the average child) is not very different, the same sort of lessons are in the main demanded by the faculties then ready,—only these faculties have been growing all the time; perceptions are beginning to analyze and generalize themselves; the memory is still more active as it trains itself to hold impressions; and—a great difference this—the child now helps itself by reading.

In the third age (twelve to sixteen, usually) analysis goes deeper, while perceptions group and round themselves nimbly and abundantly to conceptions.

Now should come the more thorough Bible work. The children will already know much of the book in detached stories; now let the stories draw together and round into a connected outline of the religion in its growth; and let the greatest Bible heroes—Abraham, Moses, David, Elijah, Jeremiah, Isaiah, Ezra, and, above all, Jesus and Paul,—stand out impressively so that they shall last for life majestic figures to the mind, and each one representing a phase and stage of this religious growth. Now, too, the Character lessons should deepen and widen and round by correlation into a whole. Motives should be treated; the difference between character and conduct should be felt; the vast effect of habits be made plain; the greater duties should one by one be taken up with systematic application to home-life and to school-life. And by fifteen or sixteen the boy, still more the girl, is touching the threshold which leaves childhood behind. So now comes the year which is, perhaps, the most important year of all, the “confirmation” year, in which we must try to confirm all best things in him by touching and calling out the spiritual consciousness. “What is my soul? What is it speaks to me with such commanding and entrancing voice? What means this sense of shame and inward hurt, and this sense of strength to do the hardest things if they are only right? What is it we call ‘God?’ What connections and relations can I trace between myself and God, my own soul and the Soul of souls?” These are the questions rising in the silent self, craving answer, craving light. It is the momentous year of all, I say, if we can use it well. It is “conversion” year. What teacher is sufficient for it? We shall be apt to know him by two marks: he will not *think* he is sufficient for it; and yet he will feel the year is so important to the boys and girls that he will not dare *not* to try, in case no other one will dare.

The last of our four periods spans from sixteen to twenty years of age on our school-plan, but the classes of this period will contain many besides these younger men and women. It can be called, the adult period, or, if one prefers the name, the “post-graduate course,”—just as those kindergarten years might be called the “preparatory school;” thus leaving the central years from about nine to about sixteen as the “Sunday-school” proper, into which, at one end, the little ones shall climb, and from which, at the other end, they shall graduate. But the names make little difference: the years are all there, and the child-mind alters with them; and in some such way as is here suggested lessons should be adapted to the altering mind. For this last and oldest period we would reserve three studies: the history of religion, by which I mean that little tour among the great world-faiths, and that other little journey down the stream of Christian history; also a thoughtful study of our own Liberal Faith, its principles, its doctrines

and its history; and one thing more, another Character course, this time a study of duties in the larger public relations of Citizen and Neighbor.

Now let us turn to the diagram and read it through in the light of all this explanation. For the sake of clearness we may as well put years to the subjects, but of course these year-marks can but represent the average child. Our main object, you remember, was to get a clear idea of two points,—the *scope* of studies in the ideal Sunday-school, and the *order* of these studies. The four periods that have been described are shown, and under each what seem to be the fitting lessons are suggested.

I. Six to Nine Years Old.

Songs and Hymns.
Verse-cards (Poetry and Bible-memorizing).
Games, the Sand-Table, etc.
Object-lessons. (Nature's wonders.)
Teachers and Children Tell Stories and Talk together about them.

II. Nine to Twelve Years Old.

- 9 to 10—Fables, Stories, etc., from Old Testament and elsewhere.
- 10 to 11—Stories and Parables from New Testament and elsewhere.
- 11 to 12—Heroes of Character (ten or twelve noble lives).

III. Twelve to Sixteen Years Old.

- 12 to 13—Bible Land and People, and Bible in Outline (Hall's book).
- 13 to 14—Character Lessons (Oneself: Home Life: School-Life).
- 14 to 15—Jesus and Paul.
- 15 to 16—Religion Lessons (Life of God in the soul of Mary).

IV. Sixteen to Twenty Years Old.

- 16 to 17.—Growth in Morals and Religion: Great Religions of the World. (Clodd's books, etc.)
- 17 to 18—Character Lessons. (Citizen and Neighbor: Dole's book.)
- 18 to 19—Our Liberal Faith—its Principles and its Beliefs.
- 19 to 20—Christianity—its History and its Churches.

But "the *true* order of studies" is our subject, and I am by no means sure that exactly that true order is here presented. It would take the combined experience and wisdom of Sunday-school workers to lay out with accuracy the ideal scheme. Yet the ideal probably lies somewhere in the direction here shown. I fear, however, that even this, all mapped out in this formal way, looks rather appalling. It does to me. It *looks* much more than we dare now attempt; and under present circumstances, teachers and pupils and the liberal homes being what they are, we feel, who is sufficient for these high things! But the largeness is more in the looks than in the fact, after all. The truth is that this table suggests nothing very different in amount from the present endeavor that we make in all good schools. Those years so formally arrayed look many; but in most schools the ages do reach from six to twenty and over, just as on that map. Those studies, matching the years, look many; yet they represent only the four lines of study spoken of in the beginning—Character, Bible, History of Religion, Doctrines. Now these are just the four subjects which our best schools are now teaching. That is to say, given the child actually in the school from six to twenty, and, one way or another, he would go over a large part of the scheme here presented. The plan looks

large, but only because it shows in entirety and system what many Sunday-schools are trying to do in a rather crude and helter-skelter way.

CHANGES THIS PLAN INVOLVES.

Yet I called it revolutionary and said it involved a change of methods all along the line, if good work is to be done under it. It involves a change from the one-topic to the graded lessons. And at once from the side of the teachers a real difficulty looms up: how about the teachers' meeting, on which the school under the uniform-lesson system has so greatly depended? That meeting of course must suffer change. The teachers would be thrown more upon themselves and more would be expected of them: which, after all, is saying little more than that all the teachers, by this system, would have to try as hard as the most earnest teachers do now. A higher ideal of course exacts more endeavor,—and gives more reward. But the teachers' meetings would only suffer change, not abolition. The probable change would be that the minister, or general leader, would meet in turn separate groups of his teachers,—those working in studies most allied coming to him once in three or four weeks, to spend the two hours together, not in preparing three or four specific lessons, but in general help and co-operation upon the subjects and the teaching methods to be used. Would not this really prove a higher kind of teachers' meeting, a kind more educational to the teachers? Our present teachers' meeting is too often a simple learning of a given lesson,—the thing which with the children we deprecate as "cramming." Once in every month or two the teachers all might meet together in a general congress and jubilee of interests, and thus keep up the touch of hands and the feeling of fellow-laborers working towards one common end.

Another change, and a hard one to carry out: the plan proposed, if anything like good work is to be done under it, involves the learning of a lesson at home by the children, and that involves the greatest change of all,—a *genuine home-interest and home-backing* for the school work. I will say little on this point because it comes up, or something kin to it, comes up in another paper during our meetings—the paper on "Home Infidelity towards the Sunday school." Only this question now: Has it not long been plain that *the weak spot* in our whole Sunday-school system is the indifference of the home, the indifference of the liberal home, the indifference of the liberal father and mother to what is done for their children and by their children in the school? Until this be changed and the home backs the schools, I do not see how our schools can ever count for much in education. If the homes value the school, and show their valuation by seconding it, as parents can second anything they really value for their children, then the school can count for much in education. Then first,—then only. And if that home interest were given, we should feel the nonsense of saying that the child cannot give a half hour's time—with father or mother perhaps, with father or mother preferably—in the preparation of a Sunday lesson. The trouble is that that Sunday-school lesson is not valued or respected by our average parent.

And so, my paper comes round to the point where it began: Can we not by *aiming higher* in our work win the ability to prove, and so the right to claim, that the education offered in our Sunday-schools is something that no child can afford to lose, and no parent can afford that its child should lose? Make the homes realize that the education hinted in the scheme submitted there, or something better than that, is the Sunday-school offer to the children whose parents are faithful to *their* part in the school's endeavor, and I think our parents, our children, our teachers, our churches would all be rewarded together. But it will take time; the revolution is after all an evolution.

W. C. GANNETT.

UNITY.

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NOTES FROM THE FIELD.

The Quincy Conference.—The last State conference held at Quincy, eight years ago proved, if any proof was necessary, that a conference in the midst of a heated political campaign works at a disadvantage. With this disadvantage our late Quincy meeting had to contend. Another embarrassment it met; the absences were conspicuous. All discouragements, however, vanished Tuesday, and when the evening session of that day closed, the meeting was at high-water mark. On feeling the public pulse a little, the resident minister expressed the opinion that, had the meeting continued over the next evening, there would have been no vacant seats in the church.

Rev. J. L. Jones of Chicago, opened the meeting by giving a discourse, full of his peculiar fire and force, on *The New Material for Religion*. Assuming religion to be inherent in human nature in its germ form, he found the material for its development in the great store-house of nature and life, where the new and the needful are ever being evolved. The feeders of any and every religion were to be found in their own time and environment—in the new thoughts, experiences, struggles, discoveries of their own day. It was thus our Christianity gained its sustenance, making it, in its outward form, an ever-varying product, as the food on which it lived varied as it came down through the centuries. Mr. Jones laid fitting emphasis on the abundant new material of our time, wherewith we may enrich our individual lives—the material which stands connected, not only with the great departments of human activity, but that which is very near to our hand; that coming to us in the diversified facts of our common daily life.

Rev. Mr. Stevens, of Moline, opened the devotional exercises of Tuesday by reading the story of the conversation between Jesus and the woman of Samaria. The remarks followed by Stevens and others, concerning God as spirit were full of "sweet reasonableness" and practical helpfulness.

Warm and hearty and well phrased was the word of welcome to the Conference which followed, by Lewis J. Duncan. The words of response by our western secretary were words in the right place. Under the caption, "Our Practical Message," Mr. Stevens gave

us his thought as to what liberal Christianity really is, and what its mission in the world. He told us what it ought to do, considering what it stands for, and what it does. Its message was right, and wanted by high and low, rich and poor, but the difficulty seemed to be in getting it delivered. Quite likely the demands he made on Unitarianism in some respects were impracticable. But this is only saying that our ideals are better than our reals. What we see ought to be done in some cases cannot be done. The tone of the paper called for personal scrutiny. In itself it was a message to the conscience. An interesting discussion followed, in which Revs. Miller, Kerr, Bradley, Jones and others participated.

A speech by Rev. Mr. Gannett, of Hinsdale, discoursing on the topic, "The Home End of the Sunday-school," made an impression on the Conference not easily forgotten. He spoke of the religious education of children before and since the advent of the Sunday-school. Before, parents taught their children, and devoted themselves faithfully and conscientiously to the work. They were teachers for every day in the week, not Sunday teachers alone. The impression made was life long. As the Sunday-school came to be in fashion, parental interest gradually declined, the work passing into the hands of the Sunday teacher. The outcome of this method was plain from the beginning. What can one hour do in every hundred and sixty-eight, though used for eight or ten years, towards the moral and religious fitting of the mind for the battle of life? A comparison in point of character between the boy in the Sunday-school, and the boy out of it, the speaker thought would show little difference if of equal capacity.

It was plain that Mr. Gannett expects little from the Sunday-school, only as it shall take on a higher character, and be more perfectly supplemented by home influence.

The paper by Rev. Mr. Fisher, of Sheffield, was timely and covered well the general situation. Many were our needs, among which he cited that of money to carry on our work; but he told us that we needed more, a disposition to use money in that direction. We need ministers, he said; but if we placed a high valuation on the church and its work, ministers would be plenty. We need the truth, but the love of it, more—a love strong enough to set aside our biases, our interests or other hindrances. Then would it come to us in full measure. We need unity, he said, but not uniformity. The great need of all and that which includes all is to be what we have power to be, and to do faithfully the work that falls to our lot. Mr. Fisher said that churches were for public use, and not for private satisfaction, and in conclusion spoke earnestly in behalf of the work at our own church doors waiting to be done.

Mrs. Fisher, of Sheffield, delegate of the Woman's Western Conference, gave a paper setting forth the aim of the organization, the work in hand, the methods of doing, and the means of its support. The reading should have brought to it new members. Perhaps it did. It ought to be heard in all our churches.

In the evening Rev. Geo. Batchelor, agent of the American Unitarian Association, kindly took the time allotted to an absentee, and spoke of the relation existing between our "Doctrinal Message" and our "Practical Message." Belief, real belief, must make a record of itself. If a church, he reasoned, has a strong belief in the fatherhood of God and the brotherhood of man, it must have a practical message,—must put this faith in its teaching, in its doing, in its living.

Following Mr. Batchelor's word came the question for discussion, "Universalists, Unitarians, Independents; things they can do together." Doctor Kerr opened with a line of remarks as to what liberal thought could do, and is doing especially in relation to religious and biblical criticism.

Rev. Virgil H. Brown, of Princeton, followed, saying excellent things for unity in diversity, for the fellowship in the spirit, and what help may come through it to the cause of righteousness.

Little can be said for the want of space about the many reports that came before the Conference. They were full of interest and showed patient faithful work.

The secretary takes special pleasure in thanking the ten societies who so kindly responded in letter to his inquiry as to the form of their activities and methods of work. And I should say here that Princeton made full report. Quincy was not asked to report by letter for the reason that a verbal report was expected at the Conference.

On hearing the report of the Committee on Arrears, the Conference took immediate steps to liquidate the debt. A collection to be so applied was taken in the evening amounting to \$95.29. The remaining indebtedness being apportioned among the several churches, the following sums were then and there paid—Quincy, \$50; Alton, \$15; Hinsdale, \$15; Geneseo, \$20. Others are to be heard from.

The following are the persons chosen to fill the offices for the ensuing year: President, John A. Roche, Chicago; Vice President, James Van Inwagen, Chicago; Secretary, Chester Covell, Buda; Treasurer, Mrs. W. C. Dow, Chicago; Secretary of Post-office Mission, Mrs. M. J. Miller, Geneseo. Post-office Mission Committee, Mrs. M. J. Miller, Mrs. C. J. Richardson, Princeton; Chester Covell, Buda; Mrs. E. E. Marean, Chicago; Miss Belle Tiffany, Hinsdale. Directors for three years: John A. Roche, Chicago; Mrs. C. B. Dupree, Chicago; Mrs. J. S. Roper, Alton.

The remaining directors are as follows, for two years: C. Covell, Mrs. W. C. Dow, J. L. Jones; for one year—J. R. Effinger, J. N. Sprigg, J. V. Blake.

By reference to a resolution of the Conference it will be seen that the appointment of a committee of three on co-operation between state and Western Conference was recommended. The appointment of this committee was referred to the directors.

The resolutions passed by the Conference

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are as follows:

Resolved, That this Conference offers friendly sympathy and fellowship to all persons in the state who are striving to make life worth living, without regard to dogmatic opinions. Planting ourselves broadly on that moral sentiment and spiritual aspiration, which are common to all earnest souls, we invite their co-operation; and to this end suggest that wherever two or three can come together, they form a Sunday Circle, and communicate at once with our Secretary, Rev. Chester Covell, Buda, Ill., who will be glad to extend to them the helping hand.

Resolved, That this Conference sends greeting to the ten societies which answered by letter the request of our Secretary for information concerning their methods of work. We heartily commend this fraternal exchange of opinion and practical suggestion as in every way conducive to the health and prosperity of our individual parishes and the general work; and we earnestly recommend that those churches not so reported at this Conference, fall into line another year, and give to each the benefit of whatever light or warmth or strength they may have attained. Let us have to the full the benefits of co-operation.

Resolved, That this Conference has heard with satisfaction the report of the committee appointed one year ago to arrange for a series of lectures and sermons at Champaign, the seat of our State University. We recommend the reappointment of the committee, and thank the American Unitarian Association for an appropriation of funds, which made it possible for us, with the co-operation of the ministers of the state, to inaugurate the Champaign experiment, and request the continuance of help from the American Unitarian Association to enable us to carry on this work as much longer as may be advisable.

Resolved, That the Conference welcomes the proposition submitted by the Secretary of the Western Conference for a closer co-operation between that body and the State Conferences; and recommends the appointment of a committee of three to arrange, if possible, for the practical carrying out of that proposition so far as the Illinois Conference is concerned. We favor the choice of some one point, where, with the aid of the settled ministers of the state, the State Secretary, and the Western Secretary, regular services might be maintained until the foundations of a new Society could be laid.

Resolved, That in the judgment of this Conference our churches, when no better plan is already working, should solicit one general subscription, not contribution, at the beginning of each year; that said subscription be solicited from every member, each subscriber to elect the special designation of his subscription, how much of it shall go to the State Conference, how much to the Western Conference, and how much to the American Unitarian Association; and when no choice is indicated, that the missionary fund thus collected shall be divided by a vote of the congregation, or by the officers of the society.

Resolved, That we warmly endorse the work of our Secretary, Chester Covell, for the past year, and we recommend his appointment for another year at a minimum salary of \$400, to be augmented to \$750, if the subscriptions and other resources of the Conference warrant; and we respectfully ask, for the salary and the expenses of this work, the co-operation of the American Unitarian Association on the dollar for dollar basis.

Resolved, That the hearty thanks of this Conference be tendered to the minister and members of the Unitarian church of Quincy for their considerate and generous hospitality. From early morning until midnight we have found a smiling reception committee awaiting our arrival at the depot, and every hour of the Conference has been replete with a kindness and courtesy that mark the Con-

ference of 1888 a memorable one in our history.

Resolved, That the thanks of this Conference are hereby tendered to its presiding officer, Gen. James D. Morgan, for his prompt and faithful administration of the duties of the Chair. C. COVELL, Sec'y.

Chicago.—Doctor Thomas and Mr. Utter both spoke on "Robert Elsmere" last Sunday. Doctor Thomas emphasized the fact that one woman has succeeded in causing such consternation to so many thousand ministers. Mr. Utter spoke in the evening and his church was crowded to its utmost limits. He handled directly the objections raised by Mr. Gunsaulus, Doctor Barrows and other orthodox ministers from the pulpit. Among other things he said that Robert Elsmere would make a good Unitarian minister. If Robert Elsmere is to be admitted to the Unitarian fellowship from without, perhaps some of the rest of us will be permitted to remain within the fellowship for some time. We agree with our associate, and believe that Elsmere would find himself very much at home in the Western Conference.

—All Souls church celebrated its sixth anniversary and annual flower service last Sunday. The church was redolent with the fruits of the field, and every seat was occupied. There were two christenings, and the right hand of fellowship was publicly extended to five new members.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, November 11, services at 11 A. M. Study Section of the Fraternity, November 16; subject, English Castles.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, November 11, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, November 11, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, November 11, services at 11 A. M.; An After Election Sermon Monday, November 12, Unity Club, Novel, section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, November 11, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Second Lecture by Rabbi Hirsch, November 15, 8 P. M., Art Institute Building, entrance on Van Buren street.

NOTICE the offer under the contents on the front page of this week's *UNITY*. If you wish a copy of "The Evolution of Immortality," here is a chance for you, while getting the book at the regular price, to send *UNITY* to two friends for fifteen weeks, and thus help them and help the paper.

THE NATIONAL BUREAU OF UNITY CLUBS will hold a delegate conference at Channing Hall, Monday, November 12th. There will be two sessions: the morning at 10 o'clock, and afternoon at 2 o'clock. The morning session will be given to reports from committees and delegates concerning the present success and prospects of growth. The president, Rev. Dr. Hale, will be in the chair, and in the afternoon will open the discussion of "Practical methods of Unity Club organization and work." Rev. A. J. Rich, of Fall River, general secretary, will follow, with

others prominent in Unity Club work. Clubs will please send delegates, or letters reporting progress. G. M. BODGE, East Boston, Secretary.

THE NINTH ANNUAL LECTURE COURSE of the Woman's Physiological Institute of Chicago opens November 12th with a lecture (with illustrations) entitled "Outlines of the Nervous System," by Dr. D. K. Brower. It will begin at 8 P. M., Ethical Culture Hall, 45 and 47 Randolph street. A cordial welcome is extended. Lecture free.

What is Catarrh?

Catarrh is an inflammation of the mucous membranes, and may affect the head, throat, stomach, bowels or bladder. But catarrh of the head is the most common, often coming on so gradually that it has a firm hold before the nature of the trouble is suspected. Catarrh is caused by a cold, or succession of colds, combined with impure blood. Its local symptoms are a sense of fullness and heat in the forehead, dryness in the nose and back part of the throat, and a disagreeable discharge from the nose. When the disease gains a firm hold on the system, it becomes chronic, and is then exceedingly dangerous and treacherous, liable to develop into consumption.

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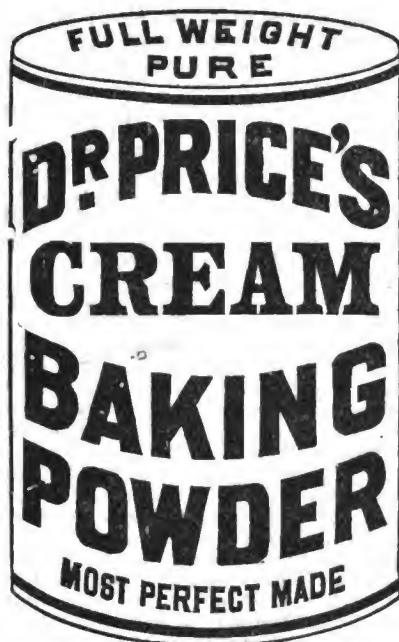
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BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

A Physician's Problems. By Charles Elam, M. D., M. R. C. P.
Dreamthorp. By Alexander Smith.
The Lover and Other Papers. By Richard Steele.
All of the above uniformly bound in cloth. Boston: Lee & Shepard. New York: Charles T. Dillingham.
Chicago: S. A. Maxwell & Co. Cloth, price, each, 50c.
The Roman Catholic Church and the School Question. By Edwin D. Mead. Boston: George H. Ellis. Paper, pp. 46. Price.....15c
A Frozen Dragon and Other Tales. By Charles Frederick Holder. New York: Dodd, Mead & Co. Cloth, pp. 285.



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VOLUME XXII.]

CHICAGO, NOVEMBER 17, 1889

[NUMBER 12.]

CONTENTS.

EDITORIAL—

Notes: "Of Making One's Self beautiful;" Receiving and Giving Salvation; the Chicago Institute; "Love and Theology;" Young Women and Harvard University; *All Souls Monthly*; Millet a Preacher; Western Sunday-school Tools; Rev. Chester Covell's Work; Pulpit Readings; Swedenborg's Writings; the Boston Sunday-school Society..... 151
The Chicago Institute..... 152
The Church of the Carpenter's Son—W. C. G..... 152

CONTRIBUTED AND SELECTED—

The Children's Church—Translated by James Freeman Clarke..... 153
Home Infidelity toward the Sunday-school—Mrs. A. L. PARKER..... 153

THE STUDY TABLE—

"Sparrow, the Tramp;" "Prince Vance;" "The Book of Christmas;" "The Safe Side;" "Dissolving Views in the History of Judaism..... 154

THE UNITY CLUB—

Emerson and Shakespeare..... 155

THE HOME—

Sunday-school Hints..... 156
A Sparten Malden—ABBY M. GANNETT..... 157

NOTES FROM THE FIELD—

ANNOUNCEMENTS..... 159

UNITY will be sent to any new subscriber, beginning next week and continuing to March 1, 1889, for 40 cents, or to three new names sent at onetime for \$1.00.

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, NOVEMBER 17, 1888.

[NUMBER 12.

EDITORIAL

THE *Register* has put into its tract series Mr. Gannett's "Of Making One's Self Beautiful," first published in *UNITY*, and it may be procured at that office at \$1.00 per hundred, or through the Unity Mission at this office.

THE Christianity that makes its devotees content to receive salvation from another instead of being aglow with a desire to give salvation to others is diametrically opposed to the teachings of him who said, "It is more blessed to give than to receive."

ONE of our most successful pastors writes: "I am delighted with the prospectus of the new Chicago Institute. How much we need it! I hope you will begin to make ministers at once. Surely by some effort a goodly number of young men and women may be induced to attend these lectures. Each church ought to send one."

THE publishers of Mrs. Woolley's "Love and Theology" have brought out a handy and neat edition of the same in paper covers, which is to be sold at 50 cents a copy, under double title of "Rachel Armstrong; or Love and Theology." With the new impetus given to thought novels and the fiction that boldly reveals the search of the soul for the higher life given by "Robert Elsmere," this forerunner on the American side will find a re-reading and a large circle of new readers.

A YOUNG woman looking towards the ministry writes, "I am only three miles from Cambridge and not neglecting any of my duties here. They have but twenty students, I believe, for the corps of teachers to spend their energies upon. I should be glad of the help I could have at Harvard." But this woman, because she is a woman, is not "eligible." Perhaps she would be tolerated as an eaves-dropper, and still the cry from Unitarians everywhere is for more "men." Suppose they call for a while for more women and show that they mean what they say.

THE *All Souls' Monthly*, described in another column, will contain, besides the parish notes, etc., a sermon by R. Heber Newton. That alone will make the nine numbers a year well worth the fifty cents, which should be sent to S. M. Crandall, 716 Seventh Ave., New York city. In St. Louis the other day we saw the first number of a similar venture started by the older class of boys in the Sunday-school of the Church of the Messiah: again, a fifty-cent parish paper and to contain a sermon by the pastor, John Snyder. Brave boys! Success to their enterprise!

IN a short but good article upon Millet, the French painter, the *Jewish Messenger* says: "He was emphatically a preacher whose life was the interpretation of one text: 'Let us fight for the truth.' We are accustomed to associate truth with dogmas and ecclesiastical furniture. It rarely dawns upon us that truth can be a mighty factor in art, in music, in science; and that the man or woman with the power and courage to turn from the beaten track in these fields and enunciate new and higher principles is emphatically a preacher. Millet attained that position. When his *La Mort et le Bûcheron*, (Death and the Woodcutter), was rejected by the Salon, it was in 1859, after he had finished the *Angelus*, he exclaimed: 'They wish to drive me into their drawing-room art. No, no; a peasant I was

born and a peasant I will die; I will say what I feel and paint things as I see them.'"

ONE of our most effective Sunday-school workers at the West has been to the East studying people and methods. The result is summed up as follows: "I find much to admire, but am not at all disposed to change our western Sunday-school tools for those of the East. They are earnest in their meetings, but I miss the intensity of the West. They seem perfectly satisfied with all that is done and said. The complacent feeling seeming to pervade everything was quite different from the eager, earnest inquiry after better methods and ways that make our Sunday-school meetings helpful, if at the time they are not comforting."

REV. CHESTER COVELL, whose report of proceedings of the Illinois Conference we published last week, makes no mention of his own report of work done in the past year, which was an interesting feature of the business session of the Conference. The conditions and methods of ten churches, and the growth of the several missionary points within the state, were dwelt upon. Brother Covell is a wise and careful builder whose work will never need to be undone or done over. His services have been engaged for another year, and the Unitarian cause throughout the state must be the stronger for his thoughtful and earnest ministry. Let the Illinois churches come up bravely to the help of the Conference in the support of his work. There is nothing that will give such impetus to the missionary work as the cordial support and interest of the established churches and nothing that will help and strengthen the churches so much as to give this support and interest. It is the missionary religion that lives and grows, and hearts warmed by the inspirations of such a faith as ours must rejoice to send its message to the souls that hunger and wait for its coming.

ALLOWING for exaggeration in the following anecdote, taken from an exchange, it yet deserves attention for the much needed lesson it teaches. While pulpit reading which is conspicuously elocutionary, is not to be commended, it is certain that as a rule the reading we hear in our pulpits is strangely lacking in inspirational force. This lack is mainly due to the failure of the minister to enter largely or at all into the thought and feeling of the author. To make such an entry requires, as the anecdote well shows, hard and continuous study. If pulpit readings are to retain their place as an inspirational agency, our ministers must give not minutes but hours to preparation for them in the way of selection and study. The anecdote is as follows: "A friend tells us an anecdote of Booth, the tragedian, which we do not recollect having seen in print. Booth and several friends had been invited to dine with an old gentleman in Baltimore, of distinguished kindness, urbanity and piety. The host, though disapproving of theaters and theater-going, had heard so much of Booth's remarkable powers that curiosity to see the man had, in this instance, overcome all scruples and prejudices. After the entertainment was over, lamps lighted, and the company reseated in the drawing-room, some one requested Booth as a particular favor, and one which all present would doubtless appreciate, to read aloud the Lord's Prayer. Booth expressed his willingness to do this, and all eyes were turned expectantly

upon him. Booth rose slowly and reverently from his chair. It was wonderful to watch the play of emotions that convulsed his countenance. He became deathly pale, and his eyes, turned tremblingly upward, were wet with tears. And yet he had not spoken. The silence could be felt. It became absolutely painful, till at last the spell was broken as if by an electric shock, as his rich toned voice, from white lips, syllabled forth: 'Our Father, who art in heaven,' etc., with a pathos and solemnity that thrilled all hearers. He finished. The silence continued. Not a voice was heard or a muscle moved in his rapt audience, till from a remote corner of the room a subdued-sob was heard, and the old gentleman, their host, stepped forward with streaming eyes and tottering frame, and seized Booth by the hand. 'Sir,' said he, in broken accents, 'you have afforded me a pleasure for which my whole future life will feel grateful. I am an old man; and every day from my boyhood to the present time I thought I had repeated the Lord's Prayer; but I have never heard it—never!' 'You are right,' replied Booth; 'to read that prayer as it should be read has caused me the severest study and labor for thirty years; and I am far from being satisfied with my rendering of that wonderful production.'

In the *New Church Messenger's* notes of the meeting of the Ohio Association of Ministers at Urbana last month we read that one of the papers was upon "The Authorship of the Writings"—i. e. Swedenborg's writings. The paper "took the ground that Swedenborg is the author of the Writings;" that "the Lord was the sole author of the revelation made to Swedenborg, but not of that made by Swedenborg." Another minister took exception to this and added, "I think they are the Lord's writings;" he thought the other view calculated "to unsettle our faith in the Writings and in the Church." A third speaker thought Swedenborg's work was special and "different from that of every other man; he speaks with authority when he says: 'This is the faith of the new heavens and the New Church.'" The discussion reminds us of the distinction between the "revelation" and the "record of the revelation" in the recently attempted creed of the twenty-five Congregational representatives; and the whole matter is a striking example of the perversion which even to-day can be made of a great thinker's words, using them not for help and suggestion in our own thought but as infallible utterances and the limit of truth. That tendency in men which has made infallibilities of Isaiah and Paul seems alive to-day and creates new infallibilities. But "the soul is still oracular" in spite of all this, "And the thoughts of men are widened with the process of the suns."

We congratulate our sister Sunday-school society in Boston on its successful and growing work. Of the forty-five manuals now issued by the society,—a list to be proud of—ten have had their birth within the past year. Four for the little ones: "The Flock at the Fountain"; a second part of "Everyday Life, illustrated by Jesus' life",—another of the good story and picture books by Mrs. Wilson; and a "Sunday-school Primer", with a "Manual for Teachers", in connection with it. Of the Primer and Manual we hope to speak again. Three for the intermediates: Piper's "Lessons on the Old Testament"; Spaulding's "Later Heroes of Israel," an admirable book equipped with notes, questions and references, about Jonah, Isaiah, Josiah, Jeremiah and Job; and "Forty Lessons on Favorite Hymns" and their Writers, also by Mr. Spaulding. Two for the older classes: "Bible Class Studies in Liberal Christianity", by James E. Thomas; and Mrs. Wells' "Outlines and Charts" for Sunday-school talks aided by a black-board. Lastly, Dole's "Handbook of Temperance", noticed not long ago in our columns. Good work that for a year. To its recent annual meeting in Springfield, Mass., thirty-one

schools sent delegates; Robert Collyer gave the sermon, Mr. Dole read a paper on "Sunday-school and Citizenship," Mr. Cuckson one about "Young People's Religious Guilds," and Mrs. Ellen Everett on "Work of the Primary Department;" 113 churches and schools had sent contributions to the treasury. The annual sales now amount to \$4500, more than double the amount ten years ago.

THE CHICAGO INSTITUTE.

Although the night was wild and wet, the neat little room of the Chicago Architectural Sketch Club, which is furnished with fifty comfortable chairs, was a little more than full. Three or four had to stand. The audience represented the best thinking of Chicago, with an encouraging sprinkling of young men and women. Franklin Head, the President of the Institute, prefaced his introduction with an explanatory word concerning the scope and hopes of the Institute, with which our readers are somewhat familiar. We are sorry we can give but the briefest outline of a lecture packed with facts and teeming with thought. Doctor Hirsch was at his easiest, and with the help of chalk, simple words and happy illustrations, he illuminated his scholarship and made comprehensible his learning. The first lecture was introductory, and had much to do with the origin and subsequent fate of the text of the Old Testament. Books, he said, are windows of the soul. We judge a people by their literature. The Bible has been most maltreated by its friends. Bible class-rooms have been dissecting-rooms, where detached texts have been lopped off there and stretched here from their original meaning. The Bible as a literature has been much neglected. The general characteristics of the different books are undreamed of to-day by the Sunday-school teacher. It was not the production of one age or of one mind. It does not contain a unified conception of life and is not pervaded by one purpose. The language of the earlier books differs as much from that of the later as the Canterbury tales differ from Tennyson. The civilization of the nineteenth century is made up of two mingled streams of culture, one from Athens and one from Jerusalem. We must not have two standards of truth, one secular and one sacred. One canon of criticism must apply to Homer and to Moses. In these lectures we will follow neither the Ingersoll method of ridicule nor the rationalistic methods of a hundred years ago. His method would be the literary method, the methods of philology. Here with the help of black-board, the doctor showed the elusive character of the Hebrew text, and then passed to the general divisions of the Bible. The canon closed upon the Torah, or the law, about 500 B.C., the Prophets 200 B.C., the Holy Writings 100 B.C. The Apocrypha was excluded solely because it was written in the Greek or the Aramaic languages. The remainder of the lecture was devoted to showing how the Massoretes guarded the text, and the dangers it necessarily encountered at the hands of copyists and dogmatists, and it was followed by a season of questioning which brought out some of the most interesting facts and thoughts of the evening. The company separated highly gratified with the auspicious beginning of the Institute.

THE CHURCH OF THE CARPENTER'S SON.

What nobler name for a church, if one might but deserve it! "We ought to be able to make working men and women feel that All Souls' Church really is a church of the Carpenter's Son of Nazareth, where rich and poor may meet together in one common brotherhood." The sentence comes from *All Souls' Monthly*,—not our own "All Souls" so well known to us in Chicago, but R. Heber Newton's "All Souls" in New York. One of the two churches may call itself Unitarian and the other Episcopalian, but they

are twins in the Spirit. For on the cover of this monthly stand familiar mottoes,—“the Freedom of the Faith,” and “the Holiness of Helpfulness;” and, inside, we read that the two ideals aimed at are to be a church of intellectual freedom and a church of the people. “All Souls’ happily now stands for an honest effort to make the Episcopal church ‘a church of intellectual freedom.’ It remains for us to strive heartily to make our church ‘a church of the people.’ What first attracted me to this parish, nineteen years ago, was the possibility which its position opened of making it a meeting point for ‘all sorts and conditions of men.’ That ideal of a strong parish, which should house in its own building a wide mission work, has never been forgotten or forsaken. It has taken many years, under the disadvantages of our position (our unpretending building, etc.) to realize the ‘strong parish,’ and other years to win its intellectual freedom within the Episcopal church—years lengthened unduly by inadequate health for these tasks. In the associated service of Dr. Hughes, I turn now, hopefully, to carry out the unfulfilled part of my early dream.”

“Our works will require about \$6000 this year.” What works? Besides the usual church schools and classes and social endeavors, a free kindergarten with four teachers, a girls’ industrial school, an Iron Cross guild for boys to train them in reverence, temperance and purity, King’s Daughter bands, parish visitors to visit among the poor and sick, two sewing societies to clothe the poorer children in the schools, a free dispensary for women, a Ramabai circle, an Emerson club to study the ethical and religious teachings of the greater poets, a class on social economics for the study of our urgent problems of political economy in their large social aspects,—this class of over seventy members being provided with a regular lecturer; and, not least, the “All Souls’ Summer Home for Children: a village of ten cottages, on Roslyn Harbor, L. I.; including the refectory, the hall, seven dormitory cottages and a laundry; surrounded by nine acres of land, chiefly wooded, with bathing beach, bath houses, etc.; open from June 15th to September 15th, accommodating 100 children; term of stay two weeks. Our new Hall has been finished, and a picturesque building it is, with its low roof, two-storied tower, and huge fireplace. It gives us a big room to gather our large household on rainy days and in the heat of noon, for play.”

If All Souls’ is not yet a Church of the Carpenter’s Son, it is surely a working church and a church of good works. May benediction rest upon the dreamer and his dream!

W. C. G.

CONTRIBUTED AND SELECTED.

THE CHILDREN’S CHURCH.*

FROM THE GERMAN OF PAUL GEROK.

Translated by James Freeman Clarke.

The bells of the churches are ringing—
Papa and mamma have both gone—
And three little children sit singing
Together this still Sunday morn.

While the bells toll away in the steeple,
Though too small to sit still in a pew,
These busy religious small people
Determine to have their church too.

So, as free as the birds, or the breezes
By which their fair ringlets are fanned,
Each rogue sings away as he pleases,
With book upside down in his hand.

*These lines, familiar, doubtless, to many,—either in this version, or that of F. L. Hosmer, first published in these columns, now found in the volume entitled “The Thought of God,”—were recently used as a pulpit reading in two of our churches. We yield to the request to print it from some of those who heard it for the first time and who smiled at the objection that it was already too well known.

Their hymn has no sense in its letter,
Their music no rhythm nor tune;
Our worship, perhaps, may be better—
But *theirs* reaches God quite as soon.

Their angels stand close to the Father;
His heaven is made bright by these flowers;
And the dear God above us would rather
Hear praise from their lips than from ours.

Sing on, little children, your voices
Fill the air with contentment and love;
All nature around you rejoices,
And the birds warble sweetly above.

Sing on, for the proudest orations,
The liturgies sacred and long,
The anthems and worship of nations,
Are poor to your innocent song.

Sing on—our devotion is colder,
Though wisely our prayers may be planned,
For often we, too, who are older,
Hold *our* book the wrong way in our hand.

Sing on—our harmonic inventions
We study with labor and pain;
Yet often our angry contentions
Take the harmony out of our strain.

Sing on—all our struggle and battle,
Our cry, when most deep and sincere—
What are they? A child’s simple prattle,
A breath in the Infinite Ear.

HOME INFIDELITY TOWARD THE SUNDAY-SCHOOL

MRS. A. L. PARKER.

(An abstract.)

The essayist considered that the four educational forces which play the most important part in the development of the child to-day are the home, the school, the church and the state, each one serving a definite purpose in itself, but having at the same time mutual interdependencies, on which the ultimate success of all depends. The social development of the child finds its center in the home; the intellectual development in the school; the state educates him indirectly in the larger relations of man with man; and the church has assumed the responsibility of his moral and religious culture, the unfolding of his inner and higher life. The home, in consequence of its closer relations with the child, and the priority of its influence over him, must form the basis of all other educational forces, and is therefore the most vital in its reciprocal relations. Not only does the home have this advantage of priority, but its potentiality is also a continuous force. No educational activities but are augmented or restricted by the constant stream of influence that flows from it. We need then, if possible, to secure this important assistant to our educational efforts. The most difficult thing to meet, harder than an open revolt, is the slow insidious poison of utter indifference. This paralytic condition is largely the attitude of the home toward the Sunday-school at the present time. It exhausts the vital forces of the school and leaves them more and more liable to become mere forms of routine or ritualism. The children are sent for minor reasons, such as social relations gained, the pleasure of being prettily dressed, and or going with other children, or for the library books to be read, instead of for the religious education that is the purpose of the school. All these minor aims have their proper part in social development, but must be kept aside if we would lift the Sunday-school to that high plane of spiritual development, and maintain it there, which is the aim of the ideal school.

Some of the difficulties in maintaining a high standard of work were named as follows: close personal relations between teacher and scholar are essential to a live school, but when that relation is carried too far, and results in insubordination when re-classing is needed, then it becomes detrimental to the educational interests of the school; children are often allowed to attend two or three different Sunday-schools at a time; the apathetic listlessness, and unresponsiveness that settles over the face of the child as soon as the lesson is announced; the often unsuccessful efforts to keep the young men and women of our congregations, in the Sunday-school.

How does the attitude of the home to the secular school compare with that toward the Sunday-school? Here the relations are also reciprocal, with a similar priority and persistence of home influence. But here we find existing greater harmony of purpose. These are considered of vital importance to the well being of the child, and their requirements command and receive the respect and support of the home.

That there could not be the same vital relation between the home and the Sunday-school, that exists between the home and the secular school we should be slow to admit, if indeed, we admit it at all.

Why then is it so hard to bring about? Is the greater fault in the home or the school? Have we fallen on evil times, and are spiritual things of less moment in our homes than we are wont to think? On the contrary, paradoxical and rashly optimistic as it may seem, this state of things appears to be the result of the higher spirituality of the age; an age which is no longer satisfied with symbols, and growing more and more indifferent to systems and formulas; that finds its spiritual and moral lessons everywhere in the broad universe of God, and demands that the teaching of these, its highest truths, shall have a careful attention equal, in proportion, to that given in secular schools. Not that this is as yet clearly formulated. There must be the chaotic drift period before the new world comes. But the growing indifference to worn out systems, to that teaching which is no teaching but only temporizing with new thought, while it may be infidelity to the Sunday-school as it now exists, is in reality fidelity to the broader outlook, the more universal and higher truths that the Sunday-school shall stand for when it is fully aroused to its real opportunities. The Sunday-school is slower to avail itself of every advance in thought than are other educational forces. It gives itself too largely to inculcating a reverence for by-gone systems, and does not hold closely enough to living truths. It is conservative in method, suspicious of change, and too unmindful of the laws which govern mental growth.

These are some of the reasons for the half-hearted support given to the school by the home, and it should be repeated that this is not from an indifference to the welfare of the children, nor a less regard for the deep spiritual things of life in the home; rather, because these things are held at a higher estimate, though differently expressed. If our Sunday-schools would live with that life that manifests itself in growth, they must make themselves vitally essential to the processes of life.

The essayist closed with an earnest appeal to the homes to unite with the schools in bringing about this high standard of spiritual culture in our Sunday-school work.

"THE present doctrine is that the workman's interests are linked to those of other workmen, and the employer's interests to those of other employers. Eventually it will be seen that industrial divisions should be perpendicular, not horizontal. The workman's interests should be bound up with those of his employer, and should be pitted in fair competition against those of other workmen and employers."

—*Jevons.*

THE STUDY TABLE.

Sparrow, the Tramp. By Lily S. Weesselhoeft. Boston: Roberts Bros. Chicago: S. A. Maxwell & Co. Cloth, price, \$1.25.

This is a most entertaining and wholesome tale or fable for children, in which Sparrow, the Tramp, plays the heroic part of keeping the story moving continually toward a satisfactory conclusion. The three children in it are very cleverly made to play into the humane plans of Sparrow, Wise Polly the parrot, the house and barn cats with their kittens, Major, the horse, and Gray Whisker, the shrewd rat playing the part of the villain. It is a charming tale for children of ten years or younger, awakening a special curiosity because of Louisa M. Alcott's deep interest both in the manuscript and its author. Posy, if not a perfectly natural child is a lovable one, and very sweetly emphasizes the unexpressed moral of the tale.

Prince Vance. By Eleanor Putnam and Arlo Bates. Boston: Roberts Bros. Chicago: S. A. Maxwell & Co. Cloth, price, \$1.50.

This ingenious fairy story relates the adventures of an imperious young prince in his teens, who, though very kind at heart, was unduly inclined to mischief and indolence. The narrative rests upon the young hero's revolt at restraint in the opening chapter, and his determination to punish his tutor for the insistent efforts at instruction. The boy receives from the Blue Wizard a mysterious box, and, in a spirit of mischief, administers the bonbons it contains to his elders with very serious effects, as afterward entertainingly portrayed. The book very well unites the miraculous characteristics of the fairy tale with incidental wholesome hints, all the more effective because couched in pleasant form.

The Book of Christmas: descriptive of the Customs, Ceremonies, Traditions, Superstitions, Fun, Feeling and Festivities of the Christmas season. By Thomas K. Hervey. With illustrations by R. Seymour. Boston: Roberts Bros. Pp. 356. Price, \$2.00.

In this book, with its fine paper and excellent print, and illustrations, many of which are good and all queer, one may learn about Christmas in detail, and its attendant days and festivals. There are 37 illustrations. The chapters number 13. Here you may find set forth the origin of the Christmas festival, many ancient modes of celebration, the decline and extinction of the ancient festival, the feelings that cluster round Christmas, the preparations and good cheer and games of it, Waits and Carols, the Wassail, the Boar's Head, the Customs of St. Thomas Day, St. Stephen's Day, New Year's Day, and Twelfth Day, and the rustic sports of St. Duff's Day. The binding is very pretty, in delicate white vellum cloth, printed with a picture and design in yellow brown, and lettered in gold.

The Safe Side: A Theistic Refutation of the Divinity of Christ. By Richard M. Mitchell. Chicago: Published by the Author. \$1.50.

The author of this appears as his own publisher and proof-reader: but, excepting the few typographical and grammatical errors for which he apologizes, he has given us a handsomely executed volume of 385 pages, divided into twenty-one chapters, on topics the most of which fall within the range of the general purpose indicated by the title. The first clause of this title has reference to the large class who are unwilling to accept a statement or doctrine solely on the ground or merit of its truth, independently of fancied interests or considerations of supposed advantage. The motto of the author is: "It is safe to *know* the truth," the intimation being, that, through fear, a large amount of truth in regard to the Christian religion has been suppressed, and remains widely unknown. There have been many defenders of Christianity who have assumed the atti-

tude of apologists for it; but such is not his attitude. He "makes no bones" of the matter in disclosing what he finds delusive in the common and sacred pretensions of orthodox Christianity; nor does he altogether spare what is clung to as liberal Christianity. The topics of the several chapters are rather unevenly treated, both as to clearness and conclusiveness, the style in some being easy, in others labored and metaphysical. A few of his explanations and theories will, no doubt, be thought to border on the fantastical, as for instance, in relation to the false or apparent crucifixion of Jesus, and the causes which led to it. Seemingly, at least, his estimate of Jesus makes him a rude fanatic, followed by a crude, credulous class, who not unjustly incurred the hostility which demanded his crucifixion. Of course, from the orthodox stand-point the book will be viewed with contempt, as weak altogether. From the liberal stand-point there will come this qualified praise from many,—that it is so good they would be glad to have found it better. It is, in fact, one of those unsatisfactory books we feel at times inclined to lay aside unfinished, but which nevertheless contains much that is worthy to claim and hold our attention. Popularity can hardly be predicted for it; yet, could the work be reproduced in its essential substance, with its preface, its first chapter, and perhaps one or two others omitted, it might prove a welcome, useful contribution to the liberal criticism which tends to dispel the superstition that passes for religion, and the credulity that stands for faith. It contains too much good to be rejected; at the same time, so much that is crude, indirectly relevant, and needlessly iconoclastic, as to render it doubtful whether the labor of the author will reap the reward he is manifestly capable of deserving.

J. F.

Dissolving Views in the History of Judaism. By Rabbi Solomon Schindler. Boston: Lee and Shepard.

Not a very learned book, but a book of unusual learning, hinting in a series of twenty-five short sketches a story unknown to most of us, namely, the story of the evolution of the Jewish faith from the time of Moses clear through to the time of Rabbi Wise of Cincinnati, the leader of "reformed Judaism" in America. The author is the "reform" Rabbi of Boston. His method is to project some character biographically from the background of a century, and thus incarnate successive phases of Jewish history in as many lives. And his motive is to show that Judaism, instead of being a fixed, cast-iron system, has changed its firm and even important underlying ideas from age to age in accordance with the spirit of the time, and that therefore the "reform" Jew of to-day in urging innovations is doing nothing more than his ancestors have done. Doctor Schindler certainly has proved his point if it can be, or needs to be, established by that "therefore." The story is a romantic one, leading us from Palestine to Bagdat, thence to Spain, thence to Turkey, thence to Holland, Germany, England, America. The *wandering Jew*! The sketches are too short to be satisfactory, but the reader enters here a little gallery of Jewish faces hard to find clustered elsewhere so conveniently; for instance, he sees Anan ben David, who in the eighth century led the Karaite reaction from the Talmud to the Bible, making a Puritanism more rigid than the very Talmudists; Halevi, the Spanish poet and mystic of crusading times, and Moses Maimonides, the mediæval rationalizer of Judaism, codifier of the Talmud, and great creed-maker also; Joseph Karo, who, in our Renaissance era, wrote the book which dragged Judaism down into the dark depths of the Cabalah; Manasse ben Israel, whose hobby it was to get Cromwell to re-admit the Jews to England, because the Messiah could not return to earth until the Jews were in all corners of the earth,—England being the only corner unprovided with them then; Spinoza, greatest of all the mod-

ern Jews, and their banned arch-heretic; and Moses Mendelssohn, the saint and the philosopher, whose spiritual portrait Lessing draws for us in his "Nathan the Wise";—and so on to Geiger, Montefiore, and Isaac Wise of our own day.

Two or three opinions, as notes by the way, are worth setting down here, being uttered by a Rabbi: "Shakespeare had never seen a Jew, nor was he ever acquainted with their customs and ways of thinking; and his Shylock is as far from being a true representation of a Jew as is the picture of a sea-serpent on the sign-board of a travelling showman, from the original, which neither the painter nor anybody else has ever seen."—"Dickens seemed to have no knowledge whatsoever of the true life of the average Jew."—"The deliverer came, but not from the East. He did not place them at the head of other nations, as they thought he would; he brought them simply *equality*. The bold word was spoken in America, and the man who gave utterance to the magic formula, Thomas Jefferson, was in fact the Messiah, was in fact the man who brought to the Jews what they needed most,—*equality*."

w. c. g.

THE UNITY CLUB.

THE Unity Club of Minneapolis proposes "to include in its scope all the work of the Unitarian society which is not directly connected with the Sunday service and financial support of the church." An elaborated programme is published for this year. Thirteen study evenings are given to the United States, with social, dramatic and lecture evenings interspersed. On February the 22d, there is to be an unique feature in the way of a "costume social, illustrative of continental manners and customs." The programme is worth sending for. L. R. Berrier, Secretary, 109 Island avenue, Minneapolis, Minn.

THE Religio-Scientific Association of the Unitarian church of Iowa City meets Sunday nights, and the year's programme consists of ten Bible stories, ten great scenes from great authors, ten language studies, six Ralph Waldo Emerson studies. The programme carries a stirring quotation from Theodore Parker.

Unity Club work has begun in Sioux City, Iowa, with a large attendance. The following outline of study for Emerson and Shakespeare sections has just been received from Miss Safford:

EMERSON SECTION—TEN EVENINGS.

I. Introductory.

One Evening.

1. Emerson in the Fable for Critics.
2. Emerson and his place in literature.
3. Emerson's personality and habits.
4. Poem—"Musketaquid."

II. The Transcendentalist.

Two Evenings.

1. Poem—"The Apology."
2. Paper—Brook Farm and the Transcendentalists.
3. Readings from essay on Transcendentalist.
4. Discussion—The Influence of Idealism.
5. Poem—"The Rhodora."

III.

1. Poem—"Brahma."
2. Paper—Margaret Fuller.
3. Reading from essay on Transcendentalist.
4. Review and discussion of the essay.
5. Poem—Selection from "Woodnotes," page 49.

IV. The American Scholar.

Two Evenings.

1. Poem—Selection from "Woodnotes," page 53.
2. Paper—Emerson and his Aunt.
3. Reading from the essay—"American Scholar."
4. Discussion—Have we an American Literature?
5. Poem—Selection from "Woodnotes," page 55.

V.

1. Poem—"Blight."
2. Paper. The Yesterday Club.
3. Reading from the essay.
4. Discussion—Is the genius of our institutions favorable to growth in literature and art?
5. Poem—"Days."

VI. Self-Reliance.

Three Evenings.

1. Poem. "Heroism."
2. Paper. The Ethics of Emerson.
3. Reading from the essay.
4. *Lincoln*—"Lowell's Commemoration Ode."

VII.

1. Poem—Selection from "Woodnotes."
2. Paper—Emerson's Home Life.
3. Reading from the essay.
4. Poem—"Fable."

VIII.

1. Poem—"Good-Bye."
2. Emerson and Carlyle.
3. Reading from the essay.
4. Poem—"Concord Hymn."

IX. Napoleon.

Two Evenings.

1. Poem—"Fall."
2. Paper—Emerson the Poet.
3. Reading from the essay.
4. Poem—"Politics."

X.

1. Poem—"Destiny."
2. Emerson the Lecturer.
3. Reading from the essay.
4. Poem—"Hamatreya and Earth Song."

Members respond to the roll call at each meeting by quotations from Emerson's writings.

SHAKESPEARE SECTION—KING LEAR.

Nine Evenings.

PAPERS.

1. Introduction to the Play.
2. England and its Kings before the Norman Conquest.
3. Cordelia and her sisters.
4. The Three Glosters—Their Interrelations and Relations to the Play.
5. A Study of the Character of Kent. Uses of tact and courtesy.
6. Shakespeare's Fools.
7. The Character of Lear and the Lesson of his Life.
8. Comparison of the plays of King Lear and Hamlet.
9. An evening with Ignatius Donnelly. Was it the Lawyer or Player.

MIDSUMMER NIGHT'S DREAM.

Five Evenings.

PAPERS.

1. Introduction to the play.
 2. Ancient Athens and its surroundings.
 3. The Lovers and the Magic Charm.
 4. Puck and the Fairies—their part in the play.
 5. The Rude Mechanics and the Private Theatricals.
- Parts of the text are read each evening and the reading of the papers is followed by discussion of the same.

THE HOME.

SUNDAY-SCHOOL HINTS.

"The essence of childhood is dependence and plasticity."

"The family life is the molecule of society."

"The Froebel thought is common sense applied to everyday life."

"Work is man's highest achievement. He is the creating animal."

"True religion would say, not 'I am as good as you,' but you are as good as I."

The hardest way is the easiest way of doing a good thing.

Are not the grandmother and the grandchild interested in the same problems?

A good teacher can handle forty pupils in a suitable room better than a poor one can four.

Indifferent parents, careless children and prosy Sunday-schools need an application of the mind-cure.

Why not have your classes see you at home sometimes? Are they not your friends as well as your pupils?

Is it hospitality to invite more children when you not enough teachers for those who already come?

Lead the children away from the fear element in religion. That ever makes for superstition.

Get the children to talk enough to show that their minds are working, then let the teacher talk. She generally knows the most.

May not the Sunday night work be made to reinforce the Sunday-school? Under some conditions is it not the time for teachers' meeting?

Don't forget that life continues its tuition. Leave your Sunday-school instruction unfinished, not only open toward the top, but open toward the future.

If you presume to teach, ought you not to know the parents of your pupil? Do not your social obligations demand that you call upon them sometimes.

It is the reiteration of trifles only that is tiresome. The great central things grow by reiteration. So the Sunday school had better teach a few things many times, than many things one time.

Old methods are largely gone, new methods not yet come. We are beginning to touch fundamental things. Germinal thoughts are in our minds and hearts. This is our encouragement.

No emphasis of the instruction end of the Sunday-school should overlay the truth that the worship end is the most formative part. Teach the children to sing their faith, and you have less need of teaching it to them. What they feel needs not be explained.

A correspondent from the eastward writes, "So much truth is given in a lifeless way that it makes little impression. What we need is to have teachers who understand talking to people, not at them nor over them."

What to do with poor teaching material. Have good teachers' meetings and you'll make good material out of it.

If you want to grow towards co-operation in club or Sunday-school, exchange programmes, salute each other through the mail. The secretary of an Unity Club should attend to the cordialities and hospitalities due to sister clubs.

Uncle Samuel is a willing errand boy. He will carry a message from any minister to any parishioner for two cents. A Sunday-school teacher can communicate with an absent pupil for a cent. With the many contrivances for multiplying the written word, hektographs, cyclostypes, etc., this means of parish communication is not sufficiently utilized.

We have plenty of time to attend to primal interests. We are only too busy to attend to secondary things. Some men have time enough to go to base ball, horse races, and the club, but no time to know what their children are being taught in the Sunday-school. Some women have time for Browning, Dante and Goethe classes; for clubs, parties and conventional calls, but can't take a class in Sunday-school because they've no time for teachers' meeting. Isn't it about time that men and women who believe in the church should give it their best energies, rather than what is left?

A SPARTAN MAIDEN.

Could you have looked into the plain room where Gorgo was sitting, you would hardly have thought she was a princess, or that the stern-looking man near her, in the simple, almost poor, dress, was a king. But they were Spartans, and the Spartans held rigid views as to all modes of life. Any display, or indulgence in luxury, was looked upon as debasing. The stern virtues, such as courage, self-sacrifice, endurance, they looked upon as most fitting to men, and especially to Spartans. Anything that tended to make them less hardy and brave, they taught should be shunned.

Those in the highest ranks lived as simply as those in the lowest. They ate the plainest food, and that frugally. Their money was iron. Scarcely anything could tempt the most honorable among them to touch the gold and silver of other nations, unless it was to bestow it upon the shrines of the gods. The very children were taught moderation and self-denial, and that the greatest glory of Sparta was for her sons to be distinguished in war, to be devoted even to death.

We can well believe that Gorgo, then, although the daughter of a king, was contented in her simple surroundings, and that when her father entertained his friends or noted strangers, and the affairs of Sparta were talked of, she was often an interested listener.

But what is the matter with Gorgo to-day? She is not quite old enough to have given up her playthings, and they lie all about her, yet she is careless of them, and seems lost in anxious thought. Her eyes are fixed upon her father, who, also, looks harassed.

The fact is, the day before, King Cleomenes had received Aristagoras, governor of the great city of Miletus across the sea in Asia Minor; and Aristagoras had made a proposal, which, although the king had refused it, was now in his mind, tempting him. It was that the Spartans should join in an attempt to conquer the Persians, and win some of their territories, and especially their rich treasures at the capital, Luza. Aristagoras had set forth in glowing light how splendid would be such a conquest, and what honor it would reflect upon the Spartans. He had brought with him a map of the world—such as the world was then supposed to be—upon a large brass plate. As even kings at that time—several hundred years before Christ—knew little of geography, Aristagoras explained how they would

advance upon Luza; and he traced the course upon the brass map.

King Cleomenes was certainly ambitious. Not so much, of course, for the riches to be won from Persia, as for the strength to be added to his country through increase of her territories, and the opportunity for the Spartans to show to foreign nations their unrivaled heroism.

Aristagoras enlarged upon their certainty of success. Histiaeus, the favorite of the Persian king, had turned traitor, and would add his influence, and the troops he could raise, to their forces. He was still at the magnificent Persian court, but he had sent word of his intended desertion in a sure but remarkable manner. A short time before Aristagoras set out for Greece, a slave had arrived from Histiaeus with directions for his head to be shaved. When this was done, there was found branded upon it the message from his master for Aristagoras to incite the people of Miletus to revolt, as then Histiaeus would be instantly dispatched there to quell it. But when he was safe at Miletus, he would take side with the insurgents.

Cleomenes was almost persuaded. But how great was the distance to Persia? He was told that it would take three months for the troops to reach Luza. At this he declared the expedition unreasonable, and he bade Aristagoras urge the matter no longer, but at once to depart.

But to-day, as he reflected upon it, his mind wavered. Might he not be casting away a great opportunity for Sparta? What laurels might not the soldiers win? And then the treasures! Alas! Cleomenes the Spartan was being tempted by thoughts of these.

Gorgo, who loved her father dearly, understood his mood and was deeply grieved. The thought of war had no terror to the courageous Spartan maid, only as it was an unjust war; while the thought of her father doing violence to his conscience filled her with dread.

King Cleomenes was in the right mood to be differently influenced should Aristagoras come again; and he did come. He was not prepared easily to give up the brave Spartans as his allies. He came in the dress of a humble suppliant, bearing an olive branch in his hand.

He was at once admitted. King Cleomenes listened eagerly now. The wily Aristagoras proposed a large tribute, he actually poured out a heap of glittering gold and silver. The king was overcome. Perhaps he had never seen so much of this money before. How different it was from their iron coin! We do not like to think that the Spartan was caring for the money for himself. Yet he was weakly yielding, going to consent to undertake what would be a most uncertain thing for Sparta.

It was here that his beloved daughter came to his assistance. As was said, she feared not the war, but that her father might not do right. She sprang to his side crying, "Do not consent, Father! do not! Great harm will come of it!"

The truth she spoke recalled King Cleomenes to himself. He pushed away the coin, and, more sternly than before, ordered Aristagoras away, and bade him never appear in Sparta again.

Aristagoras knew that this was final. He started at once for Athens, and was able to induce the Athenians to join him. But their expedition was fatally disastrous. They were defeated by the Persians with great loss, and King Cleomenes had more cause than ever to be grateful to Gorgo for her brave remonstrance. Not only had she saved her father's conscience from wrong, but her country from loss and disgrace.

Years afterwards Gorgo became the wife of Leonidas, whose name has come down to us as the most heroic of Spartans. It was he who, with his handful of men, held out against the Persians at the immortal pass of Thermopylae.

ABBY M. GANNETT.

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NOTES FROM THE FIELD.

In Temporary Retirement.—A brave word comes to us from Miss Mary A. Safford, minister of the Unitarian church in Sioux City, Iowa. She is still at Arlington, Mass., in the care of her physician, where she has been resting now for several months. Her solicitude turns first to her beloved parish. She says: "It is comforting to hear from Sioux City that the Lend-a-Hand Club, Unity Club, Sunday-school and other church activities are not languishing, and that the new church is to be much prettier than we thought it would be. I send an item from the Sioux City *Exchange* showing that provision is being made for another church in the future." The following is the item: "Arrangements have been made for lots for a Unitarian church at Morning Side. The building of this church lies in the future, as nothing will be done until the handsome new one, corner of Tenth and Douglas, has been completed and occupied." Morning Side is a fine suburban addition to Sioux City, and the friend to whom we are indebted for this thoughtful provision for "another church in the future," is Major Cheney, whose enterprise and energy know no bounds. Miss Safford further sends greeting to her friends and fellow-workers in the West, and, as a director of the Western Conference, asks to be informed of the situation, the outlook, the needs of the conference, and gives assurance of her faith in it and her desire to further its interests. We shall welcome the day that restores to our active ranks this large-hearted, clear-headed woman, whose work at Sioux City bespeaks her wisdom, her ability and consecration.

Boston.—A new Christmas service, most admirably arranged, is issued by Rev. Henry G. Spaulding, and sold at the Sunday-school room at five cents per copy.

—At the Unitarian rooms are sold four different photographs of Doctor J. F. Clarke.

—Recently Rev. Alfred K. Glover presided over the Monday club, and Rev. I. F. Porter gave his opinion on causes of the slow growth of Unitarian churches. Some ministers who have lately traveled in the western states and read the latest reports from California did not consider the growth so slow as averred in the essay. A new society, the Church of the Good Samaritan, is starting on our Back Bay. Its location in a hall on a corner lot is favorable for its future growth, though only a small local population can

at present be drawn from. Our prominent ministers are preaching in turn there.

—Arrangements are made for a very promising series of four Sunday evening sermons by Unitarian preachers in the Globe Theater, to begin November 18. The Suffolk Conference and the Channing Club join in the management.

—Rev. Charles G. Ames, of Philadelphia, filled last Sunday the pulpit of Rev. J. F. Clarke. A large audience listened to his sermon. He met the parishioners on Tuesday evening at a social gathering in the vestry. He finds it hard to determine whether he will continue with his Philadelphia parish or come to Boston.

—Channing Hall was well filled on Saturday afternoon while Rev. Brooke Herford told of the rise and growth of Unitarianism in England.

—The National Bureau of Unity Clubs held a conference in the American Unitarian Association building last Monday. Not a large audience gathered, but much enthusiasm prevailed. Rev. A. J. Rich took the chair at the morning session, and Doctor Hale in the afternoon. The forenoon was given to reports of progress and methods by delegates from Unity Clubs. Miss E. E. Gordon, of Sioux City, well represented the West, and encouraged the Bureau with the relation of her experiences in Humboldt and Sioux City. Reports from Fall River, East Boston, Westford, Westboro, Peterboro, Manchester and Concord, N.H., filled all the hours till the noon recess. In the afternoon Doctor Hale told of the assurance which the past year's experience gives us that the Unity Club contributes power in intellect, morals and charities to any church which cultivates any of the usual Unity club work. Publishing plans of study and methods of work, holding instruction-conferences, exchanging schedules of exercises, facilitating lecturing tours, together with a feeling of union in work, make up the value of the National Bureau. Some committees were appointed to report at the annual meeting in next May on suggested plans of improvement in the organization.

Jackson, Mich.—Rev. C. F. Elliott, of Jackson, has been absent in Colorado for several weeks. The Western Secretary, John R. Effinger, has been called to supply for him in his absence. The Sunday-school of the parish is active, and "The Saturday Night Club" is vigorously pursuing its work of "Social Studies in America." One interesting feature of the club work of last year was the writing of a serial story by different members of the club, which story is soon to see the light in book-form. It is to be sold by the ladies for the benefit of the church building fund, and we bespeak for it beforehand the sympathetic attention of all club workers.

Alton, Ill.—The Western Secretary was in Alton last Sunday, November 11. A sympathetic congregation greeted him, and an informal reception of friends was held in the afternoon at the residence of Hon. Mr. Sparks, a sterling member of the parish who has just been elected to the State legislature. The church is in a healthy condition, and is looking for the right man to come and lead it on to better things. It was a pleasant incident of the day to be shown through the new and attractive home of our fellow-worker, Judson Fisher, built by his "boys," while he has been about his master's business at Sheffield. We congratulate the minister who has a pair of such "boys."

Cincinnati, Ohio.—Mr. Fisher went from the St. Louis Institute and preached at Unity church, Cincinnati, Sunday, October 27. Mr. Learned spoke there November 4, and Mr. Gannett preached there November 11. Sixty-five children are enrolled in the

Sunday-school, and interest increases every week.

THE PACIFIC COAST CONFERENCE.

The fifth annual session of the Pacific Coast Conference of Unitarian and other Christian Churches is announced at San Diego, Cal., December 11, 12 and 13. The invitation to its sessions is addressed "To all Believers in an Enlightened and Liberal Religion, based on the modern conception of the Universe and Man's Spiritual Relations therewith." It will be the occasion of the dedication of a recently completed church of the San Diego society, Rev. B. F. McDaniel, pastor.

Rev. Horatio Stebbins, D.D., of San Francisco will preach the annual Conference and Dedictory Sermon. Hon. Horace Davis will preside, and among the speakers and essayists will be the following:

Rev. E. M. Wheelock, of Spokane Falls, W. T.; topic, "The Organic March of Man." Rev. Thos. L. Eliot, of Portland, Oregon; topic, "Democracy in Church Life."

Chas. A. Murdock, of San Francisco; topic, "Child Saving."

John Vance Cheney, of San Francisco; topic, "Matthew Arnold."

Rev. C. P. Massey, of Sacramento; topic, "The Old Symbols and the New Faith."

Rev. N. A. Haskell, of San Jose.

Rev. Chas. W. Wendte, of Oakland; topic, "A Unitarian Estimate of Robert G. Ingersoll."

Rev. P. S. Thacher, of Santa Barbara; topic, "The Work of the Liberal Christian Church."

Rev. Eli Fay, D. D., of Los Angeles; topic, "Emotion in Religion."

Rev. Oscar Clute, of Pomona; topic, "Some Fundamental Fallacies of Materialism."

DELEGATES.

"The object of the Conference is to cherish that broad ground of fellowship and communion which does not prescribe forms of intellectual assent, but unites Christians in the great common objects of human interest, welfare and service, and applies liberal Christian principles to individual and social life. The presence and co-operation of those who are interested in this object is earnestly desired."

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, November 18, services at 11 A. M. Study Section of the Fraternity, November 16; subject, English Castles.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, November 18, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, November 18, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, November 18, services at 11 A. M.; Sermon by Rev. George W. Cooke of Dedham, Mass. Monday, November 19, Unity Club, Emerson section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, November 18, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Third Lecture by Rabbi Hirsch, November 22, 8 P. M., Art Institute Building, entrance on Van Buren street.

A Dangerous Tendency.

The most important feature about that very common complaint, catarrh in the head, is its tendency to develop into some other more serious and dangerous disease. The foul matter dropping from the head into the bronchial tubes or lungs is very liable to lead to bronchitis, or consumption, that destroyer which causes more deaths in this country than any other disease. As catarrh originates in impurities in the blood, local applications can do but little good. The common sense method of treatment is to purify the blood, and for this purpose there is no preparation superior to Hood's Sarsaparilla. The powerful action of this medicine upon the blood expels every impurity, and by so doing cures catarrh and gives health to the entire organism.

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BOOKS RECEIVED.

The Leaven at Work. By J. W. Hanson, D.D. Boston: Universalist Publishing House. Cloth, pp. 177.

Rachel Armstrong, or Love and Theology. By Celia Parker Woolley. Boston: Ticknor & Co. Paper, pp. 439. Price, 50c.

"A Friend Stands at the Door." A Psalm for New Year's Eve. By Dinah Maria Mulock. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Price, \$1.00

A Christmas Carol. By Dinah Maria Mulock. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Price, \$1.00



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CONTENTS.

EDITORIAL—

- Notes: A Tombola; Whittier on Creeds; A London Preacher's Query; Women on the San Francisco School Board; Unitarianism Unstable; the Chicago Unitarian Club; Church-Borrowings; Mrs. Ward's Home; a Colored Presbytery; Indian Chiefs at Washington; Plans of Church Buildings; "The Seven Great Teachers;" Civil Service Reform; Mrs. Margaret Fox; Clerical Exchanges; Emblems in Common Things; Professor Gunning..... 163
"The Ground of Hope."—F. L. H. 164

CONTRIBUTED—

- The Answer.—H. P. KIMBALL 165

Purpose and Why Compared to Law and How.—Jacob B.

- Dunn 165

- Development of the Hebrew Religion 165

UNITY CHURCH-DOOR PULPIT—

- The Good Lesson in Jonah.—H. M. SIMMONS 166

THE STUDY TABLE—

- The Editor's Book Table 169

- "The McVeys," "The Kalevala" 171

THE HOME—

- Joe the Weeder.—K. G. WELLS 172

- NOTES FROM THE FIELD 174

- ANNOUNCEMENTS 175

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, NOVEMBER 24, 1888.

[NUMBER 13.]

EDITORIAL

WHAT is a *Tombola*? It is something for which "donations of fancy articles are solicited. The *tombola* will be held early in December."

SAYS the poet, Whittier, in a recent letter, "I like practical Christianity and the true following of the Master. I weary of creeds and dogmas more and more."

"WHEN I look at the congregation," said a London preacher, "I say, 'Where are the poor?' When I count the offertory in the vestry, I say, 'Where are the rich?'"

SEVENTEEN HUNDRED women of San Francisco appealed to the city to take the school out of politics by putting women on the board. The Republicans have nominated six women for these positions.

SAYS the *Christian Register*: "Unitarianism is regarded as unstable because it is progressive. Our friends complain that Unitarianism has not remained where it was fifty years ago. We are certainly glad it has not. There is little danger of its dying as long as it keeps in motion."

As a new and most promising indication of Unitarian activity in this city may be noted the Chicago Unitarian Club, recently organized for the promotion of good fellowship and good works among the Unitarians of the city and vicinity. We print in another column an account of the organization.

WE have often protested against church-borrowings, but here is a form suggested by an exchange which perhaps even UNITY has too much overlooked: "One of the worst hindrances to church growth is the habit that some of the members have of always borrowing trouble and paying high rate of interest."

MRS. LOUISE CHANDLER MOULTON, speaking of the author of "Robert Elsmere," says: "She lives in Russell Square, not far from the British Museum, in a house full of books, and flowers, and pictures, and she has the good fortune to be the wife of a man whose scholarly tastes and literary achievements must insure the closest sympathy between them of thought and of aim."

SAYS the *Presbyterian*: "The formation of a separate independent colored Presbytery in Texas, is a significant hint of the preference of the colored brethren." But is it to be wondered at that such preference should exist in view of the very manifest race prejudice and proscription on the part of white Christians? Vain our banner and dream of "Unity," except we do what we can to erase the color-line.

THE late unsuccessful interview of sixty-seven Indian chiefs with the "Great Father" at Washington, and their rejection of the treaty proposed, calls forth a remark from Secretary of the Interior Vilas, to the effect that their personal ambition to continue chiefs, and their greater willingness to loaf around and live on Government rations than to work on farms, are the real reasons for such rejection. The *Advance* replies: "This is probably true, as some of these Indians have been at Washington before, and have seen

what the pale faces are doing in that line. Mr. Vilas himself is probably somewhat averse to retiring to the business of an ordinary citizen in Wisconsin."

It seems a pity that the conscientious work of many pastor and church committees among us in the way of church building is not made available for the use of new societies intending to build. This is a painful loss of accumulated and costly experience. Why could not sketch plans of the interior arrangement at least be kept at some central office for the guidance of anxious, inquiring ministers? Serious blunders might often be avoided, and valuable time saved.

A NEW Sunday-school manual is ready, No. xix in our Western series,—the Seven Great Teachers of the World." It is a little outline of thirty-six lessons prepared by J. L. Jones. The "teachers" are Zoroaster, Moses, Confucius, Buddha, Socrates, Jesus, Mohammed. Each one has four or five lessons devoted to him, and each "lesson" consists simply of four or five questions, on which by teachers' meeting or personal preparation the class-talks are to hang. At the end a few books easily obtained are named as helps. Price, mailed, five cents.

THE *Independent* contains an item too good to be overlooked at this time: "A large business firm recently posted in a conspicuous place for the reading of all its employes the following announcement: 'In our company there are no friends to reward and no enemies to punish because of their political or religious opinions.' This is just right, and the practice of the Government in making appointments and dealing with its employes should conform to this rule; and it will do so when Civil Service Reform shall have fully gained its end."

IF AN exchange is to be credited, Mrs. Margaret Kane Fox, one of the famous Fox sisters of the Rochester rappings, has been making public confession at the Academy of Music, New York, that those rappings were a fraud, the raps being produced by the joints of the big toe. We know of nothing more lamentable in modern life than the wicked speculation of unscrupulous people in the divinest yearnings of the human heart. The gullibility of human nature, also, in the direction of their hopes, is most pathetic and instructive. The truth of spiritualism is not affected by any number of frauds, though it does show the importance of, so far as possible, grounding our religious faith and sense of deathlessness not upon the exceptional and the marvelous, but upon the universal, ever pressing, indubitable experiences of every-day life.

WHAT say our ministers to this suggestion which comes in a friend's letter? "The habit of publishing sermons seems to be occurring, in the liberal churches especially, and it has occurred to me that it might be a good idea to give the men who thus print their sermons a chance of interchanging them. I do not know whether it is feasible to make an arrangement of this kind, but if UNITY sees any way to accomplish it, I am sure it would be mutually helpful. Why not insert a paragraph to some such effect as this: 'The following ministers printing their sermons, or issuing parochial papers occasionally, would be glad to exchange with any others who are in the same habit.' Then those who would like so to do can send in their names from week

to week, and a club of clerical exchanges grow up." We should be glad to hear from friends upon the point. Is the motion seconded?

THE *Christian Union* offers the following item, which we commend to those who delight in finding symbols and emblems in common things: "A Yale graduate, who was a student about thirty years ago, said, in speaking of the changes that had taken place since his time: 'I never knew whether to attach any significance to it or not, but when I was there the Law school adjoined the jail, the Medical college was next the cemetery, and the Divinity school was on the road to the poor-house.'"

THE *Open Court* gives an account of memorial services held at Cambridge, Mass., in honor of the late Professor Gunning, whose last work was done at Greeley, Col. Prayer was offered by Mr. Frederick May Holland, who made also an address. Mrs. Bisbee spoke, and hymns were sung. Mr. Holland gives high and deserved praise to his writings: "I remember no articles in the *Index* and the *Open Court* better than Professor Gunning's." He had rare qualities for teaching natural science. But "the same influences which have kept Frank Abbot from doing the work for which he was pre-eminently qualified as a Harvard professor, kept William D. Gunning also from his rightful place." A statement like this has another side to it, however. So far as the gift of a professorship is the recognition of merit and ability, we could sincerely desire it to be made. But when that office is saddled with the limitations too often accompanying it, it is not the place for a man of original research, or independent thought. Even the burden of routine work laid upon men in all the smaller colleges is severely restrictive; and a *doctrinaire*, in all but our largest universities, would certainly put the institution into hot water at once. Our feeling is that Professor Gunning, by his writings and lectures widely known throughout the land, did more for liberal thought, and for his views of science than would have been possible for him to do from any chair in any college.

"THE GROUND OF HOPE."

In a recent number of the *New York Independent* a leading editorial upon "The Ground of Hope" contains the following remarkable deliverance near the close. The italics are ours. "There is place and abundant place in the Christian life for all good works, for all religiousness in the way of appointed observance of ordinances, for the growth and development of character, and, of course, for all Christian experience wrought in us by the Holy Ghost; but none nor all of these make the ground of hope. It is Jesus only and his finished work that is the ground of justification." It is seldom that so bare and bold a statement as this finds its way into the more prominent religious journalism of the day, and its appearance in the *Independent* shows what a change has come over the earlier tone and spirit of that paper. That a man might be betrayed into such an utterance in the looseness of extemporaneous speech in a revival assembly is readily conceivable; but that an intelligent man should deliberately put it in writing to-day and send it forth to the world, passes our comprehension. But this has been done; and we are farther told that "every Christian as well as every inquirer should get this (above statement) clearly in mind as well as in heart." Not less striking is the close of the editorial in question: "Now, if God has worked this out for us, and assured us at the same time that 'other foundation can no man lay than that is laid, which is Jesus Christ,' why should we look for anything else? If Christ's finished work satisfies him and all demands of righteousness, it ought to satisfy us."

We cannot for ourself feel quite so sure as the writer appears to be that God really spoke the quoted passage.

Paul did say it, however; and he also said something very suggestive in connection with it, namely this: that even upon this foundation of Jesus Christ a man might build wood, or even mere "hay and stubble," instead of something more substantial. And of the truth of this discriminating remark of the great apostle the editorial in question seems to us to afford a striking illustration. Let us see what the foregoing quotation really implies. "Character," however excellent, is no ground of hope for us when we leave this life. A life of devoted service springs no bow of promise above the grave when the friend goes from us. Even a "Christian experience wrought in us by the Holy Ghost" furnishes no hope. Let us translate all this into the concrete expression of life. "My son was most dutiful and affectionate," said the widowed mother; "he bore cheerfully the burdens that our changed circumstances so early laid upon him; he has been both brother and father to his younger brothers and sisters. I think the shortened life must find favor with God in the Beyond." "Yes," remarked a comforting neighbor, "if there be a God and a heaven hereafter, you surely can not sorrow as one who has no hope." "Yes," said one of the young man's companions feelingly, "we all of us loved James; he had a good influence upon the young men about him." "A man of sterling integrity, conscientious and kind," were the words of his employer; "I never knew him guilty of a dishonest or selfish act." Now in walks the writer from whom we have quoted: "My good woman, these things that these well-meaning friends have been saying to you have nothing to do in the matter and give you no proper ground of hope for your son whatever. Did he trust in the 'finished work' of somebody else?" When Samuel J. May died, his friend Gerrit Smith said, "Heaven seems nearer to me now that he is there." It was a spontaneous and natural tribute to the life and character of his friend. He felt that such virtue could not perish, and its passing made the unseen world more real. "There must be a heaven for ——" said a thoughtful but doubting man of the companion whom he had loved. The problems of faith perplexed him. He was a born questioner; but this vanished life with all its goodness and brightness, opened a door of larger possibilities in its passing and became to him a ground of larger hope and trust. And was it not all very natural? Did not Jesus reason from the good in man to the good in God and make it a ground, the great ground in fact, of a high faith and trust? "If ye then know how to give good gifts to your children, how much more shall your heavenly Father,"—"Forgive us our debts, as we also have forgiven our debtors," etc. But we are seriously told by this writer in the *Independent* that human character, human service however devoted, human experience, "none nor all of these make the ground of hope."

Such talk as this seems to us the dregs of theological drivel. It recalls forcibly the remark of Emerson that "the fatal trait is the divorce between religion and morality." To disconnect essential character here from the issues of the hereafter and bring in place of it an extraneous and mechanical salvation as the only "ground of hope," is a denial of those spiritual laws whose working we discover even here, and which must follow us into whatever sphere we go. If personality survives the stroke of death, if we are ourselves and not somebody else beyond this bank and shoal of time, then it would seem that our hope for those who pass from us is strengthened by every remembrance of the upright character and good life. And even in the case of those who part from this life and leave behind no such grateful memories to halo their going, we are not driven to despair. Our ground of hope is still in that nature which sin has not wholly robbed of its divinity, and in those remedial agencies of discipline which we cannot dissociate from our conception of God and a divine and fatherly government of the universe.

F. L. H.

CONTRIBUTED.

THE ANSWER.

For my poor self to raise one soothing song
 Knowing myself, I know I am not fit:
 But for these others! Can I passive sit
 And watch this hurtling, straining, suffering throng
 And hold my peace? To make their way less long,
 O God in Heaven, give me strength and wit
 To sing; to leave some heart with truth peace-lit,
 To strike some blow at foul deceit and wrong.
 Sure the petition worth the hearing is;
 I ask to hurl strong darts, wrong to subdue.
 And should the work not thrive? Still be amiss?
 Back comes the answer, clear, relentless, true:
 "When thou thyself hast learned the truth to kiss
 Without one swerve, then hope Truth's work to do."
 H. P. KIMBALL.

PURPOSE AND WHY. COMPARED TO LAW AND HOW.

Scientists are apt to assume that "evolution, law and how" open creation before us, and reveal our relations to and our unity with it, and thus regenerate us. But the assumption ignores the reason to be, the duty and religion of life; and is wholly useless without individuality and purpose.

Could we, with the author of Genesis 1, trace our present system back through evolution to simple matter, we should with him recognize a brooding spirit through the action of which all evolution comes. That something cannot come of nothing, is as certain as anything we call law or causation can be. That something comes of something else, by a process and order which we express by the word law, is as certain as sensation and reason. Yet the conditions of thought forbid us to say that we can go back through evolution nearer to the brooding, producing spirit than we now are. In fact, the inhabitants of the earth, although potentially they may have existed in what is called primeval chaos, appear to us to be far in advance intellectually, and in this sense more godlike, than in Saurian times. All times must be in one eternity, all spaces in immensity, and the universe in and of one God, or religion is vain, and the conditions of thought false. Wherever we go, wherever rest, is God. Whatever we call it, the controlling power, the persistent evolving force, must be changeless, not fettered by time or place, and yet must be the source of sensation, and of the limitation of our thoughts to time and place. *How*, then, things can be, who shall tell? That they must be, who does not feel? Whether we call the power that makes us and all things thus, God, nature, fate, law, or any other name, the power, is but one,—there is no room for more. And that one power, being the source of intelligence and desire, my whole soul bows before it under the matchless name of God.

We are told to stop and study law and evolution. But the order of succession of events is but partially within our reach, and the entire processes of evolution can only be known to the Eternal One. Why weary the flesh and make the spirit fail? We can know of law only as a system of causation from which, if we sever purpose and God, there is nothing left for the soul to rest on. When we say the universe is governed by law, we mean nothing by law. If we stop at governed, the sense is the same. The expression appears to have been invented to abstract intelligence from the government of the universe, and that by the very persons who delight in proclaiming the littleness and ignorance from which we sprang, and the mighty reach of our present aims and powers.

Darwin, so far from shaking the foundation of Hebrew philosophy, has shaken us down upon it, and compelled us to understand the first chapter of Genesis as a story of evolution, as Haeckel regards it. The connection of this chap-

ter with the barbarous legends of the second and some following chapters, and the belief in a god of petty interferences, had heretofore clouded its meaning.

Again, since no fact in evolution or method can be accounted for ultimately on scientific principles, each fact is separately as wonderful as the being of God; and since through all the facts an apparent purpose runs, the reason for faith is like the command of God, "exceeding broad." If one is perverse enough to deny the pleasure of riding in a "dug out," or to deny a modicum of pleasure to each stage of development, and to rejoice in nothing less than his own high powers, this is not because of breadth of view. If by laziness, neglect or vicious purpose a bad or vanishing form has disappeared, does this show that the individual beings of such forms were unhappy? I think not.

"Behold we know not anything," may well be said of evolution, law and how, in the finer meaning of those words. But by a very sure token we know that we hunger, and that hunger is the "why" of our action. The various methods of satisfying hunger have taught us to discriminate and to choose the most pleasing. Thus our tastes and consequent pursuits in life have become diversified, and the cry for daily bread has come to include all our wants, physical, intellectual and moral; and subduing the earth so that all its forces shall play for man, has become our task. We are awaking to the fact that physics are subject to persistent intellectual effort.

Without the "why" for action, that is the hunger, joined with the instinct that satisfaction is immanent, the parent organism would have expired in the first cell. Hunger the why, gratification the purpose, the result is creation, not out of nothing, but an individuation of God, in whom all consist from, what is to sense, a point, and stretching thence in a line of unbroken progress, through a history all interesting, and an individuality self-appreciating, toward a realization of oneness with God,—the Nirvana of Gautama, and the Gospel of Jesus.

Lame speculation is in the how; duty in the why. Law stands as a check and thrall, just a name coupled with a dread; purpose gives energy, which leaves obstacles in ruins, and fate among ancient myths. All forms, all beings, are likenesses of God, so far as developed, and we may be sure that as the creature recognizes the God within, he will do the works of the father. The purpose of self-gratification by subduing the earth to our wants has led us to science (to the "how,") very successfully and pleasantly, for the ways of God are pleasantness and peace. But if now, in our petty pride, we overlook the great correspondence,—the hunger and gratification common to creation, and grasping or reaching toward the Father's love,—our knowledge of the how will be a mockery, even if we obtain it.

The Hebrew philosophy must stand until science gives us the depth of Genesis 1, the appreciation of creation found in the Psalms, the personal responsibility of the prophets, or the breadth of the philanthropy of Jesus.

JACOB B. DUNK.

DEVELOPMENT OF THE HEBREW RELIGION.

The Architectural Sketch Club room was densely packed last Thursday evening with listeners eager for Rabbi Hirsch's second lecture on Old Testament literature. The Doctor began by asking the audience to leave behind them all preconceived notions of the origin and authority of the Hebrew scriptures and listen with minds unbiased by popular prejudice. The psychology of man, he said, is not able to reconstruct a revelation which it could not construct. A miraculous revelation to the Hebrews must be rejected on scientific grounds. As evolutionists we must believe in progress. Man was not made in the image of God to fall into a lower condition, but began on a low plane to climb to a

higher. Evolution presupposes involution. Every religion claims to be based upon a supernatural revelation. To arrogate inspiration to Christianity alone, claiming that all other religions are the inventions of men, is conceit, to say the least. The lecturer, here touching upon Lessing's view that revelation was not an imperative necessity but simply an expedient to hasten the progress of the race, showed the untenability of the proposition. He next discussed the question of the Egyptian origin of the Hebrew religion. Probabilities and evidences, he said, are all against it. It is not positively known that the Hebrews were ever in Egypt, although there was a close political connection between the two peoples from very early times. Probably the Josephites were driven into Egypt and remained there for a time. If so, we do not know when they came away. It is hardly probable that they could have brought an army of six hundred thousand. Grant or Von Moltke would have been helpless at the head of such a rabble. The Hebrew and Egyptian religions presented many striking contrasts to each other. This does not follow, since similar hygienic conditions would necessitate similar laws. Certainly they did not bring from Egypt a lofty conception of God. Like a red thread through all the Hebrew writings runs the injunction to have naught to do with the Egyptians. Renan said that the Shemite is endowed with a monotheistic instinct. Rabbi Hirsch said this was not an instinct but a growth out of their environments. In the dreariness and monotony of his desert life, man became conscious of personality and so came to believe in one God. All the Shemitic races were originally polytheists, and the Hebrew prophets had always the greatest difficulty to preserve the monotheistic conception of God in the people. The lecturer again quoted Renan as saying that there are no traces of mythology among the Shemites, but this is only because the mythological period was ended before the curtain rose upon the Shemites in history. We do find these traces in the fossils of a prehistoric age. The leviathan, the behemoth, the God who moved upon the wings of cloud, were reminiscences of that mythologic era through which all races pass on their way to the uplands of religion. The central thought of every Shemitic religion was, God the possessor, man the slave. That the Hebrews passed through the period of ancestor worship is shown by the story of the Witch of Endor, and other fossils are remnants of animism. The Jewish dietary regulations are not sanitary laws, but remnants of a totem worship like that of the North American Indians. The totem of a tribe must not be eaten. It was startling to find in our own aversion to horse-flesh a fossil remnant of so gross a form of superstition. The casting of lots, mentioned in the New Testament, as well as the "Urim and Thummin" of the old, were shown to be only modes of consulting an oracle. The lecture as a whole was a clear and scholarly elaboration of the growth of the Hebrew thought of God up and out of the earliest ancestor worship through the Jehovah, who was not a God of the universe but the jealous God of Israel, up to the prophetic ideal in Micah's high conception of a God who is a universal bond of righteousness.

In religion, one earnest unextorted assertion of beliefs should outweigh, as a matter of testimony, many assertions of unbelief. The fact that there is a gold region is established by the finding of one lump, though you miss the vein never so often.—*Browning.*

This sentence from Herbert Spencer is as good religion as it is politics: "The man who plumes himself upon his wisdom in minding his own business is blind to the fact that his own business is made possible only by maintaining a healthy state."

UNITY CHURCH-DOOR PULPIT.

THE GOOD LESSON IN JONAH.

A SERMON PREACHED BY REV. H. M. SIMMONS BEFORE THE STUDENTS' CHRISTIAN ASSOCIATION OF THE UNIVERSITY OF MINNESOTA, OCTOBER 28, 1888.

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"Jonah" is one of the best, but one of the most abused of books. Its enemies treat it with the greatest injustice, and even its friends rarely do it justice. In the popular thought of even Christians it seems to figure chiefly as the story of a fish; and among unchristian people, this story is commonly treated as one of the most foolish in the world, and jests about Jonah and the whale are among the stalest things in human speech. But the fact is that the story of the fish is a very subordinate feature in the narrative of Jonah, occupying only three short verses in the whole book; and even these verses need no apology, as I trust we shall see. The real lesson of "Jonah" is not that of the fish, but of *forgiveness and brotherhood*. The book breathes a charity which anticipates Paul's best teachings, perhaps goes beyond them, and in some passages shows something of the tenderness of Jesus.

Not indeed that Jonah is himself forgiving and charitable; but the author of the book is, and teaches that God is and that he wants men to be. Jonah is just the opposite, narrow and unforgiving; and the very object of the book seems to be to show him as opposed to goodness and the God of goodness. The book begins with him disobeying this God,—when ordered to go to Nineveh going in the contrary direction, and trying to get away from Jehovah, as it twice tells us. And when he is brought back and forced to go to Nineveh, he goes with the most inhumane and impious spirit; wants that great city with its 120,000 infants destroyed, and becomes angry because it is not. The saving of the city, in the words of the story, "displeased Jonah exceedingly and he was very angry" and rebuked Jehovah himself for his mercy to it. And when his gourd dies, he is angry again; and when Jehovah reproves him and asks if it is right to be angry, Jonah replies quite saucily that it is, "It is right that I should be angry even unto death." With this curt contradiction of Jehovah, the prophet passes from our sight.

Such is the portrait this author gives of Jonah. The only good thing told of him in the whole story is his readiness to be cast overboard when he had brought the ship so near destruction; and we ought not to give him much credit for that, for he has a morbid disposition to suicide, and twice in this short book implores God to take his life. So little honor does the book give him, even if he is a prophet. Entering it in disobedience and leaving it in blasphemy, angry, and telling the Lord he has a right to be angry because his little gourd has died and half a million men have not;—Jonah himself is depicted as made of impiety and ugliness, and it is plain that the author did not in the least honor him or want us to.

What the book does honor is just the opposite spirit; and how tenderly it represents Jehovah as reproving this prophet's inhumanity and proclaiming his own loving regard for those Ninevites and their infants and very cattle: "Should not I spare Nineveh, that great city wherein are more than six score thousand persons that cannot discern their right hand from their left, and much cattle?" In contrast with Jonah, the book shows the mercy that is in God and ought to be in his prophets and people, and calls him "a gracious and merciful God, slow to anger and abundant in mercy." It represents God as forgiving even to a degree that we are wont to blame in human rulers, and shows him pardoning those whom he had already sentenced, and taking back his own words. "God repented of the evil which he had said that he would do unto them, and he did it not." Harsher writers in the books of Samuel and Numbers said that God

was not a man, that He should repent; but this author was so eager to emphasize forgiveness as divine, that he made Him repent. In this spirit of forgiveness and love the book of Jonah excels all other writings of the Old Testament, and equals any of the New.

And we easily see another connected quality in which it differs from most of the Old Testament writings, and anticipates the best spirit of Paul and Jesus. It was a rebuke, and evidently intended to be a rebuke of the narrower spirit of Judaism. Most of the Old Testament is intensely national in its tone, and sees little good beyond the people of Israel. Even eminent prophets saw the heathen world as all unholy. Samuel orders all Amalekite infants slain, and Elijah kills the 450 priests of Baal, and the book of Joshua shows the leaders of Israel and the Lord himself eager to destroy such cities as this Nineveh. Later and better prophets had indeed left much of this spirit behind, and now and then one rises to the full height of international justice and drops a word for complete religious tolerance;—as when Micah, foretelling the perfect time when swords should be turned to plowshares and every man sit under his own vine and fig-tree, adds that all will then be allowed to keep their own religions and gods; for, he says, while Jews shall "walk in the name of Jehovah," all other people "will walk every one in the name of his God." The broad-minded Micah saw that the perfect day was to be one of full religious liberty. Such expressions were, however, rare even among the best Jewish prophets, and generally the heathen get little favor in the Old Testament.

But this author has quite outgrown that national prejudice, and seems to have even a partiality for the heathen. His one picture of a Jew and a Jewish prophet is given in that Jonah; and how poorly he fared under the artist's hand, we have seen. But in contrast with this Hebrew prophet, the author paints the heathen with evident sympathy. He shows those sailors, though they were idolaters and "cried every man to his God," yet humane, and doing their best to save Jonah. Though the sea "wrought and was tempestuous against them," and though they had found, by casting lots and Jonah's own confession, that his presence brought the storm and throwing him overboard would stop it, "nevertheless the men rowed hard to bring the ship to land, but they could not." These heathen were yet ready to risk their lives for another, and almost as anxious to save that one passenger as he was to have the whole city of Nineveh destroyed. And in the same spirit, the book shows those heathen Ninevites as doing the best they knew. It tells how they repented and "turned from their evil way" at once, within forty days the Hebrew text says, and within three according to the Septuagint; and how they humbled themselves, from the least among them up to the great king, who left his throne and laid aside his royal robe and put on sackcloth and "sat in ashes." That king and his half a million heathen so humbly repenting, form a very noble contrast to the angry Jonah watching them from his booth and wanting to see them all perish. And beside that forgiving God so loving them as to reverse his own sentence in order to save them, how contemptible this Hebrew prophet blaspheming Him because he did it!

It is evident enough that the book was written to rebuke the national intolerance of the day, and to teach that broad religion which sees the heathen also as God's people and all the world as one. It is the same lesson that was afterward taught by John the Baptist, when he told the Jews not to boast their descent from Abraham, but to show the spirit of brotherhood, share their meat with the needy and their coats with those who had none. It is the same lesson which Jesus taught in his story of the priest and the Levite full of religious zeal, but leaving the wounded man by the wayside, while the poor heathen Samaritan came

along and helped him. It is the same lesson which he also taught in his parable of the prodigal son, with its picture of Judaism as that elder brother who was so sullen at the father's benevolence, and like Jonah "was angry and would not go in" when the father forgave the other and welcomed him with the fatted calf. It is the same lesson which Jesus was ever teaching in his neglect of old religious forms, and his emphasis of brotherhood and love. And it is the same lesson which Paul taught when he abandoned Judaism and turned to the Gentile world; and in that letter to the Galatians ridiculed old forms as "weak and beggarly rudiments," and so indignantly rebuked Peter, James and John for clinging to them, and bade men "stand fast in the liberty wherewith Christ hath made you free," and in the love which was the "fulfilling of the law" and the essence of religion.

Like these later lessons of the New Testament, the book of Jonah is a rebuke of religious narrowness, and is a shining instance in antiquity of a work teaching the universal brotherhood of man and fatherhood of God. And in view of its breadth and charity, and its divine lesson of forgiveness, we have no right to find fault with any folly which there may be in that incident of the fish.

Indeed are we sure that incident was in the original book at all? It is told so briefly and in such a way that one easily suspects it may have been added among the corruptions which scholars say the book has suffered. Aside from these three verses, the book has no hint of any such strange event, but seems rather to discountenance it. For that poem which Jonah is said to have spoken in the stomach of the fish, does not contain the slightest allusion to any such surroundings, but is simply a song of thanksgiving for deliverance from drowning and refers to the escape as already passed; and the beauty and elaborate structure of the poem seem rather to discourage the theory that its author composed it while weltering amid gastric acids. The poem seems to show that its author knew nothing of that fish, and that this story may have been added by another to explain the deliverance.

And if the story was in the original book, why blame it, when it is used to illustrate so good a lesson, and especially when we consider how common such stories were in that day? Indeed this very one, of a marine monster swallowing and saving some one, has appeared the world over;—from the old Hindoo fable of Saktideva swallowed by a fish and cut out again unharmed, and the African story of a Zulu princess swallowed by a reptile and brought home alive, to the Nova Scotia myth of a hero carried to the sunset land in a whale, and the legend of Hiawatha swallowed canoe and all by a fish, and brought safely to shore, as Longfellow has sung at considerable length, and without being blamed at all for it. The story is so wide-spread among nations that have never heard of the Hebrews or each other, that it has been treated as a nature myth of sunset and sunrise, by those imaginative solar mythologists to whom one has said "all things are possible." I am always suspicious of solar myths, and shall not assume any such cosmic origin for the story. But whatever its origin, it has been thus widely known; and was told of another in this very Joppa where Jonah is said to have taken ship for that voyage. For Hercules, too, according to Greek legend, in rescuing Hesione or Andromeda, had been swallowed by a fish and spent three days in his stomach, like Jonah; and Tylor tells in his "Primitive Culture" that the marks of Andromeda's chain were shown on the shore near Joppa in Pliny's time, and that the bones of a whale had been carried to Rome as relics of the monster that had swallowed Hercules. With such beliefs so prevalent in the ancient world, why blame this author even if he told it as a fact?

But why even suppose that its teller meant it for a fact, any more than Jesus meant the parable of the prodigal son for one. Jesus' parable is considered a mere fiction told to

teach a religious lesson. Why not take the book of Jonah for another? Rosenmuller and other critics have held that its story of the fish was not intended for a fact, but only as a religious allegory founded on a Phenician myth of Hercules living three days in the stomach of that sea-monster. And it is doubtful whether the rest of the book was intended to be true to history, any more than Jesus' story of the good Samaritan. Indeed if the author was versed in Assyrian history, he probably knew that that great nation, with its venerable gods, did not trouble itself much about the Jewish Jehovah; and that the haughty and tyrannical monarch in his palace at Nineveh, would hardly leave his throne and sit in ashes at the preaching of one poor Jew who had nothing but a little booth and gourd vine to protect him from the sun, but would have been more likely to have ordered the intruder sunk in the Tigris. Probably "Jonah" was not intended to be historic, but, like so many other parables in the Bible, was told only to teach a religious lesson. And it teaches that divine lesson of forgiveness and love so well that no historic errors can harm it, and no superstition be more than a speck to bring out its beauty better. To the wise reader, the legendary element in the book does not mar it in the least.

The harm came only when the legend was exalted at the expense of the lesson. For that divine truth of forgiveness was not yet learned by the Jews, and this book soon came to be remembered for the fish. That story figured more and more in Jewish thought, and raised the prophet into a new prominence and false position. The result was, that in Jesus' time, the intolerant Jonah whom the book had so rebuked had come to be regarded as quite a saint, and that story of the fish seems to have been thought by some as typical of the Messiah himself.

It is supposed by many that *Jesus* shared this thought; but a careful study of the Gospels leads to the conclusion that he did not. The book of Matthew does indeed make Jesus, in reply to the people asking him for a sign, refer to the sign of Jonah surviving in the fish. But in Luke's report of the same event, Jesus makes no reference to the fish at all, but only to the so distant and different scene of Jonah preaching to the Ninevites. And Mark, reporting the same conversation, makes Jesus say nothing of any sign of Jonah at all, but declare explicitly that they shall have no sign. Both Mark and Luke agree that Jesus said nothing about the fish; and Mark teaches that he said nothing about Jonah either. By the usual canons of criticism in the case, Mark's simpler report is to be preferred. If so, then Jesus refused to appeal to signs in Jonah or anywhere else, but trusted more nobly and divinely to the mere truth of what he said and did, and was content to leave it without any of the wonders which less worthy teachers have used to prop their poorer work. If we may trust Jesus' saying in Mark, "Verily I say unto you, there shall no sign be given unto this generation," then he rose far above that superstitious eagerness for wonders, which prevailed everywhere in his day, and which so soon clothed him in a cloud of legends that concealed his true glory. How much more honorable to him to see it so! What a degradation of the divine truths he taught, to connect them with that fable of the fish; and how it dishonors the noble Jesus to say he was typified in any way by that miserable Jonah! What! the man whom even the legend casts to the fish for disobeying God, and who escapes only to blaspheme Him,—he a type of the Jesus who was all obedience and reverence? The Jonah who was angry because a great city was saved,—he a type of the Jesus who was all love and forgiveness? Not at all. Jesus was foretold, not by the narrow Jonah, but by the noble book which rebuked him and taught Christian charity so many centuries before Christ.

For Jesus was true to the spirit of that book. He again

taught its lesson of a brotherhood reaching beyond any race or religion. He gave his rebukes, not to the heathen, but to the rich and selfish men and the rigid formalists who broke that brotherhood. He gave his blessings not to the followers of the Jewish or of any special faith, but to peacemakers and pure in heart, the meek and merciful, wherever they might belong. And like the Jehovah of the book of Jonah, Jesus carried forgiveness to the extreme; forgave adulteress and thief, was so forgiving that Renan says he had a "divine incapacity of seeing evil," taught to forgive seven times and seventy times seven, to love even enemies, turn the cheek when smitten and give more when stolen from; and in the same spirit he closed his life by asking forgiveness for his very murderers. Jesus was indeed a son and incarnation of that God of extreme forgiveness and love, and taught that every one should be.

Too often the church has forsaken him and followed the intolerant Jonah instead. The average Christian has hardly cultivated meekness enough to forgive 490 times; and Tolstoi says that when a Jewish Rabbi asked him if we did turn the cheek when smitten, he had nothing to reply, for just then Christians were smiting the Jews on both cheeks. Smiting has indeed been made quite a virtue in Christian history, and Jesus' "Blessed are the peace-makers" has been drowned in the roar of Christian cannon; and instead of loving its enemies, the church for centuries made a business of butchering and sometimes burning them. It now and then responded to its Master's "Blessed are the merciful," by the shrieks of women tortured at the rack, and taught for a thousand years that they and most of mankind would be tortured far worse and forever after death. It is only two hundred years ago that an Oxford professor wrote a book which claimed to prove that (in the words of its title page) "not one in a hundred thousand, nay probably not one in a million from Adam down to our times shall be saved," and even then a critic is said to have censured the book for saving too many.

Such days and doctrines are now past, and all Christendom is getting nearer to the spirit of Jesus. There is still indeed a widespread opinion that his beatitudes need considerable amendment; that the pure in heart shall not see God unless they have also the proper theology in their head, and that the merciful shall *not* obtain mercy unless they bear the Christian name. But more and more men are seeing that it is not theological theories about Jesus, but the spirit of Jesus that makes true Christians; and that if they have that spirit, it makes little difference whether they bear his name or not. Indeed Jesus himself was far too noble to care for his name; and once, according to the record, even rebuked men for trusting to that, and said that unto many who should claim that they had "prophesied in thy name, in thy name cast out devils, and in thy name" done so many things, he should reply, "I never knew you;" for he said, not calling him Lord, Lord, but doing the will of the Father, brought them into the kingdom. Jesus placed himself squarely on the religion of principles instead of names; and those who are true to him will not try to make religion any narrower. They will proclaim that uprightness is righteous, whatever church it comes in; that goodness is godlike, whatever creed it grows with; that in every land on earth and under every faith in history, Christian, heretic or heathen, peacemakers are sons of God, forgiveness is divine, and love is itself religion.

Why let mere doctrinal differences divide men and lessen love? I read of the girl who was ever worrying her brother and herself about his doctrinal opinions, until he somewhat lost patience and said, "O, hang your theology, let us be brother and sister!" And would it not be better if the quarreling religions of the world would hang up their theologies for a season, and learn to be more brotherly and sisterly? For love is better than any theology;

or rather, love teaches the best theology. The Baptist clergyman, when asked how his daughter came to marry a Catholic, replied that Cupid had never studied theology. But perhaps it would be truer to say that he has studied it better than any one else. Love learns it best at any rate; and the apostle well says, "Every one that loveth is begotten of God and knoweth God;" "for God is Love," and "if we love one another, God dwelleth in us."

And cannot this principle of love and forgiveness, taught so well in the book of Jonah and the words of Jesus, be carried further in *secular* life also, and trusted more than it ever has been? Was Jesus such a visionary in this matter as the world and even the church has supposed? I think he was correct in it; and that Sermon on the Mount, however foolish it may seem to the standards of the street, is a prophecy of the perfect state, and its principles will yet be the law of the world. Already we hear in many a social movement, that selfishness will be fatal to society. A state that allows one man to own a railroad while thousands starve in rage, is doomed to go, and ought to. Poor Sissy Jupe, when asked the first principle of political economy, forgot her lesson and stammered out in her confusion that it was to "do unto others as you would have others do unto you," and came near being flogged by her teacher for such folly. But she was right; the political economy of the Golden Rule is the only one that will make society safe.

And selfishness is fatal not only to states, but to our best selves. The only way to get true joy is to share it with others. The legend tells how a fairy gave a youth a blossom, which when breathed upon would give him whatever he wished. So he breathed and wished, and got wine and laughter, but soon grew sick of them. Then he breathed again and wished, and a maiden came and served him; but she, also, soon ceased to please him. Then he said joy was not for him, and he breathed again and wished that others might have it. Then the laughter and the maiden returned to delight him far more than at first; and the fairy said, "Now joy is yours and will remain, for you wished it for others." Selfishness proves but poor policy, and those who give themselves for others get the most,—from great heroes, down to the youth who made it a rule, whenever he went to a party, to dance with the girls who were neglected by every one else. Selfishness dwarfs the mind too, and love enlarges it. Vauvenargues said, "Great thoughts come from the heart;" and Hawthorne wrote, "We are but shadows, till the heart be touched; that touch creates us, then we begin to be."

Jesus was wise in his emphasis of love, and our best men imitate him. Said Longfellow,

"I am in love with Love,
And the sole thing I hate is hate;
For hate is the unpardonable sin,
And Love the Holy Ghost within."

And the poet was as good as his word, and never harbored a bitter feeling. When Poe was abusing him, he was giving lectures in praise of the latter's poetry; and when it was proposed to make him a visitor of Harvard college, the president of the committee said, "What would be the use? Longfellow could never be brought to find fault with anybody or anything." And his biographer says that it was true, and that his whole life was bathed in that sympathy and love "which suffers long and envies not, which forgives seventy times seven, and as many more times if need be."

And is not this forgiveness a practical power in the world? Call to mind that scene of Mr. Beecher before the hostile audience at Richmond after the war. There sat Fitz Hugh Lee and several rebel generals and a large body of Southerners, gathered out of curiosity, but greeting him only with hisses. Calmly looking over the audience, Mr. Beecher at length said, "Is this General Lee?" The general silently and icily bowed. "Then," said Mr.

Beecher, "I want to offer you this right hand, which in its own way fought against you and yours, but which I would now willingly sacrifice to make the South prosperous and happy. Will you take it, General?" Amid the hushed surprise of the audience, General Lee arose, stepped forward and stretched his arm across the footlights; and as their hands clasped, there arose from that secession assembly such applause as the old hall had never heard before; and the abolitionist orator, who had done about as much as any man in the country to bring on the war that devastated Virginia, rode through Richmond next day amid the cheers of the men who were almost ready to mob him a few hours before. So much is forgiveness worth even in politics. And so much is it worth everywhere. It works more wonders than force even among the worst classes. Cruel punishments have increased crime, while gentler methods have diminished it; and I dare say the time will come when society will treat adulteresses, thieves, and the worst criminals more as Jesus treated them. Men are to be moved, and society reformed, through the heart; and nothing touches and warms the heart like forgiveness and love. Jesus was right in making so much of them, and the world will come to it yet.

Too long the ship of state has carried the unforgiving and intolerant spirit of Jonah, not asleep either, but stirring up storms worse than in the story. Let it be cast out, with the prayer that no providence may interfere to save it. Then the old miracle will be repeated, the waves grow calmer, and under the guidance of the spirit of love, society will be safer and religion surer. Through the natural laws of the world, and the natural affections of the human heart, we shall feel a higher love enfolding us, and find a God who does not repent or need to, but whose mercy is eternal.

THE STUDY TABLE.

THE EDITOR'S BOOK TABLE.

It is well, perhaps, for our readers that the space of *UNITY* is so limited, else the senior editor might be tempted to gossip too often concerning the good things that lie upon "The Study Table." The limitations of *UNITY*, not only in extent of space but in scope of purpose, make it impossible for us to notice all the new publications which reach the sanctum through the courtesy of publishers. Our business obligation to these publishers is discharged when the books are acknowledged as received, with size, price, etc., in our announcement column; but we feel an obligation to our readers further than this and try to give to them occasional glimpses into the inside of the books not within reach of many of them for personal inspection. Many of our books are distributed for such notice among the faithful members of the staff of *UNITY* writers, and still there lodges on the senior's table enough to give him perpetual delight ripening into perpetual concern as to duties neglected and pleasures forsworn. This anxiety forces an occasional clearing-house week in which he frees his mind to *UNITY*, and gossips with the reader concerning the books on the editor's table. Let us have such a season this week, a sort of Thanksgiving talk concerning the higher harvestry of the year.

First comes a handful of pretty books (!) in red and black which it is safe to commend because they are so pretty on the outside, they have such clear type on the inside, they are so cheap, and they have already been tried and not found wanting. Dear old friends, all of them. Seven out of the twelve we now hold in our hand—well do they deserve the name "Good Company." Collectively

(1.) Good Company. Boston: Lee and Shepard. 50 cents per volume.
The Lover, by Sir Richard Steele; The Wishing, Cap Papers, by Leigh Hunt; Fireside Saints, by Douglas Jerrold; Dreamthorpe, by Alexander Smith; A Physician's Problems, by Charles Elam; Broken Lights. Cobbe; and Religious Duty, by Frances Power.

how they would brighten up a niche in the sitting-room, separately how the inside of either one of them will soothe, amuse or inspire. Steele, Leigh Hunt, Jerrold and the rest of them here appear with the freshness of new friends.

None the less "good company," though not wearing the name and uniform of the above, are the seven volumes of poetry we next hold in our hand. (1) Here is so much as is available to the English reader of the great Persian classic, the "Sháh Námeih," by Firdausi, done up in a volume that is available for the library shelf. It has added interest in the fact that the learned father's work is edited by a learned son. This is a rose garden, containing that which will delight children and philosophers, said to be the purest of all the classics of the east. The next volume (2) contains some of William Morris's tales, edited for school children with the co-operation of that prince of editors, W. J. Rolfe. We wonder if the modern school children will take to this modern attempt at antique tales by the poet who in these later days is well-nigh lost in the humanitarian. Alas for the prettiness of these white parchment backs in which we have the Romances, Lyrics and Sonnets (3) from Mrs. Browning, to match the same title, size and form of Robert Browning which preceded it long enough to have already lost the immaculate beauty of the binding. The outside stains so quickly, but the inside will never lose the perpetual youth which goes with love and the delight of lyrics that read at sight, of which neither head nor heart ever tires. A little book is this "Wayfarer's Wallet," (4) that comes over the sea. Over there Mr. Hewlett has already made himself known to the thoughtful in a "Sheaf of Verse." In this volume, particularly in his "*Dominus Redivivus*, a plea for the Christianity of Christ," he reveals the poet soul, working upon the great questions of the spiritual life in their nineteenth century bearings. He is of the household of Heber Newton, Phillips Brooks and Mrs. Humphry Ward, who inside of church traditions are thinking outside and beyond all church limitations, who without Unitarian name, helps or fetters, are doing a work which Unitarians aspire to but often fail in. Perhaps not many of our people will read these delicate lines that remind us of our own lamented E. R. Sill, but those who do will share in the regret that many more do not feel their beauty. What a change from that to these two books (5) of negro dialect poetry. First, the little sheaf gathered by the *Century* from Irwin Russell, who might almost be called the inventor of this style of poetry, the discoverer of the poetry in the lowly speech of the untutored freedman. Next, the richer, more searching poems of Gordon and Page. The latter, particularly, has painted with exquisite skill the fading glories of the old regime. It is the other side of slavery from "Uncle Tom's Cabin," which we of the north know too little of. Mr. Chadwick is a young man to come to his majority as a poet in a collected, revised and enlarged edition of his poetry (6) such as we hold in our hand. Eighth edition, the fly-leaf says. A fertile poet, we would say, were we not so well acquainted with the still more fertile preacher, and if there was not such a long list of books in prose from his pen on our shelf. Perhaps if UNITY readers could cease to think of him as the brave, true preacher, they would come to his poetry more competent to recognize the delicacy of touch, the spiritual insight and the intimacy with nature which it displays. His poems are old friends, we hope, to most of the UNITY household. If you have not this book already, secure it, if for no other

reason than to discover the original setting of so many of your favorite hymns. In his sermons we ever find the poet in the preacher. To our mind we pay him higher compliment when we say that we ever find the preacher in the poet.

Most of the fiction flies the senior's table. He is too slow to keep up with the times, but he loves to see the new day breaking on the *post bellum* south. Last spring he gathered apple-blossoms out of the embrasures through which once he helped point the shotted cannon, and so he has kept beside him the still more fragrant flowers in the latest books of Harris, Cable, Craddock and Page. (7) In them we see how, chastened as by fire and taught by sorrow and shame, these writers have been able to give to American fiction the most limpid, unaffected and original strain of this day. These writers and not the faded brigadier who goes from the saloon to the stump and from the stump to the saloon, represent more truly the new South. They are the real children of the Confederacy. The editor has also learned to rest himself in the out-of-doors of Sarah Orne Jewett's writings. (8) She says, "'Tis a bad sign when folks wears out their best clothes faster'n their every-day ones." She writes in her every-day clothes, a suit fit for walking and climbing, at that. Next to a tramp among our favorite Wisconsin bluffs is an hour with Miss Jewett or John Burroughs for restfulness. Those who cannot face the larger works of Count Tolstoi on account of their formidable size, can still know much of him in the short stories daintily printed by Crowell. This fifteen-minute sermon on "What Men Live by" (9) teaches by parable "that every man lives not through care of himself, but by love, and all men are kept alive not by their own forethought, but because there is love in men." The children are ahead of us in getting acquainted with "Toto," (10) a rollicking book of delightful nonsense, conducive to sense. Its pages tenderly mingle with the thought of the blind children to whom it was first told and is now dedicated.

And how shall we class Jane Andrews's books? Fiction, science, history, Sunday-school, juvenile, mother-books? All of them are these. Miss Andrews's books, of which we believe there are six, including her geographical plays, form a class quite unique. Books, with a noble, serious purpose, worked out with picture-making and story-telling power. We hope no UNITY mother or teacher in Sunday-school or day-school is ignorant of the "Seven Little Sisters who lived on the Round Ball" or the "Ten Boys who lived on the Road from Long Ago to Now," and that when next holiday comes they will not only extend the influence of these books, but multiply the readers of this suggestive story of "Only a Year," filled as it is with practical suggestions of helpfulness and sensible studies of the idiosyncracies of children and grown up folks, but we particularly commend the new book just out containing "The Stories Mother Nature Told Her Children." (11) It is a delightful surprise to find one book more coming from the storehouse which has sent us such treasures before. From the "Amber Beads" to the "Sixty-two Little Tadpoles," it is one succession of revelations of God in Nature, windows into the marvel of common things which only a skillful teacher could create. We know of no other story books for children so full of teaching power as these of Miss Andrews, whether they are used simply as delightful reading

(2.) The Shah Nameh. London and New York: Frederick Warne and Co. Price, \$1.00.

(3.) Atalanta's Race, etc. William Morris. Boston: Ticknor & Co. Pp. 240. Price, 75 cents.

(4.) Romances, Lyrics and Sonnets. By Elizabeth Barrett Browning. Boston: Houghton, Mifflin & Co. Price, \$1.00.

(5.) A Wayfarer's Wallet. By Henry G. Hewlett. London: George Redway.

(6.) Poems. By Irwin Russell. New York: The Century Co. Beto' de War. By A. C. Gordon and Thomas Nelson Page. New York: Charles Scribner's Sons. Price, \$1.00.

(7.) A Book of Poems. By John W. Chadwick. Boston: Roberts Brothers, \$1.25.

(8.) Bonaventure. By George W. Cable. New York: Charles Scribner's Sons. Price, \$1.25. The Story of Keodon Bluffs. By Charles Egbert Craddock. Boston: Houghton, Mifflin & Co. Price, \$1.00. In Ole Virginia. By Thomas Nelson Page. New York: Charles Scribner's Sons. Price, \$1.00. Free Joe. By Joel Chandler Harris. New York: Charles Scribner's Sons. Price, \$1.00.

(9.) The King of Folly Island and Other People. By Sarah Orne Jewett. Boston: Houghton, Mifflin & Co. \$1.25.

(10.) What Men Live by. Tolstoi. New York: T. Y. Crowell & Co. Price, 50 cents.

(11.) Toto's Merry Winter. By Laura E. Richards. Boston: Roberts Brothers. Price, \$1.25.

(12.) One Year and What it Brought. By Jane Andrews. Boston: Lee & Shepard. Price, \$1.00.

books by the children themselves, or as helps to further study in the hands of thoughtful parents and teachers.

How prone some people are to abuse this generation for lack of appreciation of the past and indifference to its treasures. What a refutation of this charge the bulletin of new books gives every month. Here is a stack of them stranded on our table. Renan's "History of Israel till the Time of King David."⁽¹³⁾ How interesting he makes those dark centuries, how he unfolds the legends and melts the hard words into history and poetry. To those who are afraid that critical scholarship results only in destruction we commend this book. To those who think that the earlier pages of the Old Testament yield only dogmas and dogmatism, and are valueless to culture, poetry and religion, we also commend this book. And here is a serious attempt at another critical history of Greece,⁽¹⁴⁾ by an Oxford scholar, "from the earliest time to the Ionian revolt," with a promise of further volumes. It is written on the supposition that "man will have an interest in Greek history so long as man continues to exist." The more study the more science, the more love of Greece as well as the more love of Israel. Less critical than these but none the less suggestive are the three volumes of the "Story of the Nations," which we have in our hands—Egypt, Chaldea and the Jews,⁽¹⁵⁾ the last by our own Professor Hosmer of St. Louis. Its post-biblical story of the Jews will be a surprise and a delight to many who consider themselves well informed. The mission of the Jew in the Bible is either understood or assumed by all, but his mission outside of Palestine and outside of traditional religion is scarcely less important and but little understood. All books in this series are so admirably illustrated and indexed that they become very valuable on the shelves of a working library. Edward Everett Hale himself thinks that his special aptitude in scholarship and literature is history, but how in the midst of his overwhelming activity he finds time to give attention to the editing and the much more of the original documents throwing light on Franklin's career in France, is a marvel. The first volume appeared about a year ago, and now the second appears,⁽¹⁶⁾ two magnificent volumes of splendid workmanship, bearing the name of Edward E. Hale and Edward E. Hale, Jr., upon the title page. These volumes reflect great credit upon the diligent scholarship of father and son. They are permanent contributions to the history of our country and still more to the history of free thought and democracy. Another book, mined from original documents, just out, is a handsome volume⁽¹⁷⁾, by M. D. Conway, from the life and papers of Edmund Randolph. Much less pretentious but equally curious and suggestive is "The History of the Clapboard Trees, or the Story of the Third Parish in Dedham,"⁽¹⁸⁾ by George W. Cooke. How those old Puritans did quarrel, how obstinate were some of the deacons, what a trouble the early minister did have. Blessed is the providence that has carried down to us more of their virtues than of their weaknesses. A happy companion to James Freeman Clarke's "Anti-slavery Days" is Parker Pillsbury's "Acts of Anti-Slavery Apostles,"⁽¹⁹⁾ full of the quaint individuality and earnestness of the author, and containing much matter not found elsewhere and of a nature of which we can never have too much. This book would not be a bad introduction to H. Kieffer's "Recollections of a Drummer

Boy,"⁽²⁰⁾ real recollections of real camp, so told that boys and girls of all ages, from eight to eighty, will read and laugh and cry. It is now in the sixth edition, and if we mistake not, it will pass through many more.

The McVeys. By Joseph Kirkland. Boston: Houghton, Mifflin & Co.

It is seldom that one comes across a book so little worth reading as "The McVeys." Greatly as people differ in the requirements they make of the novel, it is hard to conceive of any standard by which this can be pronounced good. Neither those who demand a good plot and an interesting story, nor those who insist on "photographic fidelity to nature," nor those who delight in "psychological study," nor those who seek for "moral purpose," nor even the apostles of "art for art's sake," will find their ideal in these pages. There is, indeed, no small effort at furnishing "localcolor," which seems to be the latest fad of the story writers, and possibly the author has aimed to do for early days in Illinois somewhat in kind as has been done by Howells for New England, Harte for California, Cable for Louisiana, and "Craddock" for the mountains of Tennessee. Our memory not reaching back to "the forties," we are willing to assume that the chapter in which Lincoln, Douglas and David Davis are introduced "riding the circuit," and those dealing with Galena and Chicago, where some of the principal scenes are laid, are true to the times and the region described, for certainly they have little organic connection with the tale or apparent reason for being. But of local color as the artist in fiction handles it, as a means to an end, to make the picture of human life more natural, or beautiful, or dreary, or sombre, or terrific, as the special character of the theme may demand, this writer makes not the slightest use.

"An Episode," is the parenthetical sub-title of this tale, doubtless because of its relation to a previous story of the author's dealing with some of the same characters and called "Zury; a Novel of Western Life." We learn with some consternation from one of the closing pages that the end is not yet, and that it still "may take another book" to dispose of a few neither married nor dead at the close of this. May it not fall to us for review! A. B. M.

The Kalevala. The Epic Poem of Finland. Into English by John Martin Crawford. New York: John B. Alden. Two vols., \$2.00.

These two handsome volumes fitly introduce to English readers for the first time a truly great epic or heroic poem in fifty runes. We have read these heroic songs with growing wonder and sense of their power, and with pure delight. We think whoever loves poetic folk-lore will find great riches in these remarkable, swift runes with their never-ending, never-faltering store of invention. The poem is not of the kind that has quotable lines, epigrammatic points, fine or piercing expressions, witty sayings. But there are constant rosy flushes of fancy, and the sustained power grows on the reader. The multitude of details is surprising and the wealth of invention inexhaustible. Also it is a singularly clean, clear poem: a kind of rare fine air pervades it. The poem is indescribable in a short notice; but such titles of runes as Wainamoinen's Boat-Building, Ilmarinen's Wooing, The Bride's Farewell, The Frost-Fiend, The Birth of the Harp, may give a little idea of it. The Preface is really a praiseworthy introduction, fine in spirit, scholarly in manner, broad and ample in matter. The rhythmical run of the English in the meter of the original is very good.

Müller ranks the Kalevala among the great national epics of the world. J. V. B.

(20.) The Recollections of a Drummer Boy. By Harry M. Kieffer. Boston: Ticknor & Co. Price, \$1.50.

The Story Mother Nature Told. By Jane Andrews. Boston: Lee & Shepard. Price, \$1.00.

(13.) History of the People of Israel till the Time of King David. By Ernest Renan. Boston: Roberts Brothers. Price, \$2.50.

(14.) A History of Greece. By Evelyn Abbott, M.A., LL.D. New York: G. P. Putnam's Sons. Price, \$2.25.

(15.) The Story of the Nations. Ancient Egypt, Chaldea and the Jews. New York: G. P. Putnam's Sons. Price, \$1.50 each.

(16.) Franklin in France. From Original Documents. By E. E. Hale, and E. E. Hale, Jr. Boston: Roberts Brothers. Price, \$3.00 each.

(17.) Omitted Chapters of History Disclosed in the Life and Paper of Edmund Randolph. By M. D. Conway. New York: G. P. Putnam's Sons. Price, \$3.00.

(18.) A History of the Clapboard Trees or the Third Parish of Dedham, Mass. By George Willis Cooke. Boston: George H. Ellis. Price, \$1.00.

(19.) The Acts of the Anti-Slavery Apostles. By Parker Pillsbury. Concord, N. H.

THE HOME.

JOE THE WEEDER.

Joe was very small for a boy of ten. He had not had any mother for so long a time that he had forgotten it was a good plan to have a mother. He lived in an hut, at the end of a boggy foot path, which led off from a logging road. The hut had a door and a window, but neither door-step nor window-sill. It held a table, a stove, three chairs, a chest, a bedstead, a heap of straw, one lamp, some pegs, some dishes, some Indian meal and potatoes, some herring and cabbages. The place smelt of mud and fish. The five hens cackled, the big dog growled, the eagles sailed through the air, the partridges ran across the path and the rabbits burrowed in the holes. The great fir trees hid the hut; only from the beach below could we have guessed that any human beings lived at the top of the cliff.

Joe had not always staid there, but where else he had been he did not know. All he knew surely was, that old Mike had brought him there when there had been nowhere else for him to go. With old Mike lived old Sal, but whether she was Mike's mother, wife or sister, Joe never knew. She looked as if she could be all three, certainly she never could have been a little girl, for she was so yellow and wrinkled.

Joe was very fond of the "old 'uns," as he called them, and they were very kind to him. They let him spend the long summer days in spearing sculpin for the hens to eat, so that they could lay eggs faster. When Joe could get four or five dozen eggs, he walked four miles to the cottages to sell them at fifteen cents a dozen. Sometimes he walked in Sal's shoes and sometimes in Mike's. He wore Mike's fishing coat or Sal's sack, whichever was handy; and as he never had had a looking-glass, he never knew how funny he looked. Yet as he had grown older, he had begun to think he would like to have a coat of his own.

Now at the cottage where he went to sell eggs, lived a lady, who had so many children in her house and so many weeds in her garden that she did not know for which to care first, but when she saw Joe with his eggs, an idea came into her head.

"If you will weed my garden and work for me all day, I will give you fifty cents," she said to him.

The boy stared at her. "You'll be after giving me fifty cents for old Mike?" he asked.

"No, for yourself, to get you shoes and coat," she replied.

Joe scratched his head, saying slowly, "I dun'no 'bout weeds. I can catch yer sculpins fer to make the hens lay."

"I'd rather buy your eggs and have you weed my garden, but would you rather be paid by the job?" she answered.

"I hain't never heard of working, 'cept by the job; if weeds ain't a job, you'd better pay me by the day."

The lady laughed and said, "I guess it will be better for you if I pay you by the day, and better for me if I pay you by the job; but I want you to have a coat all of your own, so I'll pay you by the day: come and try."

"How many weeds must I get 'fore I can have a new coat," asked Joe wonderingly.

The lady looked at him, wondering in her turn whether he were stupid or smart, but his innocent eyes convinced her that he knew neither the weariness nor the value of weeding. So she took him to her pansy-bed, and told him she would give him an hour in which to weed the circle. When she returned at the end of that time, she found the grassy edges of her pansy bed dotted with holes just the size of Joe's knees. The young, tender leaves of the pansies were gone, while the tall weeds, called Bouncing Bessies, were left at their full height. Joe, himself, was lying on his back, gazing into the sky. As she came up, he rolled over on his side, calling out:

"Say, ma'am, I've been a thinking and 'pears to me I can buy a new coat quicker, ef yer pays me by the job; weeding is most as spry as spearing sculpin."

"Oh Joe! you have done it all wrong," she said quickly.

"It's likely so, ma'am, it was so easy," he answered.

Still Joe seemed to be sorry, but because Mrs. Trot was sorry. However, she took him to another bed and weeded with him for a while, until he suddenly stopped in his lazy part of the work, exclaiming, "Guess, ma'am, I'll work for you by the day."

"That's a bargain," replied Mrs. Trot. "You shall work for me the next two months, at fifty cents a day."

For weeks, Joe came every Tuesday, never making a mistake again about weeds, for he stuck little bits of paper upon any leaves which were new to him, until he could get a chance to ask Mrs. Trot concerning them when she came into the garden. At last one morning he failed to appear, so that when he did come the following week, Mrs. Trot told him that the weeds had grown very thick and tall in his absence, and that she had had to take care of them herself. "Why did you not come as you had promised?" she asked.

Joe shuffled about as he replied, "Old Mike he wanted his coat, and Old Sal she wanted her shoes; they were gone all day and I couldn't get to you, no how."

"Haven't you any coat and shoes of your own?" inquired the lady.

"No, 'course not; coat and shoes ain't much, when I eats all I want."

"Do you have a good time, Joe?" asked Mrs. Trot.

"Course I do. I haint got anything to trouble me; old Mike he's got lot of troubles. It's a bad fishing year and ther' aint no herrings this summer." Joe continued weeding and Mrs. Trot walked away thinking. That evening Joe's two months were ended, and as the lady paid him his four dollars, Joe said very sadly, "'Praps yer'll come next summer and have some more weeds, won't yer?"

"Why?" inquired Mrs. Trot.

"Cause I want ter get four dollars more for old Mike's coat. It costs eight dollars and here is half on to it. Nobody but yer gives me any work; they say I ain't worth troubling with; I can't git his coat next summer unless you come along."

"I shall come," replied the lady, "and shall make you my under-gardener, but as I don't want you and Mike to be cold until I get here, I've got a coat for Mike in this bundle, and a jacket for you, and some clothes for Sal;"—and she handed Joe a big bundle.

He stood still for a whole minute, then he picked up the garments one by one, turning them over and almost inside out; at least he thrust his hands into every pocket. Finally he sat down on the ground, drew the bundle up to him and tried to roll it up. But his hands trembled too much, the parcel was too big for him, and Mrs. Trot had to help him; yet Joe had not spoken.

"Well!" said she, her curiosity over his silence exceeding her patience.

"Well," said he slowly, "Is weeds worth all them clothes? My! won't old Mike and Sal say sunthing! Ain't it fun! My!"

The bundle was securely tied and Joe started homewards, with no other thanks spoken by him than those which his happy eyes told to Mrs. Trot.

K. G. WELLS.

PAPA was questioning the boys in history, the topic was Columbus.

Question. What made Columbus think there was a land on this side the ocean?

Answer (Willie aged nine): 'Cause he knew there was a land that side; anyone might know there had to be one this side as well.

"He that cannot forgive others breaks the bridge over which he must pass himself, for every one has need to be forgiven."

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NOTES FROM THE FIELD.

Chicago.—At a meeting held at the Unitarian Headquarters, 175 Dearborn street, November 14th, arrangements were made to organize a Chicago Unitarian Club. There were present: Medames C. P. Woolley, G. F. Harding, E. E. Marean, S. C. L. Jones, W. C. Dow, F. S. Wilkinson, E. A. West, C. C. Warren and Miss Emma Dupee.

The following Constitution was adopted:

Art. I. The name of this society shall be the Chicago Unitarian Club.

Art. II. Its object shall be to promote the spirit of fellowship among the Unitarian churches, and co-operate with the Western Unitarian Conference in maintaining the central headquarters in Chicago.

Art. III. The officers of this club shall consist of a President and two Vice-Presidents, Secretary and Treasurer, and two directors from each of the Unitarian churches in Chicago. The ministers of these churches who are members of the Club shall also be directors *ex officio*, as shall also the Secretary of the Western Conference. The duties of these officers shall be such as pertain to these offices in similar organizations.

Art. IV. Any one may become a member of this Club by signing the constitution and the payment of the annual fee of two dollars.

The officers elected were: D. L. Shorey, president; Mrs. C. P. Woolley, first vice-president; John Wilkinson, second vice-president; Mrs. E. A. West, secretary; Eric Winters, treasurer.

Directors:—Mr. C. C. Cheney, Mrs. G. F. Harding, Gen. Horace Thomas, Mrs. W. C. Dow, Dr. E. L. Holmes, Mrs. J. S. Conger, Mr. J. F. Gardner, Mrs. E. E. Marean.

Mrs. C. C. Warren was requested to invite the Hinsdale society to join the Club. It was decided to hold the first meeting at the residence of Mr. John Wilkinson, 482 La Salle avenue, Thursday December 13th at 8 P. M. An invitation is extended to all persons wishing to join the Club, to attend this meeting and to become members.

It is intended that a literary as well as social treat will be furnished for its members.

Mrs. E. A. West, Secretary.

Boston.—Last Sunday evening there was given to a full audience at the Globe theater the first of a series of four sermons offered by the Channing Club. Dr. William Everett gave distinct Unitarian views of God as

Father, of Jesus as son, and of humanity. November 25 Doctor Hale will preach on the "Christianity of the New Testament." December 2 Rev. Brooke Herford will preach on "The Origin of the Trinity Dogma." December 16 Rabbi Solomon Schindler and Rev. C. F. Dole will speak of "Unitarianism and Judaism."

—Last Monday evening a most interesting session of the Union of Superintendents and Sunday-school Teachers was held. Rev. C. F. Dole spoke about his manual, "The Citizen and Neighbor," and a lively discussion followed as to the value of such a study in a Sunday-school. It was admitted that the manual has lately grown much into favor east and west. The usual simple collation and a social hour added much to the pleasure of the occasion.

—Miss E. E. Gordon, of Sioux City, is improving her visit to Massachusetts by attending our local conferences, and answering questions about the western churches and charities. Next Thursday she will address a union meeting of the Suffolk branches of the Women's Auxiliary Conference on "The Greatest Needs of the Western Churches." The meeting will be held in the vestry of Rev. Minot J. Savage's church.

—The Monday Club this week discussed "Robert Elsmere the Agnostic."

—On Saturday afternoon Channing Hall was again filled by listeners who came to hear the fifth lecture of the "Teachers' Course." Prof. J. H. Allen gave an elegant and instructive essay on "German Theology of the last Half Century."

Cincinnati, Ohio.—The handsome new building of the Unitarian Society at Walnut Hills is nearing completion,—will be ready probably within three months. It looks both cosy and ecclesiastical, and the stone of which it is built is a wonder of beautiful color.

—The second church movement seems most promising. Congregation and Sunday-school increasing; the people very much in earnest, men, women and children taking hold with enthusiasm. At present the meetings are held in the old Universalist church, whose own people have ebbed away up hill to the suburbs. The old Unitarian and Universalist churches having both moved to these hill suburbs, three miles from the center, the great city on the flat, with 200,000 people in it, is practically left without a liberal church at hand. Thus a great opportunity and an evident duty has been opened. And when this second Unitarian church is fairly established, using that opportunity and doing that duty, the older liberal societies no less than the new must feel the good of it. Two sticks will make a better fire than one in such a city as Cincinnati.

Minneapolis, Minn.—Rev. H. M. Simmons, of the Unitarian church in Minneapolis, has recently, by invitation of the Y. M. C. A. of the University of Minnesota, given one of the lectures in the course for the season. Both students and faculty were pleased with the lecture, and saw nothing in it in the least alarming. But the orthodox ministers of the city who were not present discussed the matter with great warmth at their Monday meeting, one heated brother protesting against allowing Mr. Simmons to go over to the University and "blackguard orthodoxy and the Christ we worship." A committee was appointed to investigate the charges. The faculty of the institution, in which several orthodox denominations are represented, await its visit in great serenity of soul, but regretting the course the ministers have taken, "both for the cause of religion and for the sake of the university." The University of Minnesota is of necessity an unsectarian institution, and it is difficult to see what claim any body of ministers can have to prescribe either lecturers or topics for an association of students,

Philadelphia.—The First church starts this season with a gift of \$5000 for its Evening Home and Library Association, coming through Doctor Furness. Mr. May recently preached an earnest sermon on the organic connection between a real church and its good works which should be an inspiration to workers everywhere. This will probably be printed. The Spring Garden Society is in a state of painful suspense lest its valued leader should feel it right to accept the call to Doctor Clarke's church in Boston. Mr. Ames' departure would be a loss to the whole community.

—The Camden church must make good progress under so earnest and able a man as Mr. Corning.

Into Kansas.—Last week the senior editor lectured before the Unity Clubs of St. Joseph, Mo., Lawrence and Wichita, Kans., to good houses, and much interest was manifested, not only in the Unity Club work, but in the cause which UNITY stands for. He preached Sunday morning in Wichita and expected to take part in the deliberations of the Kansas Conference, but in this he was disappointed by the summons to return to the funeral of Mrs. Felix in Chicago, the loyal friend of all good words and works, of whom further notice is due at our hands and will appear in our next.

The Ramabai Mission.—Do not forget it. It is needed. "According to the census of 1880-1, the last one taken, there were at that time 20,980,826 widows in India, of whom 669,000 were under 19 years of age, and 278,900 under 14 years. According to the native custom, none of these widows are at liberty to marry again. The same census gave the total female population as 99,700,000, and of these only 200,000 were able to read."

Wichita, Kans.—The Western Secretary and Jenkin Lloyd Jones represented the Western Conference at the Kansas Conference which convened on Monday evening, November 19. Mr. Jones preached the opening sermon. Mr. Bachelor, of Boston, was also in attendance upon the conference.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, November 25, services at 11 A. M. Study Section of the Fraternity, November 30; subject, Tower of London.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, November 25, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, November 25, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, November 25, services at 11 A. M.; Subject, The "Spiritual Leadership of Jesus Christ." What does it consist in? Monday, November 26, Unity Club, Novel section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, November 25, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Third Lecture by Rabbi Hirsch, will be postponed until Thursday, December 6.

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No close observer of human affairs can gain say the poet as above quoted. The close observer aforesaid must have noted, however, that there are many persons who seem to think that their ends will be shaped without any "rough hewing" on their part. How much nobler is it for young men to strike boldly out to build well their own characters under God's guidance. To all who aspire to do a good work and do it well, we say write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., who will give you helpful suggestions.

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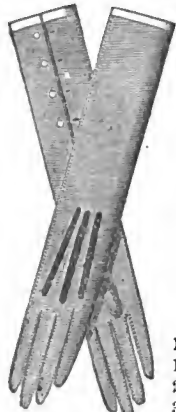
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BOOKS RECEIVED.

Days Serene. By Margaret MacDonald Pullman. Boston: Lee & Shepard. New York: Charles T. Dillingham. Chicago: S. A. Maxwell & Co. Cloth, price.....\$5.00
Wit and Humor: their Use and Abuse. By William Matthews. Chicago: S. C. Griggs & Co. Cloth, pp. 397. Price.....\$1.50
The Admirable Lady Biddy Fane. By Frank Barrett. New York: Cassell & Co., 104 and 106 Fourth Avenue. Chicago: S. A. Maxwell & Co. Paper, pp. 352. Price.....50c.
The Astonishing History of Troy Town. By Q. New York: Cassell & Co. Chicago: S. A. Maxwell & Co. Paper, pp. 306. Price.....30c.

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All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

Miss Parloa's New Cook Book. By Maria Parloa. Boston: Estes & Lauriat. Paper, pp. 58.
"Robert Elsmere." A New Light on His Problems. By Rev. L. P. Mercer. Chicago: Western New Church Union, 17 E. Van Buren street. Paper, pp. 37. Price.....15c.
Lamartine's Meditations. Edited, with Biographical Sketch and Notes, by George O. Curme, A. M. Boston: D. C. Heath & Co. Cloth, pp. 174.
Goethe's Torquato Tasso. Edited by Calvin Thomas. Boston: D. C. Heath & Co. Cloth, pp. 181.
Two Gentlemen of Boston. A Novel. Boston: Ticknor & Company. Paper, pp. 481. Price.....50c.
An Introduction to German at Sight. By Eugene H. Babbitt. Boston: D. C. Heath & Co. Paper, pp. 29.
Flowers and Fruit. From the Writings of Harriet Beecher Stowe. Arranged by Abbie H. Fairfield. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 198. Price.....\$1.00
Great Thoughts for Little Thinkers. By Lucia T. Ames. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 337. Price.....\$1.50



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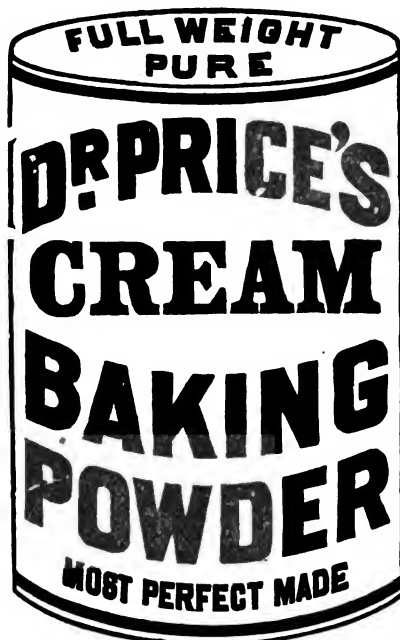
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UNITY

FREEDOM, FELLOWSHIP AND CHARITY

VOLUME XXII.]

CHICAGO, DECEMBER 1, 1888.

[NUMBER 14.

CONTENTS.

EDITORIAL—

Notes: Word to UNITY Readers; Rev. Increase Lincoln; the "Common People"; a Vindication; the <i>Record of Virtue</i> ; Outward Success; a Word to Husbands; Prussia's Public Schools; a Cruel Butchery; Pagan Belief in Immortality; Report of U. S. Commissioner of Labor; W. C. T. U. Meeting in New York City.....	179
Mrs. B. F. Felix.....	180
"The Great Missionary Failure"—H. M. S.	181
Do you believe in the Lord Jesus Christ—L.....	181

CONTRIBUTED—

The Lesson of the Leaves—HELEN MAR D'AULEY.....	182
The W. C. T. U. Convention—C. T. C.....	182
Early History of Hebrew Literature—B. G.	183

UNITY CHURCH-DOOR PULPIT—

Extra-Biblical Material for Sunday-schools—W. L. SHELDON. 184

THE STUDY TABLE—

"Some Curious Insects;" "The Land Beyond the Forest;" "Elizabeth Barrett Browning;" "The Life and Labors of Rev. William S. Balch;" "The Leaven at Work." 188

THE UNITY CLUB—

Programme of the St. Louis Unitarian Club; the San Diego Unity Club 189

THE HOME—

Cicada's Rebuff 189
A Mother's Plea 189
Help One Another 189

NOTES FROM THE FIELD.....

ANNOUNCEMENTS 191

UNITY will be sent to any new subscriber, beginning next week and continuing to March 1 1889, for 34 cents, or to three new names sent at one time for \$1.00.

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, DECEMBER 1, 1888.

[NUMBER 14.]

EDITORIAL.

SAYS Rev. Increase S. Lincoln, our oldest living preacher, "The older I grow, the shorter grows my creed."

NOTICE in our Announcement column of the paper the word to UNITY readers concerning our Christmas number.

"Who belongs to the 'common people?'" The question went around the table, and the best answer given was, "The man who gets up when the steam-whistle at the mill blows in the morning."

THE author of the new book, "Five Talents of Woman," after setting forth "What a Baby can do" in the line of annoyance, mischief, and turmoil in the household, comes finally to Baby's rescue and vindication, thus: "'It can brighten up a house better than all the furniture ever made; make sweeter music than the finest orchestra organized; fill a larger place in its parents' breast than they knew they had, and when it goes away it can cause a greater vacancy and leave a greater blank than all the rest of the world put together.'"

WE knew we were nearing the great city, for as the cars rolled on we heard a newsboy's cry, "All about the West Side murder!" It told where we were as well as if the conductor had cried "Chicago." Will it *never* be the other way,—when travelers shall know they are nearing a city of 800,000 souls by hearing some cry of a good deed done? One little paper comes to our desk that deliberately has faced this way: it holds no stories of men's wickedness, but a "Record of Virtue," in which it tucks good deeds and gracious words that have shone upon the editors during the past month.

WE fail often in outward success in our churches and in various fields of effort because we do not study the character of our material, as the progressive farmer studies the needs of his soil in different fields. One piece of land lacks nitrates; another phosphates. The children of this world are more wide-awake than the children of light. A commercial traveler the other day showed how opposite were the methods successful among the slow country store-keepers of Vermont and the lively business houses of a busy city. To introduce his wares in the one place he had to talk a day at a time before mentioning his business; in the other the briefer the better. Is there a parable hidden here?

FROM an address on "Farmers' Wives" quoted by the *Woman's Tribune*, we clip the following words for UNITY husbands whether they are husbands or no: "'Charlie, I wish you would give me an allowance, what you can afford, however small, that I may be spared the humiliation of coming to you like a baby or a beggar for every cent I have.' He looked surprised at this new demonstration of dignity by his young wife, and asked a little more respectfully: 'What do you want of money? Why, if I had everything I need provided for me, I wouldn't care whether I ever saw money or not.' She answered quickly, 'I'll take you at your word; give me your pocket-book and I pledge my word you shall have everything you need.' He handed her the pocket-book and she asked: 'How much do you need to-day?' 'Five cents for car fare, fifteen cents for a

lunch, and ten cents for a cigar.' He bade her a pleasant good-bye. In the street car he met an old school-mate and was just on the point of inviting him to lunch when he remembered he only had money for his own lunch. Several times during the day his hand sought his pocket. The next day the experience was repeated, but in the evening as he started home he soliloquized: 'It is too bad, in fact it's awful trying. Helen is right, and shall have her allowance, and I shan't be mean with her, either.' Try it, gentlemen! If your wives can endure this privation for years, you can surely afford to make the experiment."

PRUSSIA is coming to its senses in regard to the over pressure of the public schools. "There will be no more public examinations. Home lessons will not exceed one hour's work for the intermediate classes, and two hours for those in higher stages. Tasks are forbidden, as well as any kind of lessons in the interval between morning and afternoon school. No tasks shall be imposed during the holidays. The pupils shall be required to learn as little as possible in the way of historical dates and mere facts. Drawing lessons are not to be enforced at home. Manual instructions, drawing lessons, and penmanship must never be accompanied by conversational exercises in a foreign language or reading aloud. Pupils must be spared even the physical exercise of carrying too heavy a load of text-books between the school-room and their dwellings." Let the United States follow the sensible example.

AND still the cruel butchery goes on, and dainty women are the direct instigators of the wicked "slaughter of the innocents." In April, 1886, we devoted an entire issue of UNITY to pleading for the birds, and in trying to shame women out of the criminal atrocities of fashion. That number had a remarkable circulation and we still hear from it every once in a while. We have often been assured that the use of birds and the feathers that cost life as woman's decorations was on the decline. But this item from the *Christian Union* of October 11 is heart-sickening. Shall we re-print our bird issue of over two years ago? "The trade in birds for women's hats was so enormous last year that a single London dealer admitted that he had sold 2,000,000 of small birds of every kind and color. At one auction in one week there were sold 6,000 birds of paradise, 5,000 Impeyan pheasants, 400,000 humming-birds, and other birds from North and South America, and 360,000 feathered skins from India."

"PAGAN belief in immortality till the gospel came was only a guess and a hope at the very best." So says our neighbor, *The Standard*, in one of its recent editorials. With the larger knowledge of the great ethnic faiths coming to us to-day it seems strange that any intelligent person can speak in this disparaging and unsympathetic way; especially that he can speak thus in the interest of religion and the gospel of Jesus. A generation ago such talk was more excusable; and several generations ago it was perhaps very excusable. But it is no longer so in any well-informed person. It is at the expense either of a man's sense of justice or of his intelligence. With thousands upon thousands of so-called "pagans" the conviction of a future life has been strong and vital. The prison talk of Socrates with his friends, for example, to go no farther, seems to us to indicate very considerably more than "only a guess and

a hope at the very best." Doubts there have always been, doubts and feeble faith; in pagans and in Christians also. But there have also been men of more spiritual vision, who have "endured as seeing the invisible." The central ideas of religion are the universal ideas, and of these the belief in a future life has found deep and strong expression under one form and another in pagan no less than in Christian lands and literatures. It is the merit of Jesus' teaching not that he makes known the fact of a future life, but that he brings the thought of that life into helpful connection with the present, and makes them both one in their moral significance and bearings.

THE Third Annual Report of the United States Commissioner of Labor is concerned with an exhaustive study of the strikes and lockouts occurring in this country between the years 1881 and 1886 inclusive. The most significant items are these: During this period the workmen gained their point either in whole or in part in sixty per cent. of all cases. But this success was gained at a cost in loss of wages of nearly \$60,000 while the reported loss to the employer was about \$34,000,000. The successful and partly successful strikers incurred a loss in wages of \$4,922,000, an average per employé of \$24.27. They received as reward for their efforts an average daily increase of wages amounting to 24½ cents. To recover the amount lost would require accordingly ninety-nine days' labor. Facts ought always to be translated into ideas. One can not but admire the heroism of the laborers who have tried at such personal sacrifice to better their condition. It seems apparent also that intelligent combination of labor might be made a successful defense against the selfish combinations of capital. Thus far, however, the waste and cost of strikes proves how little intelligence has to do with their management. Labor seems to be blindly striving toward organization. Through many defeats it will find the way to success some day. In the generations to come men will look back with pity on these poor clumsy attempts at a better social organization as we look upon the rude beginnings of agriculture. The laborer has a perfect right to defend himself. He has yet to learn how. Not by violence but by intelligence will come his redemption.

We print in this issue some account of the great meeting recently held in New York city by the Woman's Christian Temperance Union. Through circumstances beyond our control, it has lain too long in our editorial drawer. Our correspondent, as did all the delegates from Iowa, entered keenly into the political problem before the convention. In common with thousands of other most worthy temperance people, they deplored and opposed separate political action on the part of temperance people. A large majority of the convention felt otherwise. The pain of the minority, caused by this action, is apparent in our correspondent's notes. The Woman's Christian Temperance Union has always had many sectarian, social, and intellectual limitations which we have deplored. How could it have been otherwise? For, to adopt the logic of Mrs. Poyser, "The Almighty made them thus to match the men." And yet, we have watched with ever-increasing admiration and gratitude the unquestioned growth in breadth and depth and wisdom of this most phenomenal organization. It began with material that was largely untouched by the new thought and new problems of the nineteenth century. Through its agencies, thousands of women have discovered themselves. That it now has reached a critical period in its history, we fully recognize. Success is so much more dangerous than failure to the spirit. That in this waking consciousness of power it has felt the call to lay direct hold upon the problems of statecraft, we can not regret. The dangers of politics are great, but if they are so great that women must keep out of them, then all our theories are wrong and our hopes are vain. We hope that the Woman's Christian

Temperance Union has arrived at that point where the sex line may be minimized. Two great reasons justify for the time being this rather alarming tendency to make female organizations, viz.: 1. There are so many male organizations from which women are wrongfully excluded. 2. The women need to get off by themselves sometimes, to learn how to work with the men. The increasing anxiety of men for the co-operation of women, and the parallel increase of efficiency among women, warrant the expectation that soon the "W." will be printed in smaller type than the "C. T. U." The writer of this note is an applicant for full, voting membership in the W. C. T. U., but he will not forswear his religious convictions, and he can not disown the pronoun "he."

MRS. B. F. FELIX.

Not only Chicago, but the Unitarian and all other good causes everywhere, have lost in the death of Mrs. Felix a tireless supporter, a confiding friend, and a generous patron. Her home has been one of the open doors of Unity church throughout its history. Her hospitality has extended from the leading men of the nation to the humblest 'prentice boy and struggling girl. Her face has been one of the most familiar of our western faces at the meetings of the National, Western, state and other Unitarian conferences, many of which she has served in an official capacity from time to time. In the growth of all these organizations she has ever sustained a lively interest. Her last public activity was the acting as one of the hostesses of Unity church when they entertained the October meeting of the Women's Unitarian Association of Chicago. Mrs. Felix had travelled extensively and was an intelligent admirer and patron of the drama and of music. Her right hand was made fragrant with charities that her left hand knew not of, but none of these interests interfered with the home-keeper and home-maker. Years of affectionate thought had she given to the erection of the beautiful home on State street just completed, which was soon to be dedicated with fitting service of song, prayer and social greeting. But the home walls were to receive a consecration more holy than was planned for. She moved into the new house only to take to her bed. A short, painful illness of two weeks and the life of only forty-eight years was rounded out, rounded out by the fullness of a loving heart and the helping hand. There was scarcely an activity or organization looking towards culture or reform in this city but will miss an active member, and many of them were represented at the commemorative services which were held at the home on Tuesday the 20th instant. Scripture was read by Mr. Milsted, prayer offered by Doctor Little of the New England church, an old friend and neighbor, the address was made by Mr. Jones, and the vacated tenement was laid to rest at Graceland. May her gracious spirit and generous earnestness find continuous life on earth in the added life of those who loved her, that they, like her, may prove immortality by so richly deserving it.

"THE GREAT MISSIONARY FAILURE."

Canon Taylor, who made such a stir in England a year ago by his defence of Islam, has a notable article in the last *Fortnightly Review* on "The Great Missionary Failure." He says there are employed at present about 6,000 European and American Protestant missionaries and 30,000 native agents, at an annual expense of some ten million dollars. How fast is this work converting the world? He counts the non-Christian population of the world at considerably above 900 millions, and says that Doctor Maclear, principal of a training school for missionaries, and "perhaps the greatest living authority on the subject," estimates the annual increase of native Christians from missionary effort at 60,000. At that rate it would take over 15,000 years to get the non-Christian peoples converted, even if they were not increasing.

But in fact they are increasing, and so rapidly that the missionary work does not take care of a hundredth part of this mere increase. He says that with all the efforts at conversion, there are "upwards of ten millions more heathen and Moslems in the world than there were a year ago." At the present rate, it would take 183 years to convert even the increase of heathen population during 1888. So that, he says, the present Protestant missionary work, in its competition with heathenism, "is like the tortoise racing with a railway train: the longer the race continues, the further the tortoise is left behind." The particular cases that he gives are still more discouraging. He says the "Church Missionary Society," the chief one in England, employed last year in Northern India, 715 agents to make 175 converts. Many of the converts do not keep; and he says that in Ceylon last year, this society, though employing 424 agents, saw the numbers of native Christian adherents decrease 143.

Canon Taylor lays much of this failure to the lack of sufficient self-renunciation in the missionaries. He quotes Sir William Hunter's saying that an English missionary in India is regarded by the natives as a gentleman who "preaches a European form of their old incarnations and triads, and drives out his wife and little ones in a pony carriage"; and he adds that "if Paul, before starting out on one of his missionary journeys, had required St. James and a committee at Jerusalem to guarantee him 300 pounds a year, and had provided himself with a shady bungalow, a punkah, a pony-carriage and wife, he would not have changed the history of the world." He says a missionary, to be successful, must be a celibate, an ascetic, working without pay, giving up everything that makes life comfortable, and converting not by argument but by that "absolute self-renunciation which is the only language the natives can understand."

But it is not easy to find intelligent missionaries with that spirit to-day; and especially after they have learned what Canon Taylor has himself told us—that Christianity does not have the monopoly of salvation. He is so charitable toward Mohammedanism that all through this article he takes pains not to include it in heathenism; and a year ago he urged missionaries not to try to destroy Islam, but said it was an "imperfect Christianity" which they were to take and perfect. He then said that in Africa, "Islam has done more for civilization than Christianity," and that it is "the most powerful total abstinence association in the world." He said: "In some respects Moslem morality is better than our own; Islam has abolished drunkenness, gambling and prostitution, the three curses of Christian lands." Competent judges admit that Christian England has harmed heathen races far more in other ways than she has helped them by missionaries. Joseph Thompson said in the *Contemporary Review*, speaking of the coast tribes, "for every African who is influenced for good by Christianity, a thousand are driven into deeper degradation by the gin trade"; and Archdeacon Jeffreys, a missionary to the Indies, said long ago: "For one really converted Christian as a fruit of missionary labor, the practices of England have made a thousand drunkards." While justly honoring Christianity and the missionaries who give up so much to extend it, we ought also to honor no less the heathen religions which have cultivated such virtues without it, and which so often see Christian traders come only to spread corruption.

H. M. S.

DO YOU BELIEVE IN THE LORD JESUS CHRIST?

Some years ago a movement was made in St. Louis to establish a home for indigent and aged couples. A respectable old lady who had seen better days could be provided for at the Home of the Friendless, or "Old Lady's Home." Respectable old gentlemen, though poor, if single, did not as yet burden the hearts of the general public. But there

were some cases of married pairs who seemed worthy of better treatment than to be sent to the overcrowded poor-house, which was the only institution open to both man and wife.

To initiate the enterprise, a public meeting was called. To stamp it as wholly unsectarian, all denominations were invited to participate. The gathering was held in a Jewish synagogue, while Baptists, Presbyterians and Unitarians sat together in the Rabbi's sacred seat, or shared in the speaking of the evening. The plan proposed by the active promoters of the new charity was presented, the organization was outlined, and subscriptions announced, with an appeal for more.

The appeal was successful: the audience and the general public approved of the object, and in due time the institution was established, equipped, and opened. Lately it has been much enlarged, and seems to have prospered.

Last winter, however, at a meeting of the Evangelical Alliance, at which this body had invited a statement of the condition of the private charities of the city, one of the officers of this home for aged couples (called the Memorial Home), made a statement which arrested the attention of Unitarians. This lady said that no one was admitted to its privileges who did not believe in *the atonement and the divinity of Christ*. As Unitarians had been among its most generous supporters, and as there were known to be Unitarians on its board of managers, no little surprise was occasioned by this declaration, leading to inquiry and a newspaper discussion, until finally it was taken up by the Unitarian Club, and a committee appointed to ascertain the exact conditions under which the benefits of this "unsectarian philanthropy" could be enjoyed.

The committee has not yet published its report, but it seems clear that the institution has passed into the hands of a syndicate which is in sympathy with the Evangelical Alliance and its methods. And it is well known that the Evangelical Alliance has never been in favor of affiliating with Unitarians. Not, to be sure, that it would ever refuse the money of Unitarians to carry out its plans or support its institutions, but to share their management in any just and equal way has never been found practicable. It was ascertained that a long series of regulations for the admission of applicants had been adopted, and that among the rules, as a test of proper qualifications, an aged couple must be able to say "I believe in the Lord Jesus Christ."

It was this affirmation which Mrs. Springer referred to when she reported to the Evangelical Alliance that all inmates of the Home were required to believe in the atonement and the divinity of Christ. Moreover she defended the rule, when called on for explanations as necessary to keep out of the premises persons whose views were offensive to the aged Christians whose lives they had undertaken to smooth, and whose faith in their last years must not be disturbed.

Now, it may seem a very small matter to some to criticise the rule of an institution which asks of old people, needing and worthy of its shelter, that they shall make so simple a confession of faith as this: "I believe in the Lord Jesus Christ." But there are some aged people of good moral character who have never made a religious profession in all their lives; and being still in the possession of their mental faculties and moral honesty, they would naturally ask what the language meant, and why the test was there. It is plain enough that such a rule would keep out all Jews. It is also plain enough what meaning Mrs. Springer would put upon it: it means acknowledgment of the atonement and divinity of Christ; and doubtless the Evangelical Alliance would agree with her. But why should any Unitarian, or any reasonable man whatever, hesitate to affirm that he believes in "the Lord Jesus Christ?" Can he not put his own construction upon the language? Yes, he may. But when the one who asks you if you believe in the Lord Jesus Christ,

means by that phrase, *God*, and you assent, meaning by that phrase, *man*, is the transaction a sincere one? On that principle, what creed is there, however long or irrational, to which a man may not subscribe? Moreover, let us ask, In what way can such a proceeding promote harmony in the institution? Either this charity admits a man and his wife because of their deserving worth, regardless of their theological opinions, as on all grounds it should, or by this rule it enforces silence and subjection upon them, because they are Unitarians or believe in the pure humanity of Jesus. Unless this rule receives from the board of managers a construction very different from the one put upon it by the president, not a few of the most generous benefactors of the home would be forever excluded, whatever their necessities, from its sheltering care: nor do we think Unitarians can consistently serve upon the board of management—certainly not without protest,—where such a narrow construction has been, as it were, officially affixed to its regulations.

But this sort of thing has happened before, and will happen again wherever beneficiary organizations are carried on jointly by Unitarians and Evangelicals, unless there is full and frank understanding that theological restrictions will not be suffered. Repeatedly liberal Unitarians aid, and even liberally endow, institutions which have no hesitation or scruple about imposing orthodox rules upon the inmates. And we have only to look at the present management of Girard College to see how wholly the unsectarian spirit and provisions of a generous philanthropist may be violated and contravened; how a benevolent institution may be transformed into an orthodox recruiting office by the passion for proselyting. It may well be considered one of the functions of Unitarian clubs, in our large cities at least, to look a little into the rules and regulations, and into the spirit and administration of those chartered charities which Unitarians are so constantly invited to endorse and sustain. They may thus do something to secure just recognition for their own views, as well as protect from sectarian annoyance and injustice some who are deserving but helpless.

[It is gratifying to be able to state that the action taken by the Unitarian Club has had the effect of changing the rule of the Home adopted by the managers. Since the above article was written, notice has been officially received that the obnoxious condition has been rescinded. Indeed, the managers were distinctly told by the trustees, that this course was imperative; that the institution never would have been founded if there had been any doubt of its unsectarian character.]

L.

CONTRIBUTED.

THE LESSON OF THE LEAVES.

This morning I am sad, and sadder growing,
Remembering sorrow that I cannot stay;
The sheen of autumn sunshine round me glowing,
Softens and grieves,
Tinging the leaves.

And watching them, I stop, and idly linger,
Hopeless of comfort from their sober mien,
When lo! they hold to me a beckoning finger,
To listen to their swayings
And their sayings.

The oak leaves murmur in a strain of sadness,
For the hand of death is on them, surely
Crushing out their bright summer gladness,
Purpling their finger tips,
Stiffening their lips.

Yet defiantly they sway, and bravely
Dare the autumn's wind and storm,
To their sturdy branches cling, and gravely
Talk of the present life,
 wooing its strife.

The maple leaves grow bright in beauty, with decay,
Bowling in bride-like sweetness for their crown,
And "clothed upon" in silent trust they float away,
As verily they know
Whither they go.

O, Father, teach me truly how to fashion
My heart like to a simple maple leaf,
Free from all stubborn, willful passion,
Reckoning e'en the frost
As nothing lost.

But rather, as the silent witness of Thy caring,
Chilling only that the glow may come
Of deeper warmth, unto a spirit, of whose faring
Thou'st taken heed,
Knowing its need.

HELEN MAR D'AULEY.

THE W. C. T. U. CONVENTION.

If any one doubts that Victor Hugo was a prophet when he said that this should be known as woman's century, he has but to look in upon some of the great annual gatherings of organized womanhood to be convinced. The International Council at Washington last spring was certainly a striking object lesson. For some years the National Convention of the Woman's Christian Temperance Union has seemed the very best point of vantage from which to study these mustering forces which are so evidently to form great nuclei of moral and spiritual power. Its special significance to the thoughtful observer has come partly from the wide scope of its work and aims,—its forty departments touching all phases of philanthropy and reform—and partly from the aggressive force which it has put into all of these. Born of prayer, and self-abetting work for the salvation of individuals, and the preservation of homes, it has seemed to carry with it a certain halo of consecration, and resultant spiritual power that one finds in no other body to the same extent. Spreading, within fourteen years, from a small beginning to its present grand proportions as a *World's Union*, it has seemed *specially ordained*—"called to the kingdom for such a time as this." Gathering its forces from all stations in life—the rich and the poor, educated and uneducated, it has brought to the front a marvelous number of gifted speakers and organizers who in ability stand to-day the peers of any in the land.

The fifteenth annual meeting, recently held in New York, dropped naturally into its fine setting—the Metropolitan Opera House, which seemed admirably adapted to its wants. It was furnished for those five days at a cost of \$2,700. The number of delegates was larger than ever before—the actual voting force being 402, with 700 visiting delegates. The boxes and reserved seats were largely taken, and well filled at most of the sessions. On several occasions the free seats—nearest heaven—where it was said the ventilation and hearing were excellent—were also full, making an audience of 5,000.

Miss Willard presided with her well known ability and skill. Her annual address touched almost all the great problems of the age. The Sunday services were of a high order, especially the Annual Sermon by Miss Greenwood, of Brooklyn, and the afternoon meeting in the interests of social purity, some of its addresses drawing the only tears visible during the Convention. Some of the reports of superintendents seemed to spring from the heart of most self-forgetful work, and sent a kindling touch to all who heard, notably those of Mrs. Angie F. Newman concerning her work for Mormon women, Mrs. J. K. Barney—prison and jail work, and Dr. Kate Bushnell fresh from her investigation of the prison-pens of northern Wisconsin.

But, as a whole the Convention was a disappointment. There was a painful sense of something gone. The lonely workers from North and South, East and West, whose hearts and lives were full of prayer for—"Thy kingdom

come!"—who came for a touch of Pentecostal fire, waited in vain for that baptism which these meetings once gave. There was no lack in the *volume* of power. It was naturally greater than ever before. But the old *quality* was painfully lacking. It was no longer that fine spiritual force which can only spring from the Christ-like spirit and life, either in an individual, or an organization. The world waits for it to-day. And it will come. We have perhaps looked too confidently for its coming through this special organization. When it comes it will have power to "make brutes men, and men divine." But these great uplifting forces do not spring into being mature, full-fledged—like Venus from the sea. They are evolved. They must be formed, and re-formed. And we must learn to wait.

With the exceptions already mentioned, there was little enough concerning the great work undertaken in its past, or future. All enthusiasm, all aspiration seemed vigorously and rigorously anchored to allegiance to a political party. Instead of holding this sublime power of moving onward and upward, above all parties, so that it should reach all, and be felt by all, it was given to *one*, with womanly devotion. And so this Christian Temperance Union throwing itself, with all its acquired momentum, into the heat of a political campaign, seemed repeatedly to lose sight of each part of its grand name, and to have become a mere Woman's Annex to a political party. Albeit this party waves aloft the grand banner of Prohibition—the very principle for which we work—the supreme obligation remains to make this power of leadership inhering in this great body of "organized motherhood" reach all.

Political intensity, partisan zeal, as yet, seem inseparable from injustice and intolerance. No wonder that the high spiritual power of Christian womanhood turned sadly away from the grim-visaged resolutions that made all discussion of anything pertaining to the political action of the majority impossible, that refused to hear, or even permit to be circulated in the Convention, any petition or voice of protest from an auxiliary state, that made it absolute disloyalty for any member to *publicly express* a dissenting political opinion. The grim spirit of the 18th century seemed often to brood over the platform, and cast its shadow on many a face. All right of protest, all freedom of speech was denied. And in the executive committee, with their one member who had dared to be true to her highest convictions of right in differing from her sisters, and publicly expressing that difference, that was the old spirit and the old cry, voiced perchance in modern phrase—"Crucify her! Crucify her!"

And all this in America—in the year of our Lord 1888, beneath the silken banner of the Woman's Christian Temperance Union with its motto of—"For God, and Home and Every Land!" And from all this we turned sadly and thoughtfully away.

C. T. C.

EARLY HISTORY OF HEBREW LITERATURE.

The gathering of eager listeners in the Architectural Sketch Club room was undiminished both in quantity and quality on Thursday evening, November 22. Doctor Hirsch began his lecture by stating that the starting point in Jewish history was the conquest of Palestine. It is commonly supposed that the tribes of Israel under Joshua brought with them a fully developed literature, and a constitution. With fields to till and a new manner of life before them they must have a body of laws to direct their conduct. I am not here to controvert this view, said the lecturer. But accepting it as fact, the Jews are an anomaly, since no people can have a literature before it has a history.

Many of the Jews were unacquainted with the art of writing, though writing upon stone and skins was common. Their language tells us this through two words—*Charath*, to engrave with a style, and *Saphar*, to scrape off the hair, this latter reminding us that the book of those days consisted

of writing upon the hide of an animal from which the hair had been scraped. In the beginning the Hebrews knew nothing of the use of the pen on papyrus, and writing only on stone or skins, they could not have had the Pentateuch. As soldiers they had no taste for the literary art.

The Bible contains two very different pictures of the early Jews. In the book of Joshua we see a people controlled by one plan, led by one general, possessing land divided peacefully among the tribes; in Judges, a people in anarchy, possessing no tribal union, and with tribal feuds not rare. Not peace but conquest is the ruling passion, inroads upon each other are frequent, and their religion is polytheistic. These books them do not harmonize.

Thus, we know nothing absolutely, excepting that the conquest of Palestine was attempted several different times and failed, and that it was not completed under the leadership of Joshua. But around these main facts many legends grew up. Also, some tribal names prove to be merely the personification of geographical positions.

The Hebrews, as soldiers engaged in the conquest of the land, would frequently gather about the camp fire and relate tales of dashing exploits. In the poetry of the Arabian soldiers we find love stories and tales of daring. These were called sword songs. In the Hebrew literature such sword songs and war songs were embodied in two lost books.

In the fourth chapter of Genesis we find one of the earliest of the sword songs, Lamech's declaration that he will kill who hurts him, and that if Cain be avenged sevenfold, Lamech shall be avenged seventy and sevenfold. In this song we find some of the marked characteristics of Hebrew poetry,—the repetition of the same thought in different phrases, and the use of the holy number, seven. There are many war-songs in the Pentateuch. In Exodus appears the beginning of a fragment, and in Numbers another fragment (in brackets in the modern versions) now repeated in the orthodox Jewish churches.

The wells in these early days played an important part in history, and we learn of feuds about wells, of the importance attributed to digging, and the rejoicing at finding them. Hence the growth of well songs at the commemoration of the digging of wells, and the use of the divining rod to point them out.

The very beautiful elegy on the death of Jonathan is the rarest in the whole collection of sword songs. The refrain, "How are the mighty fallen!" recurs as the burden. After the oriental style, one chants the poem, all uniting in the refrain. Even so chant the Bedouins in the desert to-day.

In the fifth chapter of Judges is the famous song of Deborah, opening with censure of the lukewarm tribes, rising through bitter irony against the tribe of Reuben, and culminating in that pathetic impatience of the mother awaiting in vain her son slain. How reconcile an inspired triumph over a cruel murder with the goodness of God? We cannot; but look upon this as literature, as a triumphant war song, and all becomes clear.

In Genesis and Deuteronomy may be found tribal poetry, Jacob and Moses prophesying blessings.

In conclusion, the lecturer declared the existence of the patriarchs according to the biblical account an impossibility. In the South, Abraham may have been a patriarch; in the North, Isaac and Jacob, tribal experiences being personified in the twelve tribes of Israel. These patriarchal legends were reduced to writing and then passed into other hands.

Thus religion has produced the Bible, and not the Bible, religion. Precedent precedes written law, and Moses could not have produced the decalogue, which appears in Exodus as a social, and in Deuteronomy as a theological, institution. The condition of the Hebrews in the first 200 years of their occupation of Palestine had thus developed a rude poetry, a law providing sacrificial injunctions and prescribing how to keep them, and a body of historical writings, full but largely legendary.

B. G.

UNITY CHURCH-DOOR PULPIT.

EXTRA-BIBLICAL MATERIAL FOR SUNDAY-SCHOOLS.

AN ADDRESS DELIVERED BY W. L. SHELDON BEFORE THE W. U. S. S. IN ST. LOUIS, MO., OCTOBER 25, 1888.

Published by the Western Unitarian Sunday-School Society.

"Non-Biblical material" was the subject assigned to me. The subject is somewhat vague and ambiguous. It was not quite clear to me what was wanted. Perhaps this theme was given to me because it was assumed, inasmuch as I did not call my work strictly a work of the church, that I would be more desirous in a school for ethical instruction to select such material as was not used by the churches in their Sunday-schools. That, however, would scarcely be an authorized inference. It is not so much the material in use in the ordinary Sunday-schools for religious instruction, as the method employed there, which gives me so much perplexity. It is essential that we speak candidly and freely on these matters and have all the sides brought forward. If, therefore, in this paper the criticism appear sharp and decisive, it will be simply because that method of criticism is essential in order that the ideas be clearly understood.

I am heartily in sympathy with the direction in which the material has first been sought. The bibles of the world are where we should first look for it. They are the expressions of what men have thought in earlier days, and what men have aspired to in morals and religion. It will be understood that, in my own case at least, there would be a perfect freedom in looking just where it pleased me for my material. There should be no constraint save the best judgment as to what is best for the child's mind. If this best material could be met in the writings or folk-lore from the backwoods of Japan, or in the wilds of Australia, there we should go for it, independent of the opinions of the great majority of the world who cling for their part to what is known as the Bible. But as a matter of fact, speaking on my own judgment, and independent of all biased connection with the church, it is perfectly clear to me that the best material for the religious education of the young is not in the folk-lore of Australia, Japan, China, India, and Arabia, but rather in the folk-lore of the Hebrew and Christian peoples as expressed in this book we call the Bible.

This much, however, should be clearly stated: we would depart radically from the ordinary method in which the Bible is treated, rather than let that book, as it stands at the present day, be a sealed volume to the young. Folk-lore has a great deal that is of value and of supreme worth to moral and religious education; but it is a fact never to be forgotten that all such literature is not a compendium of moral truth, *but a history of the development of the human mind about moral truth.* For this reason there is much error, and also much that would mislead the young mind. Just fancy the impression it would make on the thoughts of a child if he were to read in the opening chapter of Genesis how "God walked in the garden in the cool of the day." These words given in this form to the young, leave a crude impression, never in the course of that human life to be effaced. The world to-day is laboring for just that reason under such materialistic ideas about the deity, because these ideas are given so raw to the young minds of children when these minds are so impressionable. Rather we would say, let that splendid folk-lore of the Hebrews be written over precisely as Charles Kingsley and Church have written over much of the folk-lore of Greek literature for the young. Let the tales be related in such a manner that the young minds shall simply catch the moral afflatus coming from these narratives. We shall be just as true to the story in that way, and be very much truer to the children's minds in their religious needs.

In the same way we would deal with the life of Jesus.

Let this story rather be told and re-written as Edwin Arnold has written the story of Buddha in the "Light of Asia." Let some poet write for us a similar poem based on material extracted from Christian traditions. Let him call it, if he will, "The Light of the Western World." Do not let the child carry away as its first impression in the life of Jesus, how he attended the marriage feast and showed his supernatural powers by turning water into wine, or of the wonderful power of his bodily form, by which the woman "with an issue of blood for twelve years" could be healed by a simple touch. These are not the grand features in that life. Such tales are told of multitudes of inferior saints. Yet these are the impressions, rather than the lessons of the Sermon on the Mount, which go forth at the present day, influence the young minds, and materialize their impressions of the saints and heroes who stand before the world as the world's highest ideals. No wonder under those circumstances that a great many persons now-a-days think of Buddha as superior to the Christian idea of Jesus. They have their impressions of the former from Edwin Arnold's "Light of Asia"; they have their impression of the latter from the unfortunate methods employed to a wide extent in the Sunday-schools.

You may, therefore, be wrong in inferring that because I am radical in method, therefore I would not be conservative in the direction for which I would look for my material. The Bible is supremely, and will continue supremely for ages to come, the mine into which we shall search for the precious metals of moral and religious truth, even though many of us may not believe that that book will very much longer be looked upon in the world as a volume of divine revelation.

There are two different aspects from which my theme can be viewed. Perhaps it was meant that I should undertake to point out other material in other religions which could be used as additional illustrations of the same points which are already illustrated by the stories in the Bible. If this be the understanding, then I would have little or nothing to offer.

We are given to the use of too much, rather than too little illustration. I should regard as very deplorable the effort to build up in a child's mind that false idea of religion which prevails so much at the present time, consisting as it does, of an eclectic faith, made up of a little from Robert Browning, something from Buddhism, extracts from Confucius, bits from the Koran, and a general coloring from the Bible. It is bad enough, as it seems to me, to observe the effect on the young mind of pouring in upon it such an endless array of stories and narratives, even where they have nothing to do with religious education. The result of it is much like the over use of sweetmeats; instead of nourishing the child, as a reasonable amount of sweet food would do, its effect is simply to over-develop the craving of the palate, and to destroy, if not worse, the physical nourishment that might come. So by this endless array of fresh stories and illustrations, we simply develop the child's palate of the imagination, without developing the imagination itself. We cannot but envy our forefathers who did not have every few months a new "Alice in the Wonderland," or "Alice in the Looking-glass," to keep their minds busy, but grew up rather on a few old tales and fragments of folk-lore repeated again and again by the fireside of an evening, until these tales had become so much a part of the life of the child as to form, even in his later manhood or womanhood, a lifelong background for amusement and illustration. We would rather say, let us take for the home reading for the young some such tale as "Alice in the Wonderland," and stop right there for a number of years with that one story, instead of giving them such an inexhaustible supply of pabulum for the imagination such as we have poured out upon the market at the present day for young children.

My own opinion would be, therefore, as regards material for moral education, that just so far as we can, in so far as we are in want of illustration, we adhere strictly to the stories of the Bible. We would say, do not talk to the children about Mohammed, or about Buddha, about Confucius and Mencius, but endeavor to fix a baack ground of few simple and stirring illustrations to which we can ever refer as an abiding series of pictures in the child's mind. Abraham, Isaac and Jacob; Joseph and his brethren, Hagar and Ishmael, Pharaoh and Moses, Solomon and David,—these furnish a splendid background for which we have not only the literary material, but to which the great artists of history have applied their genius, and furnished their illustrations in color or marble. If we write these tales and view these illustrations with this fact ever in view, that as folk-lore they illustrate not a compendium of truth but a history of the moral development of the human mind, we can find here undoubtedly an inexhaustible material for moral instruction and yet not be put to confusion by the questions of the child as to the reliability of the facts.

So, too, of the more strictly Christian literature is the life of Jesus. Though, at the same time, for my part, I am inclined to think that this literature would better be reserved for the older children, in order that it may be possible to discriminate on the one hand between the moral teachings with their everlasting worth, and on the other hand the confusion of anhistoric miracle with which those teachings are so largely interwoven. When you bring before the child's mind the sublime cry of Jesus, "Father, forgive them, for they know not what they do," and then link that utterance with the story of the "veil being rent in twain in the Temple," and "people coming out of their graves and walking upon the earth," and the "sky becoming dark in the day time," the moral afflatus as well as the spiritual significance that would come from this lesson is lost in the trivial and non-essential.

There is another aspect from which my subject can be viewed. What if the Bible, owing to the fact that it crystallized some seventeen centuries ago, is wanting in material in certain directions, owing to new developments in later civilization? If that should be the case, we should be called upon to look elsewhere for "Non-Biblical material." There is one direction in which this literature is to a striking degree wanting.

From my standpoint, religious education for the young means simply education in ideals of conduct in all its varied relations. Now we discover that the literature of the Hebrews is resplendent in one of these relations. It is the relation of the family. No other people have ever been so loyal in their family relations and made these relations so ideal. At the present day these people offer a standing rebuke to the rest of the world in the beauty of their home life, a beauty that is wanting, alas! to a great degree, in the home life of other people in our western world. "Honor thy father and thy mother." This is the supreme lesson in all its various forms which we can find pervading their folk-lore. The paternal, the filial and the fraternal relations,—these we need very seriously to emphasize, and these relations we have more than anywhere else beautifully illustrated in the literature of the Hebrews.

Jesus in his life and teachings represents one other—a second of these relations. It is the personal relation, that of a man to himself. He represents more than anything else the passive virtues, the lessons of resignation, self-sacrifice, endurance and submission. This is the endless experience that that wonderful life will always repeat to us. Whether we will or no, the powers without daily put obstacles on our efforts, or stumbling-blocks in our way, asserting ever the monotonous decree: "You must submit." We may chafe and be angry; we may waste our energies in refusing to accept that inevitable; but the decree is there, the power is inextricable. We cannot always have our own

way. One half of life is sacrifice. This one half of life is illustrated by the story of Jesus. We need to bring it as a lesson before the children's minds. We can do it better with art and poetry than we can by maxims. Somehow, in some form, we must get it into the minds of the children that there is going to be a terrible waste of their energies in life if they do not learn this lesson of submission and sacrifice. In order to teach those lessons we may have to use an art-mould that is one-sided. In order to teach men the waste that goes on in the world by chafing against the inevitable laws of nature, we must somehow soften the will, we must make the lesson of sacrifice and submission beautiful for the young. We need somehow to stir their feelings of awe for this special aspect of the duty of life. I know of no better means than this great poem which the last eighteen centuries have been writing for us. When the children hear this name or look upon the ideal of this face let them feel all the beauty and glory of submission. Unhappily few learn that fact until the hour comes, and then, because they have not learned the lesson in early life, the will instead of bending is broken. Grief snaps as many wills as it bends. Happy indeed are they who have learned beforehand, somehow in early life through the lessons of art, and the aspirations in history, the lesson which gives its decree in the word—"obey."

Nevertheless patience with the inevitable, with all that it may imply, is not enough. Man's relation to himself is but one of the relations, the family is but another of the relations, there comes the third and most difficult of all the relations, that of man to the state, to the human world. Here I believe we shall have to look in a new direction for our material. The Hebrew people after all never more than dimly recognized any other unit than the family, though they enlarged it sufficiently to mean a patriarchal family. Christianity evolved a new aspect, but evolved it one-sidedly. It said, "Yes, all families of all races constitute a universal brotherhood;" yet, from its standpoint, it never clearly recognized that brotherhood as a *social organism*. It never passed beyond the conception of the race as so many individual units. Each soul was to be saved by itself. The relations involved in the idea of the state could never be made a part of the ethics of Jesus. For him and his followers the social organism meant the environment or circumstances under which they happened to be thrown. "The powers that be" were accepted as inevitable. They did not undertake to remove the Cæsars from their thrones, and thought little indeed of purifying the methods of those Cæsars in the work of the state.

This, to my mind, is the deficiency which makes Christian ethics, not necessarily wrong, but inadequate, as a system of ethics to meet the wants of our own age. This century, ushered in by the collapse of the old theory of the state, has given us what the world has never had before, the conception of a social organism. No monarch can ever say again of an independent people what the Cæsars were able to say, what Louis XIV. was able to say, "The state, it is I," "The state is comprehended in myself." Now that we are elevated into a broader view, which makes every individual a member of this social organism, which insists upon it that he shall act as such a member and regard himself as such, it is essential that he not only act as such, but *feel* the fact that he has been given this new power. It remains for a new form of religious education to give him this *feeling*.

This, to my mind, is the direction for which we may need the non-biblical material. For this purpose it would be wise, in my opinion, if we could take national history out of the day school, and make it a part of the Sunday-school, in order that it may be kept separate from that part of education which consists in learning how to get a living, and be elevated into that sphere of education which is to tell us how to rise to a higher plane of living. You will

naturally ask how and where we are to get material for this department; how shall we educate this social feeling into a religious feeling.

Perhaps one of the best methods would be for each nation to take its own early history. We, for example, in this country to make the basis for this study the heroes of the American Revolution: Washington, Jefferson, Franklin, Patrick Henry, John Adams, and others. Make these lives a moral study in those active virtues which consist, not in heroic endurance and submission, but rather in determined endeavor and persistence to carry out in the world ends and aims which we believe to be true. We in this country believe that our forefathers were right in their struggles for independence. So long as we have these convictions we would be authorized in making them our heroes,—not immaculate saints with halos around their heads, but nevertheless brave, true, loyal men, from whom we have as much if not more to learn than from the Hebrew patriarchs. We need, I believe, for that reason, and in connection with such a study a ritual or responsive service which shall not simply ask us to be grateful to God, and true to our fathers and mothers. But we need a responsive service which shall ask us to be grateful and loyal to the memory of the heroes and brave men of old, to whom we owe so much. We, as an American people, cannot well deny that we owe what we are, our institutions, our industrial development, our national character and what it promises, to those heroes of the American Revolution. We would say, therefore, enshrine in the hearts of the young for the purpose of a religious education in the social relations, the names of Adams, Jefferson, Franklin, Henry and Washington.

We begin, perhaps, with the first simple relations, and we say to the child: "Honor thy father and mother." We are right there. A little later we tell the child, as its inner consciousness dawns: "Honor your own self, that is, your highest self." "Be pure in heart." But by and by we need to say to the child, and make the child feel it: "Honor the state, human society—the highest self of human society." We need somehow, by some form of moral education, to bring it home independently, not simply to the young, but to the mature, that the relation of ourselves to the state and to society is not simply one of love and esteem, but one of actual debt, which it involves upon us to respect and pay just as much as it involves upon us to respect and pay the debt of gratitude to our fathers and mothers. In this respect I believe the European countries are ahead of us. Three, at least, of those countries have a closer social bond than we in America. The citizens of these three countries not simply shout the words fatherland, but feel the feeling when they shout.

One of those countries has taken a lead which I think we would do well to follow, only we would follow it in another kind of a school. I have before me a series of text-books prepared by various individuals under the guidance of the department of education in Paris. They are designed for the purpose of introducing a moral education into the public schools. The various specimens before me are exceedingly interesting, because they illustrate such different attitudes of mind on this question. I suppose they were each offered by their respective writers, and the department of education showed its wisdom in the form of selection.

In order to illustrate the difficulty of the task, you may be interested in fragments from some of them as they come from the minds of their authors. Here is one by Edgar Monteil—"A manual of instruction." Let us see what the 19th century would be from his standpoint. It begins (pray do not be startled if you happen to be a teacher in an orthodox Sunday-school), it begins with the question, which formerly was so prevalent in the catechisms: "Who or what is God?" The answer is: "We do not know anything about it." Second question comes: "You say that you deny God?" "We neither affirm nor deny Him; we do not know

what He is, we do not know what the name of God signifies." Then comes the third question: "God is the One who created everything and rules everything?" Reply: "How do you know that?" "People say so," the teacher says. Reply of the child: "Have those who say it seen Him or heard Him?" Word from the teacher: "No, they have not either seen him or heard him." "Then they do not know anything about him, and we do not know any more than they do."

Well, we don't want that catechism. It is simply another illustration of the error of beginning at the wrong end in the education of the child, of studying first, what in my opinion should come last, namely, the most abstract relation, that to the natural world, to its author and creator. Happily the manual was not accepted by the department. The others are all more particularly manuals for moral instruction. Perhaps the best of them all is by the famous radical, whose sad death some time ago you heard reported from China, Paul Bert. If you will look this through I believe you will understand why France at least is so successful in its national spirit. It is wanting very much in other elements of loyalty. These other wants may account for its failure to achieve the great ends it has desired and aimed to achieve. Yet there is one direction in which it has been eminently successful. In the personal virtues undoubtedly (the elements of personal integrity), they have a vast deal to learn from the German and English peoples. When, however, the Frenchman hears the words, "la France," his heart is stirred, for he loves his country. No other people on the face of the earth are more united in that one feeling. That people may want to split up and divide on a great many particular issues, but they would never want to split up or divide their nation. If they have a revolution it is for the purpose every time of altering the institutions, not for their group, but for the "French people."

Now, what is this catechism which Paul Bert has given us? It is supremely a study for the mind of the child of all the various institutions that belong to the life of the citizen as a member of the state and of the nation. He begins by directing the child's attention to the army manoeuvres which the youth had perhaps been witnessing the previous day. "What do these manoeuvres mean?" "Why, they mean in the first place that your fathers and brothers are among the soldiers." "How do they come to be among the soldiers?" "They have taken their turn, which has fallen to their lot to share." "What is the army for?" "Why, to defend you and your home from injury and injustice." "Who institutes the army?" "The people in defence of themselves." So he goes on from the study of the army, to a study of the system of taxation, and the study of the system of the police, of the courts, of the national parliament, of the national laws, finally to the study of their great trinity,—liberty, equality, and fraternity. All this the child associates with his ideal of "France." The volume concludes then with the study of the French Revolution and what it has given to the people. It would be impossible to describe to you the simple way in which the attention of the child is elicited by the form of the questions; how the children can be drawn to the question, from seeing a policeman in uniform, to what those men are there for, and who placed them there, and whom they are to serve; and so to the public buildings, who built them, what purpose they have to serve. But the whole effect of these eye lessons is to make the child feel, "I am a part of all this. Between this country and me there is a relationship I can never and would never break. I am an individual man; I am a member of a family; I am a citizen of France."

By this method the moral feelings of the young are enlarged and attain a wider scope. He comes by this method into a sense of this third relation as he asks himself, "What do I owe to my city, my state, my country?" You will see now what I mean by this third relation; it is

expressed in the word "patriotism." Suppose we could elevate the child's mind in this country out of the idea that the policeman represents a force or power external to him, which he can delight in evading without scruple, provided he be not caught. Suppose we try to lift the child's mind out of the popular impression that taxation is something which he is not responsible for. Suppose we lift the child's mind out of the notion that the Courts of Justice represent merely extraneous authority. What if we could somehow ingrain it into the young mind that this is something which is a part of himself, that patriotism means faith in our present institutions, as something which we ourselves set up, or which we can modify or purify because they are social rather than inherited institutions. In a word, what we have to do is to bring it home to the young that there is as much of the element of the sacred in the relationship of citizenship as there is in the relationship of the home.

You will say that we are still limited in our plea that patriotism is a restricted and narrow feeling; that what we need to do, perhaps, is to eradicate something of this national pride and have a larger international sympathy. But perhaps you forget that the human race is only half developed, its moral history only half written. Out of the family relation grew the relation of citizens within the state; out of relations within the state finally will come the ideal relations between nations, that we call universal human brotherhood. To the latter, patriotism is the stepping-stone. We may say what we please, but the hearts of the American people do not thrill as the German heart thrills, or the English heart thrills, at the name of their country. Perhaps it is because history here is so young; perhaps we shall have to wait until the American Revolution, with the names of Washington and Franklin, are as far back in time as Alfred the Great is for England, or Saint Louis is for France, or Charlemagne is for Germany. Yet I think we would do well to begin now.

We do not want to do what has been done so much in the past; elevate these heroes into immaculate ideals. That is the error which petrifies moral beliefs and perpetuates moral errors. We do not want the children to say: "Because Washington or Jefferson did this, whatever it might have been, for that reason we will do it." No, what we want is to impress it on the minds of the children that there are certain possible virtues in every human being, and we say to them, in order that they may have those particular virtues in the form of a picture, here in these heroes you can see illustrations of these particular virtues. They were imperfect men as we are imperfect, but there were certain great features in their lives, certain heroic things which they did, and for those things let us honor them, and in their footsteps in this particular direction let us, too, walk.

A revolution is ever going on in the struggle after better things, and the children have to realize that besides there being heroes, as the martyrs at the stake or on the cross, there are heroes, too, who fight through the battle of life, and build up new institutions, make the world better not simply by their sufferings, but by their activities. Children should be taught to believe that the engineer who designs and puts a bridge across the Mississippi may deserve to have a halo put around his head just as surely as the martyr who refuses to deny his religious convictions and so dies at the stake. Our national history supplements the earlier teachings and supplies the non-biblical material by giving us illustrations of the heroic workers, as Christian and Hebrew traditions give us illustrations of the heroic sufferers.

We might add for the present one further consideration and insist upon it, that the children should remember that national history is made up not simply of soldiers and the President, not simply of the Mayors and Members of Congress, but that it is made up just as much of those who have worked for our industrial development. Along with the statesmen and the soldiers of the American Revolution, we

would suggest that there be a study of the great leaders in our commercial development; that we even be willing to place a halo around the head of Robert Fulton and others of equal renown whom we may not care to name. At present it is true this part of the problem would be delicate and difficult because there is so much of terrible sin and wrong in the history of the birth of our industrial systems. Only later on, when passion has somewhat lulled, will it be possible for the historian to discuss and criticize our century in this particular direction, and say "these and these are the heroes of this work, this and this is what they have done." But when the time comes when this can be done without prejudice, I should be willing to see the names of these men, too, classed with such of the heroes of old as belong to the heroic age of American history.

You will say that all this is simply an addition in the form of the study of biography to the curriculum of study of Sunday-school. But I would say, it is this and a great deal more. It is a particular kind of biography. We would deplore just as much the gleaning of the lives of the saints and workers in all the various races in order to illustrate this third relation, as we would deplore the method of searching through all the various religious literature for illustrations in first and second relations. Rather we would say, let each nationality adhere for this purpose to its own history. Let the English school use for example the lives of Alfred the Great, of Cranmer, and of Charles Darwin. Let the German school study the lives of Martin Luther, Albrecht Duerer, of Frederick the Great, and perhaps also of the late truly great Emperor Frederick. On the same plan we should say that we in America should use for our purpose lives of such men as Washington and Franklin, Robert Fulton, and Ralph Waldo Emerson.

You must now pretty clearly understand what I have in my mind by the non-biblical material for Sunday-schools. Do not think for a moment that we would care to have this material take the place of what we have sketched already in the earlier part of the paper as the first important subjects and literature to be used. We have no desire that the names of Washington and Robert Fulton should take the place of the names of Jesus and Paul, or of Abraham and David. Neither do we feel shocked at reading these names together. This is not a question of relative merit at all. It is simply a question of different classes of virtues which these lives illustrate and which we wish to have developed in the minds of the young. What seems to me to need developing just now more than anything else is this sense of the social relation. In order to accomplish this purpose we do need to look in a new direction for other material than what the traditional literature of the ancient people has to offer.

As was said at the beginning, we are not to copy the ancient civilization, we have a new kind of social organism. For after the question, "Whom should I love," and again, "Whom should I honor," I should give the third question, "To whom am I in debt?" There we would write in the words, "Our country." Later on, when larger ideas come, this perhaps can be displaced by a broader conception in the words, "human society."

Here you have my answer as to the one supreme addition essential to an ideal Sunday-school. For ages past the race has been accustomed to cherish its idea of the individual purity of heart and its idea of the family in the most intimate connection with its religion. But religious teachers have hesitated to do the same in the interest of citizenship in the state, lest, perhaps, it should distract human interest from that much-dreamed of other state, the city of God beyond the skies. But the new conception of civilization requires it of us. Unless we do this the social order will be imperiled. For these various reasons we advocate that the Sunday-school elevate patriotism out of the sphere of the merely secular, into the sphere of religion.

THE STUDY TABLE.

Some Curious Insects. By Noble Eberhart, B. S., Ph. D. Chicago: The Clark & Longley Co. Cloth, pp. 51. Price, 50 cents.

This little book is a collection of eight brief sketches of such curious insects as the praying mantis, the death-watch, the ant lion, the death's head moth, etc. Being not a scientific treatise but rather an entertaining account of the habits of these small creatures, it will be of interest to all young students of entomology as well as to active-minded boys and girls of all ages, for whom it will be both wholesome and pleasant reading.

The Land beyond the Forest. Facts, Figures and Fancies from Transylvania. By E. Gerard. New York: Harper & Bros.

An interesting book. What indeed is more interesting and instructive, more provocative of thought often and always more full of curious matter, than descriptions of the social and domestic customs of races and populations distant from our own and ethnologically unlike us? The author of this account of Transylvania enjoyed two years of observation of this comparatively little known region as the wife of a cavalry officer stationed at Kronstadt. In fifty-six short and pleasantly written chapters she tells of the Saxons in Transylvania, their character, education, villages, churches, pastors, dress, betrothal, marriage, domestic life: and the same of the Roumanians, Tziganes or Gypsies, Szeklers and Armenians; with many specimens of poetry and proverbs, and accounts of dances, songs, music, superstitions. There are over forty illustrations, depicting the different races, occupations, places; also a map of Transylvania.

Elizabeth Barrett Browning. By John H. Ingram. Boston: Roberts Brothers. Cloth, pp. 264. \$1.00.

This is the nineteenth volume in the Famous Women Series. This fact says in a word that it is a well printed, well papered little book, neatly bound in cloth. The nine chapters are headed Hope, End, Womanhood, Torquay, Home, Fame, Marriage, Casa Guidi Windows, Aurora Leigh, Before Congress. The latter treats briefly Mrs. Browning's book called "Poems before Congress," issued under the poignant grief caused the poet by the Treaty of Villafranca—a shock and disappointment to her ardent hopes for Italy of which Mr. Story says, "that it hastened her into the grave, is beyond a doubt." The following are noble words from her preface to that volume: "I dream of the day when an English statesman shall arise with a heart too large for England, having courage in the face of his countryman to assert of some suggested policy, 'This is good for your trade; this is necessary for your domination; but it will vex a people hard by, it will hurt a people further off, it will profit nothing to the general humanity; therefore away with it.' Ah! yes, let us dream of such statesmanship, and then do our part to help make it."

Mr. Ingram's work has been complained of as not giving enough biographical matter, and it has been averred that more industry and search would have procured it. How that may be we cannot say; but for one feature the reader will be grateful, namely, the quotations from Mrs. Browning's letters scattered thickly through the volume on almost every page.

J. V. B.

The Life and Labors of Rev. William S. Balch. By Rev. H. Slade. Elgin, Ill.: Mrs. W. S. Balch. Cloth, pp. 326.

The many friends of this veteran defender of the Universalist faith, both east and west, among Unitarians as well as Universalists, will be deeply interested in this volume, worthily portraying as it does, the character and life-work of one of the best consecrated and most success-

ful preachers, to whom the progress of liberal ideas, and the cultivation of a true fellowship and fraternity as based not on dogmatic creeds, but on the willingness to work in all good causes, are indebted. It sketches a life of eighty, and an active ministry of more than sixty years—a ministry uniformly grand in spirit, and unusually rich in eloquent utterances. It shows us a man in whom was no dullness. Remarkably gifted in speech and clear in thought, he was one to command rare attention. No one ever felt like asking him to preach short sermons, for he could unweariedly hold large audiences spell-bound for two hours—and even more; and this, not by any effort to amuse, but purely through the inspiration kindled by dealing with the loftiest themes. This book gives us many fine passages from his writings and discourses; in fact, does all that can be done, short of reproducing the living voice, the melodious tone, and entertaining manner, which rendered whatever he had to say always captivating and inspiring. Best of all, it truthfully delineates the sterling worth, the unflinching courage, the unostentatious fidelity, the simple modesty, and the broad, catholic spirit of the man, as one who sought no honors from men or the schools, but gave his long, useful life an offering of love to all classes of his fellowmen. The writer of this memoir deserves all thanks for his devoted interest in the good name and fame that glowed so purely and brightly for a period of fourscore years. Facing the title-page of the book is an almost speaking lithograph likeness of the genial countenance that refused to grow old, lighted to the last by the love and peace from within.

J. F.

The Leaven at Work. By J. W. Hanson, D.D. Boston: Universalist Publishing House. Cloth, pp. 177.

This is the title of a little book containing "Some of the Concessions of Orthodoxy in the direction of Universalism," compiled by Doctor Hanson, and recently issued by the Universalist Publishing House. The work of the industrious gleaner is always a profitable one, even when the sheaves gathered may be somewhat ragged; and the present collection of scraps from newspaper and other literature bearing witness to the wide dissemination, in our own day, of worthier ideas concerning the divine government of the universe can be cordially commended to those who have no higher watch-tower of observation from which to take note of the signs of the times. The selections are classified with more or less skill and strung upon a slender thread of thought, with beads of "introduction" and "improvement" between. Taken together they form a noteworthy mass of testimony to the growth of more rational conceptions of the nature of God and the destiny of man.

In the chapter on "The Consensus of Commentators," (which the author on "Passing, is not altogether germane to the leading purpose of the book, since the commentators quoted are seldom those who have written since the rise of modern Universalism,) it is with regret that we find so much that is unsatisfactory. The fact that about half of the fifty-three citations from the New Testament are interpreted in a manner at variance with the best results of modern criticism leads us to think that the whole chapter would have been better omitted.

Outside of the field of Biblical Criticism Doctor Hanson has often done good service to the cause for which he fights so valiantly; but, in the rush of battle, he sometimes seems to forget to which arm of the service he rightly belongs, and grasps a weapon to the use of which his hand is not properly accustomed.

c.

Those who are opposed to rationalism in religion are opposed to progress.—*Unitarian Herald.*

THE UNITY CLUB.

The following is the programme of the Unitarian Club of St. Louis for this season:

"Good Literature in Education," by Prof. F. M. Crunden.

"The Ministerial Profession from a Lawyer's Standpoint," by J. G. Lodge, Esq.

"The Leaven and the Dough," by George W. Taussig, Esq.

"Our Missionary Work," by Rev. John Snyder.

"What shall Unitarians do with the Young People?" by Prof. J. B. Johnson.

"Religion in Business Enterprises," by Mr. N. O. Nelson.

"Social and Religious Clubs; and their Relation to the Activities of Modern Life," by J. E. McKeighan, Esq.

"Unitarians in Literature," Rev. J. C. Learned.

The San Diego Unity Club has a programme for fourteen nights, Mr. McDaniel, the pastor, in charge. Each evening topic is most attractive, but like the columns of a dictionary, there does not seem to be much connection.

THE HOME.

CICADA'S REBUFF.

A shiny, gauzy, new Cicada,
Who left his shell and dried his wings,
Just chanced to meet a bright young lady
Who plays upon the harp and sings.

Said he, "My dear, you really nettle
My calm sweet temper with your ding;
And put me quite upon my mettle
To show you how to play and sing."

This silly, gauzy vain Cicada
Then started every funny drum.
"Why, why!" exclaimed the bright young lady,
"You play just *one* note with your thumb!"

"I learned to do that very early;
But, then, you're only young and new:
Go study more,—now, don't look surly—
There's lots to learn, I tell you true."

A MOTHER'S PLEA.

An isolated mother, expressing delight upon reading the Institute number of *UNITY*, writes, "We liberal mothers, and the children of such, need to reap, in some slight way and measure at least, the fruit of your institutes and teachers' meetings. Take into your thought these mothers, or parents, who must teach their own children if they are taught at all, and study out some plan whereby they may get the education and help that come to you through your regular weekly meetings, as far as it may be put upon paper. The little synopsis of work done at the Union teachers' meetings led in this direction and were helpful. But something very full and 'in'structive is necessary for most of us who do not have any club advantages." This is another such word, coming to the secretary of the Western Sunday-school Society, as is referred to in the report read at the St. Louis Institute. It is not only our new and growing Sunday-schools, but just these isolated families, also, that need to have some simple and direct line of study indicated, partly elaborated, printed on sheets at small cost and circulated every week. If they could be accompanied by live notes from the teachers' meetings of some representative Sunday-school it would add greatly to their value.

HELP ONE ANOTHER.

The letter given below was sent last Christmas from one of our Sunday-schools to another, many miles away, accompanying a box of books for their library. It may remind some of our schools this year that they could help to make a merry Christmas for a younger school than their own in like manner.

—, Dec. 22, 1887.

DEAR BROTHERS AND SISTERS:

We know you must be our brothers and sisters, or very close relations of some kind, because we all have the same last name. You are the ——— Unitarian Sunday-school, and we are the ——— Unitarian Sunday-school: you see how very much alike our names are, and it must be that we are alike in a good many other ways as well. We first heard about you a week ago, and we feel that we would like to know you better. So, as we are the oldest (oh, ever so much the oldest, we're almost forty-seven) we will write first. Don't imagine us a bit grown up because we have lived so many years. We're just boys and girls like yourselves, and the only way anyone could tell we are the oldest is because there are more of us—about 170. When we were of your age, forty-seven years ago, there were only just eleven. And as you are already more than twice as many as that, we hope you'll keep on being twice as strong and prosperous, and when you, too, come to be forty-seven that your roll-call will be twice as long as ours is now.

We wish you a very Merry Christmas. Christmas has always been a great day with us here, and from the very first we have always had a tree with presents, and often a dinner or a supper or a party of some sort besides. This year we shall have a party and supper, but instead of the tree with presents for ourselves, we shall send the presents to you. We thought that would be a good way to get acquainted, and we thought, too, that, being so much older, we already had more than you, and that we would like to send you some of the things that we enjoy most. We heard that you had no Sunday-school library, as we have, with a book for each to read every week. That seems too bad when we have so many. So we have chosen a little list of the books we never tire of reading and they are now on their way to you. You'll find all of Miss Alcott's books, and the Prudy books, and five of the beautiful stories by Mrs. Ewing which our fathers and mothers enjoy quite as much as we do. Then there are the two books about Tom Brown, and the book about Tom Bailey called "The Story of a Bad Boy," though he was not bad either, only jolly, so we think. By the way did you ever notice that boys named Tom are jolly nearly always—but did you ever know a *Tom* that was mean and small and hateful in little ways?

But we mustn't tell you any more about the books, else there won't be any surprise. We wish there were twice as many of them, but you know a very wise man said long ago, "It is not the reading of many books which is necessary to make a man wise or good, but the well reading of a few, could he be sure to have the best." And so we have tried to get those truly best, whether choosing for the youngest or for the oldest. Thus you will have a beginning for the library of your new Sunday-school, and probably you'll be able to add a book now and then, or you will have presents of others, and you'll be surprised to find how soon you'll have a nice collection and how much you'll enjoy it all.

And so, once again a Merry Christmas and a very Happy New Year from

Your friends,

THE ——— UNITARIAN SUNDAY-SCHOOL.

He that cannot forgive others breaks the bridge over which he must pass himself, for every one has need to be forgiven.

UNITY.

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NOTES FROM THE FIELD.

Jackson, Mich.—Rev. C. F. Elliott, of Jackson, has been spending a few weeks in the far West. He writes with enthusiasm of his trip and believes it will accrue largely to his benefit when he gets settled down again to work.

Sheffield, Ill.—Rev. Judson Fisher retires from his two years' faithful work at Sheffield to his home in Alton, which is his present address. After a short respite he hopes to go on to fill his winter's engagement at the new Unity church, Cincinnati. He writes that Lewis J. Duncan, of Quincy, is engaged to preach in Sheffield December 2.

Manly, Iowa.—This enterprising young society, which has shown so much pluck and perseverance in the last months, has secured the services of a minister. Burton Babcock has gone in with "his trunk and things preparatory to staying all winter." He will take charge of one or two other adjacent points and organize a circuit, in true Methodist fashion. To him and them we send cordial greeting.

La Porte, Ind.—Rev. A. J. Belknap, recently received into the Unitarian ministry by the Western Committee, has been called to La Porte. We are pleased to welcome Brother Belknap into the ranks of our settled ministers, and offer congratulations to the parish that after so many months of brave working and waiting, without a minister, they have at last found one. May the union be one of hearts and hands for noble work!

Huron, Dak.—Miss C. J. Bartlett of Sioux Falls, Dak., has recently visited Huron and addressed a good congregation on a week night in the Congregational church. She organized the Sunday Circle, formed in June last, as a sub-parish of the Mother Church at Sioux Falls, starting a Sunday-school, a Unity Club and a Ladies' Circle, and she purposes visiting them once a month between Sundays. Monthly socials are provided for, studies in Social Science and Whittier are planned, and a spirit of hope and courage prevails among the people. We send greeting and congratulation to the friends at Huron and a God-speed to their earnest efforts.

Boston.—The interest in the weekly lecture to Sunday-school teachers does not abate.

Next Saturday Rev. A. P. Peabody will tell of the early New England Unitarians.

—On Saturday a public banquet of Republican Temperance representative men was given in this city over which Hon. John D. Long presided. The burden of the speeches was that the Republican party in Massachusetts is now sufficiently allied to the Temperance movement so that with full confidence the third party (Prohibitory) may fuse with it and feel sure of radical temperance legislation during the coming winter.

—Rev. Henry G. Spaulding filled the pulpit of Mr. Clarke last Sunday. Our first mild snow storm made a small audience to hear his scholarly and interesting sermon on the poem "Job." At the end of the present month an answer is expected from Rev. Chas. G. Ames, of Philadelphia, to the invitation to become the permanent minister in this pulpit.

Cleveland, Ohio.—Mr. Hosmer is giving a series of four Sunday evening sermon-lectures upon liberal religious thoughts upon the following topics: "New England Calvinism," "The Break from New England Calvinism," "The Continued Advance of Liberal Thought," and "Retrospect and Outlook." These addresses are announced in a neatly printed circular with a syllabus of the lectures illuminated with words from the poets. The first and last quotations we reprint, not because they are new, but because they never grow old, because they are all too new as key-notes of pulpit-preaching. Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the process of the suns.

—Tennyson.

He preached to all men everywhere
The Gospel of the Golden Rule,
The New Commandment given to men,
Thinking the deed, and not the creed,
Would help us in our utmost need.
With reverent feet the earth he trod,
Nor banished nature from his plan,
But studied still with deep research
To build the Universal Church,
Lofty as is the love of God,
And ample as the wants of man.

—Longfellow.

Cincinnati, Ohio.—The Cincinnati branch of the Women's Auxiliary Conference of the Unitarian church, which has for its objects the social, intellectual and spiritual culture of its members, and the free distribution of Unitarian literature in the West, has for the coming year the following varied programme, to be participated in by the members named: *October*, "The Ideal Sunday," by Mrs. Mary P. W. Smith; *November*, "Business Training for Women," by Mrs. Ellen B. Dietrick; *December*, "Mohammed and Mohammedanism," by Mrs. George A. Thayer; *January*, "The Empire of the Mikado in some of its Social and Religious Aspects," by Mrs. George Thornton; *February*, "Spiritual Life in the Unitarian Church," by Mrs. Sarah E. Owens, Miss Ellen M. Patrick; *March*, "Medicine as a Career for Women," by Dr. Mary E. Osburn; *April*, "Is Christianity Superior to Other Religions," by Miss Anna Laws; "Wherein does the Superiority Consist," Mrs. C. D. Robertson; *May*, "The Eternal Verities," by Mrs. Alice Williams Brotherton; *June*, "The Ideal Home," by Miss Lillie M. Hollingshead.

The methods for this work have lately been reorganized, it is hoped for more thorough work than has been done since the death of Miss Ellis. The association have a library, the Sallie Ellis Loan Library, containing one hundred and fifty-seven books by leading Unitarian thinkers.

Meeting of Directors of the W. U. C.—The Directors of the Western Unitarian Conference met at the headquarters, 175 Dearborn street, Chicago, at 2 P. M. November 14, Hon. D. L. Shorey in the chair. Present, D. L. Shorey, J. L. Jones, Jas. B. Gallo-way, James V. Blake, J. R. Effinger, James Van

Inwagen, A. J. Perry, W. C. Gannett. The minutes of the last meeting were read and approved. A letter was read by the secretary from Rev. W. J. Potter of New Bedford, Mass., inclosing a check for one hundred dollars from his Society to the Treasurer of the Western Conference, "to show" quoting from Mr. Potter's letter, "our confidence in its attitude." The secretary was instructed to make proper acknowledgment of this generous expression of confidence and good-will. A communication was received from Mrs. E. E. Marean regarding life-membership in the Western Conference. It was moved and passed that churches or individuals making contributions to the Conference may name a life member for every twenty-five dollars paid into the treasury. A committee of five, consisting of W. C. Gannett, J. R. Effinger, A. M. Judy, F. L. Hosmer and Mrs. M. C. Dow, was appointed on programme for the next annual conference to convene in Chicago, in May, 1889. A committee on co-operation with state conferences in missionary work reported as follows:

The undersigned, a committee appointed by the directors of the Western Unitarian Conference to suggest a plan of co-operation between that organization and the state conferences within its territory, would respectfully recommend:

First. That one important missionary point be selected in each state in which to conduct regular services for a sufficient length of time to fully develop its possibilities; the state conference to supply three-fourths of the time, the secretary of the Western Conference to be responsible for the other fourth.

Second. That the secretary of the Western Conference be instructed to attend all regular meetings of the state conferences to present for their consideration this, or some other plan of co-operation, and in every other way possible to strengthen the co-operating spirit between the churches and the Conference, and to aid in the development of these organizations which have in charge the details of missionary work within their borders.

Third. This committee further recommend to the churches where no better plan is established, that one general subscription, not contribution, be solicited each year; subscriptions to be requested from every member of the congregation, each subscriber to elect the especial designation of his subscription, and where no choice is indicated, the missionary fund thus collected to be divided by a vote of the congregation or by the officers of the society.

(Signed)

A. M. JUDY,
J. R. EFFINGER,
L. M. CROTHERS,
JENKIN LLOYD JONES,
Committee.

The report was adopted. On motion the meeting adjourned to meet January 9, 1889.

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UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, December 2, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, December 2, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, December 2, services at 11 A. M.; Subject, The Book of Remembrance. Monday, December 3, Unity Club, Emerson section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Ganett, minister. Sunday, December 2, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Fourth Lecture by Rabbi Hirsch, Thursday, December 6, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

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The Critical Period of American History. By John Fiske. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 368. Price.....\$2.00
American Literature. Vol. II. By Charles F. Richardson. New York and London: G. P. Putnam's Sons. Cloth, pp. 466.
Three Greek Children. By Rev. Alfred J. Church, M. A. New York and London: G. P. Putnam's Sons. Cloth, pp. 205.
The Story of Media, Babylon and Persia. By Zenaide A. Ragozin. Story of the Nations Series. Chicago: Messrs. A. C. McClurg & Co. New York: G. P. Putnam's Sons. Pp. 447. Price.....\$1.50

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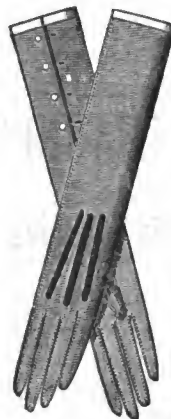
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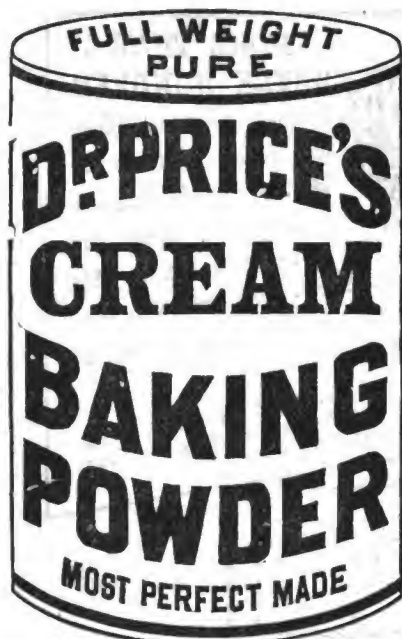
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VOLUME XXII.]

CHICAGO, DECEMBER 8, 1888.

[NUMBER 15.]

CONTENTS.

EDITORIAL—

- Notes: A Hopeful Sign; About the Campaign; Morals of Fathers and Mothers; "Corner-Stones of Character;" Theology in Fiction; Ethics and Religion; Home-Made Christmas Cards; the Sunshine Mission; the *Methodist Recorder* on Biblical Criticism 195
John Brown—W. C. G. 196
Does Nature Split the Temperance Question—W. C. G. 197

CONTRIBUTED—

- To the Mississippi—JAY BELKNAP 197

- Nature's Line in the Temperance Question—ADA C. BOWLES 189
The Woman's Congress of 1888—N. C. 199

CORRESPONDENCE—

- The Kansas and Missouri Valley Conference—S. A. BROWN. 200

THE HOME—

- Why he Sang—JUNIATA STAFFORD 201
Oakland—VIII—M. S. S. 201

NOTES FROM THE FIELD..... 202

ANNOUNCEMENTS 203

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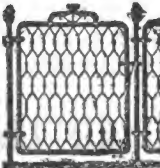
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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, DECEMBER 8, 1888.

[NUMBER 15.]

EDITORIAL:

WHEN two Rabbis, one from Ohio and another from Mississippi, were recently presented with courteous ceremony to a Methodist conference in Columbus, Ohio, and invited to seats among the delegates, it was a hopeful sign of the coming time.

NOW THAT the election is over, the various religious papers on all sides have had their word to speak upon the abuses of money—betting, bribing, etc.—during the campaign. It should not be the religious papers only that should have a word to say upon so vital a point in the decency of our country's politics. Pass it on!

A PORTLAND (Oregon) paper suggests that the best way to take care of the morals of our boys and girls is to pay more attention to those of their fathers and mothers. If fathers do not wish *their* boys to smoke, let them begin by quitting it themselves. If mothers would save their girls from silly social customs and ambitions, let *them* be a little more independent of Mrs. Grundy and the fashion-plate.

THE new Portrait Edition of Unity Sunday School Card, series C—"Corner-Stones of Character," is now ready. This series corresponds to No. 1 Unity Lessons on Child-Life and will prove a forcible and beautiful reinforcement to the Christmas spirit. The texts in the new set will be the same as in the old edition, but each card will carry a speaking portrait of some one of the Unitarian Fathers—Channing, Parker, Emerson, Martineau, Dewey, Ware, Bellows, Gannett, Eliot, Clarke, Conant, or Coddington. Our schools will be eager for these, and as soon as possible should secure them, before Christmas time. The price of the cards is 20 cents per set of twelve, post-paid.

A WRITER in the *Interior* complains that theology in fiction is fictitious theology and does not believe that such characters as Robert Elsmere or his wife, not to say John Ward and Helen, have ever existed in real life. He believes that these books contain no arguments to be discussed, but in attempting to maintain this position he goes out of his way far enough to call the writer of "Robert Elsmere" by various hard names. She is supposed to be actuated by "cowardly malice," and her book is an attack on truth "covert, cowardly and criminal." Even from a Calvinistic standpoint argument might seem preferable to such an array of alliterative adjectives. Though certainly it would demand more thought.

PROFESSOR KUENEN, in his late review of the Dutch translation of Mr. Salter's Essays and Lectures under title, "Ethical Religion," while accepting the gift of his thought on the Social Ideal and his "vast and comprehensive faith," yet fears that the stress laid upon ethics as against religion may cause a reaction of the Liberals towards emphasizing, not their points of agreement with the ethical culturists, but their point of difference, "which would be indeed very much to be regretted." "Far rather," he says, "must zeal be awakened to work together for this end"—a deeper ethical life. "Ethical Religion must be more and more the watchword—ethical religion, the accent falling just as much upon the second word as upon the first. Ethics in the pure and noble sense in which Mr. Salter wishes us to conceive

it not less idealistic than he presents it, impelled and animated by the same enthusiasm and the same trust which attract us to him, but no ethics which stands in the place of prayer"—and worship, he might have added. May a true prophetic thought gleam in his words for the higher possible expression of ethics and religion.

THE Christmas editions of magazines run races for the prize of beauty. The mere book catalogues issued by the publishers are tempting things. This is harvest time for scrap-book makers. Send ten cents to Charles Scribner's Sons, 743 Broadway, N. Y., for the December number of the *Book Buyer*, and see the little gallery of pictures it will bring you. Send another ten to Houghton, Mifflin & Co., Park St., Boston, for their portrait catalogue of American authors, and start a portrait album from their stock alone. With such catalogues and a pair of scissors, and a little paste and taste, our boys and girls can make their own Christmas cards, right pretty ones, and add the fun of making to the fun of giving.

AND now comes the "*Sunshine Mission*." It seeks to train domestic help and elevate domestic service to a science. Training schools, diplomas, certificates, etc., etc., are talked of. What a delightful promise! How much needed! But alas, it is another "specialty," one more "mission," probably another "woman's activity." What a pity we can not make this the first business of our public schools. Why not interweave it with the studies and training of boys and girls, commit men as well as women to it. We have too many "missions," not *common* duties enough. With Paracelsus, the state should exclaim:

"Make no more giants, God!
But elevate the race at once! We ask
To put forth just our strength, our human strength,
All starting fairly, all equipped alike,
Gifted alike, all eagle-eyed, true-hearted—
See if we cannot beat thy angels yet!
Such is my task."

PROOF that the spirit and methods of rational religion are unconsciously permeating in all directions, orthodox and liberal, is found in a late number of *The Methodist Recorder*. Speaking of the results of recent biblical criticism, our contemporary commends that spirit of the times which lays stress on "the intellectual side of truth," but warns also against making the conclusions derived from this side cover the whole domain of religious sentiment and feeling. It condemns those who rush to the conclusion that because the critics of the Bible have successfully overthrown many ideas respecting its origin and character therefore the Bible itself is of no further value to the world. "They overlook the fact that literary criticism does not touch that which gives real value to the Bible. It is the spiritual life revealed in the Bible that gives it its supreme character and authority. The historical events and personages through which this spiritual life has been revealed are only the vehicles for conveying to men those spiritual principles which constitute the true Bible. . . . Criticism does not and can not direct its efforts toward anything but an interpretation of the historical and the literary clothing of the Bible. The essential spiritual part of the Bible is beyond its reach. The authority and the beauty of truth, of holiness, of love, of righteousness cannot be touched by criticism." The

writer goes on to say that this criticism may do more good than harm, since "we have given to the outward and the material much of the homage which is alone due to the spiritual. . . . He alone truly reverences the Bible who submits his life to the authority of its spirit. He who discerns that its authority is in the spiritual principles that it reveals, not in its character as a work of history or literature, has discovered the true Bible." Braver, or more candid speech than this we have not found even in the columns of our most pronounced liberal journals.

JOHN BROWN.

It is December 2, 1888, as we write. Twenty-nine years ago to-day, on the morning of his execution, a man rose at day-break to finish his last letters,—was writing when the sheriff entered. As he left the prison door a negro mother and her child stood near. He bent down and kissed the child. Riding along between his guards, he speaks of the beauty of the country. It is a clear shining December day. All through the ride a smile is on his face. The undertaker, riding by his side, says, "You are more cheerful than I am, Captain Brown." "Yes," answers he, "I ought to be." In great state the old man is to be hung. Five hundred soldiers are posted around the scaffold; three thousand nearly are on the ground, and so great is the fear of a possible rescue that fifteen miles away from where John Brown stands on the platform, pickets patrol the roads. With perfect calm and cheer he mounts the steps. "Good-bye, Captain Avis," he says to the sheriff; "I have no words to thank you for all your kindness to me." A little later—and John Brown had ascended!

This man was the product of his age, exceptional only by being an early ripening of it. The great cause during his day was the movement to abolish slavery. Rivers run east, rivers run west, through the vast valley that lies between the Sierras and the Alleghanies, but all run for the Mississippi and swell the one great flood. Between the year when the States formed themselves into a Union and the year when the War broke out, there were treaties and wars and tariff-questions and presidential elections and parties forming and dissolving, but all things ran directly or indirectly to that one great issue between the Slave States and the Free States. Two systems of society which could not thrive together were trying to thrive together within one Union, and the whole history of seventy years was shaped by their inevitable conflict. The Missouri Compromise; the States Rights agitation; the admission of Texas; the war with Mexico; the repeal of the Missouri Compromise; the Fugitive Slave Law and the rendition of fugitives by northern cities; the Supreme Court's decision that "black men had no rights which white men were bound to respect"; the Kansas war between the Free State settlers and the border ruffians, the attack on Sumner by the South Carolina ruffian in the Senate chamber,—these are the events that really date this period for us.

Brown's life, begun in 1800, covered the whole growth of pro-slavery necessities and combinations in the South, and the parallel growth of anti-slavery feelings and necessities in the North. He grew with the crisis, and when it was nearest he was ripest. Of course, most thought that he was over-ripe, and that he hastened it. So he did. But that he could hasten it so greatly by his one night's work at Harper's Ferry shows what vital connection his act really had with the age. He put into a deed the thought with which millions of hearts were swelling longingly or fearfully. He was the first one ready. Such a man always precipitates a crisis, because what to others is Ideal to him is simply Real. It is often true that he whom we call idealist ought to be called the realist, while it is *we* who are the dreamers. He takes for fact what others entertain as hope. He says, "It is," where others say, "It ought to be." He says, "It's time to be good *now*, the Kingdom of Heaven

is at hand right *here*." That always sounds fanatical. The Savior-party is usually made up of narrow-minded men, men half-wrong, men who see one thing blazing like the sun in heaven, and for that very reason are blind to all besides. They see not the means even to their one thing. And when the means begin to operate and they find it is an agony to which the people are committed, perhaps, disclaiming all responsibility, they call it "the salvation of the Lord." And, ten years later, what wise man can contradict and put the responsibility back on them? It is the salvation of the Lord! Their law-breaking holds more of his righteousness than others' law-keeping holds. Their "one thing" is the supreme imperative of the hour; and the path to it is so frightful in its certain woe that, unless a man, blinded to that woe, does some deed sincerely which hurries himself and us, against our will, into that woful path, we might linger recreant until doom still more swift and awful in its crash broke upon us sinners. John Brown was thus blinded. He looked for no disunion and for no great bloodshed. The emancipation war which he foresaw was a kind of Kansas raid on a large scale. A man the product of his age, then, and one born blind. By both facts fitted for his mission.

It is best to let his own words speak for him, they speak so grandly. "We want," he told the committee of the Massachusetts legislature, "in Kansas men who fear God too much to fear anything human." "A few men in the right, and knowing they are, can overturn a king," he said. Here is his creed,—not that he, old Bible Puritan, would have called it so: "I believe in the Golden Rule and in the Declaration of Independence. I think they both mean the same thing. And it is better that a whole generation should pass off the face of the earth, men, women and children, by a violent death, than that one jot of either should fail in this country. I mean exactly so, sir." When yet a long way off from death, he wrote, "It is nothing to die in a good cause, but an eternal disgrace to sit still in the presence of the barbarities of American slavery." And in his speech after being found guilty of "treason, conspiring with slaves to rebel, and murder in the first degree," he said that "the Bible had taught him to remember them that are in bonds as bound with them;" that he was "yet too young to understand that God is any respecter of persons;" and that his only crime consisted in his having interfered "for slaves instead of for the rich or powerful or the so-called great." In all those days in his cell he never was other than the plain John Brown who for twenty years had waited for this hour. No wavering or disheartenment, no excitement—unless a sort of "messianic consciousness" be excitement,—no faintest sign of either regret or foolish temper. The letters that he wrote from prison are full of great things said like commonplaces,—things like those in Paul's letters and Epictetus' talk. From first to last a great cheer, great Bible cheer, as of a new Paul "in prison singing praise to God;" a perfect content with the issue as it was; the presence of "glorious thoughts," as he called them. Four days before the death he writes, "It's a great comfort to die for a cause,—not merely to pay the debt of nature, as all must." "I knew it would pay in the worst event," he said of his enterprise,—and was he wrong? "I am worth inconceivably more to hang than for any other purpose," he often said in varying phrase. "They can't hang the soul,"—as if he knew that his was going to "march on." And "God reigns!" was his constant word.

It is hard to tell for just how large a contribution to the emancipation his attempt at Harper's Ferry is to be reckoned. That it was a very large one no northerner or southerner would think of denying. It put men on sides more than ever; it gave an added sting to consciences wherever there were consciences against slavery, and an added fire to passion wherever there was a passion for slavery. The fact was patent that John Brown was hanged in America

for loving his fellowmen and doing for them as his hangers would like to be done by, were they black slaves; hanged for believing in the Bible and practising his belief. Hanged, too, by the laws of a state; hanged after a trial that, all things considered, was a fair trial. It would have been an absurd violation of those laws had he *not* been hanged. That made the issue clear. The laws, then, and the institution they protected, were set in clearest sunlight over against the Golden Rule, the precepts of the Bible, the example of the great exemplar, the word of God as it spoke in the soul of man, uttering the laws of Right and Justice and Love. John Brown hanging there in that December brightness on this Virginia scaffold, told North, told South, the presence of a Great Lie in this so-called "free" Republic; told this as no voices, and no newspapers, and no fugitive slave-mobs ever had told it before. So we may say that, though John Brown did not bring on the war for emancipation,—slavery itself brought on that war,—yet that he did more than any other one man to *date* it. He did much to ripen that southern exasperation that, in less than eighteen months from his December day, fired the gun against Fort Sumter; and much to ripen the conscience of the North for that leaping indignation with which the shot was answered. In less than eighteen months,—and on the cold Sunday night in October, when he made his mad attempt, probably not one man in a hundred believed that a war between the North and the South would break out during his lifetime, and not one in a thousand would have ventured to predict the speedy ending of the Great Curse through war or any other means. We sang better than we knew, "His soul is marching on!" That soul was the first army astir,—the spirit-force that marched through every village in the North, recruiting hearts beforehand for the sacrifice.

Already they have built his monument at Ossawatimie in Kansas; but the day will come when we shall build his monument at Harper's Ferry and put his statue in our nation's capitol. And when we take our children there, we yet shall say, "Boys, that is George Washington and that John Brown." That day will not come until this generation of wounded hearts and maimed lives has passed by, and men south as well as north shall be able to join in one acclaim of thanksgiving that the Great Curse has been lifted from the country, even at the price of the great war-woe. Perhaps it will not come till a day still farther off—the day when men shall really believe that the laws of Justice and Love stand above all their state laws, shall really believe that he who breaks a nation's constitution in order to keep the declaration of Equal Rights and the Golden Rule and the precept "Remember them that are in bonds as bound with them," shall really believe that that law-breaker, of all citizens in the land, is the true Gospeller of the hour, the one whose hard message publishes the only lasting peace, the only safe salvation for the people. The man whose deed reminds the people at any given hour, with loudest emphasis, that God reigns, is the savior and redeemer that God sends them. He is the son in whom God is most incarnate in *our* midst, the one who comes "that we may have Life and have it more abundantly." And if we reject him, despise him, slay him, then his failure or his death becomes our new vicarious atonement. "He is bruised for our iniquities; the chastisement of our peace is upon him, and with his stripes we are healed." w. c. g.

DOES NATURE SPLIT THE TEMPERANCE QUESTION?

Our correspondent's letter, printed on page 198 is welcome, and the more welcome if her familiar argument leads any one to re-read the article in *UNITY* for September 22, to which she refers. The two points she urges are, that alcohol is alcohol irrespective of its amount, and that beer and wine-drinking countries and individuals show the curse of alcohol. The first point is true, but the amount of "poison" in a drink has much to do with its effect. As to the second, the article itself said

that "fermented drink has its own black list of victims, and through them works harm enough to homes and to society"; and that "France, Germany and England are drink-cursed." But this, so far as we can see, does not disprove our other statement; that "none the less Nature seems to lay three-fourths of all the drink-woe not on the products of fermentation but on the products of distillation,"—thus constituting a sort of "nature-line" between the two in their effects.

It is true that no facts were cited in support of this opinion. It may be that "three-fourths" is an exaggeration, though we are inclined to think it is more probably an under-estimate. We have found no careful analysis of the respective effects of the two kinds of drink in countries where both are used abundantly, like England and our own country. If there has been careful investigation on this point, we would thankfully learn where. Lacking such statistics, we wrote under three impressions: (1) that, spite of bad effects of drink in France and Germany, those two countries—one greatly given to wine-drinking, the other to beer—are by no means so badly cursed by intemperance as lands in which distilled liquors are more freely used; (2) that in France and Germany the *chief* curse from alcohol is that the beer or wine leads drinkers on to use the stronger spirits, which can always be procured there; (3) that in our own land, where oceans of beer are swallowed, and where beer and wine drunkenness is well known, it is still not the beer and wine but whiskey and its kin that are deservedly most dreaded. If these impressions are mistaken, our article has no force. If they are correct, we think the suggestion made in it is well worth considering. Here it is once more: The amount of evil wrought by any agency settles the degree of rightful interference with it by the law. If nature splits the temperance question in two by apportioning three-fourths—or anything like three-fourths—of the bad effects of drink to the distilled liquor, one-fourth to the fermented, ought we not to split the question in our temperance legislation? And then the question would arise,—may not the evil of the *distilled* liquors be so great, so patent, so nearly unmixed with any good, that the State ought to prohibit their manufacture and sale for drinking purposes, whatever treatment be reserved for the fermented? It will be observed that the English "free beer" experiment, which allowed the continued sale of the stronger liquors and resulted, we are told, in increasing their consumption, was quite unlike this suggestion.

W. C. G.

CONTRIBUTED.

TO THE MISSISSIPPI.*

Hail! thou grand old Mississippi,
Flowing onward to the sea;
Father of the crystal waters,
How I love to dwell with thee!
Longer than I can remember
Have I heard thy waters flow;
It was music to my childhood,
Which I still am glad to know.

How I love thee, fondly love thee
For the thoughts that round thee cling;
For the dear associations
Which thy waters ever bring;
For the grandeur and the beauty
That remains forever thine;
For the land that proudly claims thee;
For my country's sake and thine.

When the hand of treason grasped thee,
Claimed thee basely for her own,
How my youthful blood impelled me
To avenge the insult shown!

* Suggested by the following from the report of the recent Unitarian Sunday-school institute held in St. Louis:—"Make the Mississippi a sacred river to our children and the sanctities of the Jordan will be increased thereby."

Long and bloody was the contest
For our country and for thee;
But we stopped not till thy waters
Went unvexed to the sea.

Far in other lands I've wandered,
On the banks of other streams;
Fondly o'er their waters lingered,
Listened to their classic themes;
But my own grand Mississippi
Has more charms than all for me,—
Rolling ever on in grandeur,
Like a torrent to the sea.

So I love thee, fondly love thee
As I love my land and home;
And 'twere treason to forget thee
When away from thee I roam.
Flow, then, ever on in grandeur;
May thy waves be ever free,—
Free as those who still would guard thee
In thy progress to the sea!

JAY BELKNAP.

NATURE'S LINE IN THE TEMPERANCE QUESTION.

An article with the above caption appeared in a recent number of *UNITY*, presumably written by one of its associate editors, which demands more than a mere reading, since it assumes a position to be *generally* held upon the temperance question, which the present writer believes to be held "generally" only by the uninformed or the misinformed.

Its very title is misleading by assuming a *natural line* between whiskey drinking and beer drinking. It begins with this question:

Is the time not coming when in all temperance legislation Nature's line between fermented liquors and distilled liquors will be more recognized than now? *Nature's* line, for it is probably a fact that three-quarters of all the evils of intemperance,—the ruin bodily and spiritual of its victims, the heart-break and woe it causes in their homes, its cost to the State in the way of crime, police, prisons, asylums, etc.,—that three-quarters of all this evil falls *beyond* the separating line and belongs to the score of the distilled liquors.

In the discussion of so grave a question we naturally look for statements like the above to be supported by facts, since an ounce of fact here is worth pounds of groundless assertion, yet the writer broadly asserts as a general belief this "Nature line," saying:

We all recognize this Nature line in a general way. The State also recognizes it, for in her licenses she discriminates, imposing high tax and high license on the whiskey and the brandy-trade, low tax and low license on the brewery and beer saloon; and though the motives for such discrimination are complex, the motive underlying all the rest is doubtless the conviction that the former costs the community far more in danger and damage than the latter. But why should not the State go farther in discrimination and *prohibit* the former—the making and the sale of that which does three-fourths of all the damage—while leaving the latter to be treated by local options and the temperance society and voluntary abstinence as now? All agree that it is the State's right and duty to interfere more energetically against great and general evils than against the less and partial evils. The amount of evil wrought by any agency settles the degree of rightful interference with it. The bottom question is, Is not the evil of distilled liquor so great, so general, so nearly unmixd, that the State ought to prohibit altogether its manufacture and its sale for drinking purposes? The true answer to *this* question may be *Yes*, whatever be true answer to the corresponding question about fermented liquors. Nature splits the temperance question in two; so should we. And each half should be answered according to its own set of facts.

If "Nature splits the temperance question in two," we might expect some testimony from medical experts and criminal statistics, but since none are given I beg leave to state a few in support of an opposite conclusion.

Why, in the first place, are distilled liquors drunk? Will any informed person doubt that it is for the alcohol they contain? Why are fermented liquors drunk? For precisely

the same reason. Is there any indication along this line of demand and supply of a "nature line"? Is there any difference in the *alcohol* when separated from distilled and fermented drinks by distillation in its essential character and effects? None whatever. It is always and everywhere a narcotic poison. Clearly, then, we see no "Nature line" in the alcohol itself.

Now as to its effects upon the drinker. All ancient history, both sacred and profane, is replete with evidence of the destructive effects of wine drinking, and it made no difference whether it was the wine produced from fruits or that from barley. Pages might be filled with citations from the scriptures and the history of every ancient nation to prove this. But confining ourselves to later times and a better knowledge of all lands, where shall we turn for evidence that wine and beer drinking can be separated in their effects from the drinking of distilled liquors?

Louis Philippe told Hon. E. C. Delevan, in 1888, that "the drunkenness of France was on wine"; that "in one district of his empire there was much intemperance on gin; but he considered wine the great evil." Mr. Delevan remarked that he had been outside the barriers, where the common people resort to drink wine, because there it is free of duty. "Oh," said the king, "there you will see drunkenness." "And truly, I have seen it there in all its horrors and debasing effects, and chiefly on wine."

"The wine-shops are the colleges and chapels of the poor in France. . . . The wine-shops breed in a physical atmosphere of malaria and a moral pestilence of envy and vengeance, the men of crime and revolution," said Charles Dickens.

A correspondent of the *Episcopal Recorder*, in 1865, said; "We have heard Americans earnestly declaring that nobody gets drunk in Italy, or any country where wine takes the place of stronger liquors. Now, we have sifted this matter thoroughly, both in Switzerland and in Italy, and we are bound to deny the assertion. The Italian laborer rarely begins his potations until his day's work is done; consequently travelers see and know very little of the extent of them. They carouse from about sundown to ten, eleven, or twelve o'clock at night. Their money spent, or midnight come, they reel to their wretched homes; and the cries of their children, and the groans of their wives, soon tell of the fury and brutality which mark the drunkard the world over, whether he wear homespun or broadcloth."

Drunkenness in Germany has often been underrated by the partisans of the "moderation theory." Dr. English says, "They have been drinking beer from time immemorial in Germany, and they have not got to whisky drinking yet." The excessive drinking "bouts" of the Germans prior to the discovery of distillation, as far back as the days of Tacitus, have passed into history. Their drunken revelries during the Middle Ages on wine and beer became notorious.

Martin Luther said of the Germans in his time: "Every land must have its own particular devil. Italy has hers, and France hers; our German devil is a genuine wine-toper, whose name should be 'Sauf' (a noun formed from the German verb *saufen*, to tipples), and who is so sodden and exhausted that the deepest draughts of wine and beer cannot refresh him. Such will, I fear, ever remain Germany's curse until the latest day." In the seventeenth and eighteenth centuries it was currently said, "The Germans led the van of drunkards."

England sought to reduce drunkenness by the Beer Act of 1880, with the following result. Report by the Committee on Intemperance, for the Lower House of Convocation of the Province of Canterbury, England, in 1889, declares: "This measure, though introduced in 1880, for the avowed purpose of repressing intemperance by counteracting the temptations to the excessive drinking of ardent spirits (distilled liquors) afforded in public houses, has

been abundantly proved, not only to have failed of its benevolent purpose, but to have served throughout the country to multiply and intensify the very evils it was intended to remove." This statement the Committee sustain by an overwhelming amount of testimony from clergymen, coroners, chief constables, superintendents of police, governors of work-houses, district attorneys, physicians, etc., etc., who declared:

Intemperance has much increased since beer-shops were introduced some years ago, especially among young men.

The beer-houses are an unmitigated nuisance.

Intemperance has increased here with the number of beer-shops.

The act permitting beer-shops is here, and I think everywhere, a curse.

The great cause and encouragement of intemperance I have no hesitation in ascribing, in a great measure, to that most disastrous act of Parliament which set beer-shops on foot.

The only remedy I can suggest is, a repeal of the law which enables the beer-house to be opened everywhere.

Beer-houses are the seats of vice and intemperance.

The abolition of the beer-houses would be a boon to the country.

It does not decrease it, as under the free-beer law the doors for the sale of ale and beer are thrown wide open, their sale and consumption increased, and the sale of distilled liquors is in no way diminished. That "free beer" diminishes drunkenness may be logic, but it isn't fact.

One other testimony should be given. A magistrate of Edinburgh said of the Beer Act: "The effect of this measure, passed as it was in the interest of sobriety, was to open the flood-gates of intemperance, and to deluge many cities and large towns throughout England with violence and crimes of the most horrible and disgusting character. This unfortunate act not only increased enormously the consumption of beer, but also generated and stimulated an appetite for stronger liquors, and the consumption of them largely increased."

It would take a volume to record the testimony which could be gathered from many sources as to the terrible effects of beer drinking in America. I quote a few from "The Latest Drink Sophistries." Col. Jacob L. Green, president of the Connecticut Mutual Life Insurance Company, in a recent address said: "The degree to which many diseases commonly referred to as malaria, overwork, and other vague, general, scapegoat causes, are actually grounded in what would almost invariably be called a *temperate use of drink by persons of reputed temperate habits*, would be incredible to the mass of people unaccustomed to careful observation and comparison of related cases. That habitual sottish drunkenness should issue in disease and death, most people can understand; but that *moderate, orderly, decorous indulgence* should issue in congested brains, insanity, suicide, paralysis, diseases of kidneys, liver, stomach, pneumonia, rheumatism, and in general in those diseases which at bottom mean a poison imparted into the blood, most persons do not know, and are slow to believe."

The editor of the *Quarterly Journal of Inebriety*, Doctor Crothers, an experienced physician and scientist, commenting, in 1879, upon the plan of substituting beer for the stronger alcoholic liquors, declared that this theory has "no confirmation in the observation of physicians and chemists where either has been used for any length of time." He affirms that "the constant use of beer is found to produce a species of degeneration of all the organism, profound, and deep-seated." He also says: "In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease. A slight injury, severe cold, or shock to the body or mind, will commonly provoke acute disease, ending fatally. Compared with inebriates who use different forms of alcohol, he is more generally diseased. The constant use of beer every day gives the system no time for recuperation, but steadily lowers the vital forces. It is our observation that beer-drinking in this country produces the very lowest forms of inebriety, closely allied to criminal insanity. The most dangerous class of tramps and ruffians in our large cities is beer-drinkers. It

is asserted by competent authority that the evils of heredity are more positive in this class than from alcoholics. If these facts are well founded, the recourse to beer as a substitute for alcohol merely increases the danger and fatality following."

M. L. Holbrook, M. D., says: "It is claimed that the drinking of lager does not excite to crime so much as other alcoholic drinks. Of this there is no evidence. Murders abound in all beer-drinking countries. I was once a juror in a criminal court for several weeks, and several murderers were on trial there. I noted at the time the fact that some six of them were drunk on lager-beer when they did the dreadful deed. I am not at all sure but lager-beer causes as many murders as any other intoxicant. That lager-beer drinking has increased the amount of gout in all communities where drunk, is well known to medical men; and if they are wise, they always prohibit its use to their gouty patients. Until recently this disease was confined largely to Germany and England; but it has come to America, to stay—till the beer goes. The laborers in beer-breweries who drink lager freely, when once taken with any serious disease generally die. This is a well-known fact."

"David R. Locke (the late Petroleum V. Nasby) in the *North American*" thus characterizes beer drinking: "The beer-drunkard is the worst drunkard in the world, and his chains are the heaviest and strongest. A more infernal, 'infernalism' (the making of beer drunkards) was never devised, and if it does not call for some sort of law, nothing does."

In a personal experience of temperance work covering a period of the past quarter of a century, in cities from Boston to San Francisco, I have found no greater hindrance to this reform than beer drinking,—a statement I could easily prove would space permit; and if prohibition could be applied to but one class of intoxicants, I would advise that, by all means, it be applied to fermented rather than to distilled liquors.

It is the beer drinker among women who transmits to her children the alcohol craving. It is the beer and claret and other light wines given to children which make the rot of maturer years. It is the cider-drinking habits of the farmer's son that leads to the whiskey habit later. I am, therefore, of the opinion that there is no "Nature line" in that which destroys both body and soul like alcohol.

That the state recognizes such a line by a difference in the tax proves nothing save the power of the Brewer's Congress to secure favorable action, as the reward for foreign votes. And the lower tax makes the extension of the work of death by the beer shop more easy and more certain.

A total repeal of all taxation by government of the liquor traffic, and absolute Prohibition of the importation and manufacture of all liquor as a beverage, must be in accord with natural law, which is preservative of the better, whether in the individual or the state.

ADA C. BOWLES.

THE WOMAN'S CONGRESS OF 1888.

The Sixteenth Annual Congress of the Association for the Advancement of Women met in the city of Detroit, November 14, 15 and 16, 1888; sessions held at the "Church of Our Father," which was beautifully decorated with flowers, and draped in gold, blue and white—the colors of the Detroit Woman's Club. It was a notable gathering of progressive women, interested in all questions of elevating intent to the sex.

Among the most notable women present were Mrs. Julia Hard Howe, Miss Frances Willard, Miss Mary Eastman, Mrs. Annie Jenness Miller,—of dress-reform fame,—Rev. Ida Hultin of Iowa, and Miss Caliope Kechigia, of Constantinople, who gave an interesting account of the education and advancement of women in Greece and Constantinople.

The first session of the Congress opened with the presi-

dent's usual happy address to the members of the A. A. W., followed by words of welcome by Senator T. W. Palmer on behalf of the people of Detroit, a letter of welcome from Mayor Pridgeon, and an original poem written for the occasion by Alice E. Ives. The first paper of the Congress, by Mrs. Annie Bowzer of Kentucky, on "Functions of Society," was read by Mrs. H. W. T. Wolcott. A charming reception was tendered the A. A. W. members, at the close of this session, by the Detroit Woman's Club, at the beautiful home of Mr. Frederick Stearns. At the evening session Mrs. Froiseth of Salt Lake City, in a ringing voice, and with her heart in every word, held the interest of a crowded house, giving strong reasons "Why Utah should not at present be admitted as a State." Miss Frances Willard read a paper on "Social Purity," claiming the three engrossing questions of the day to be temperance, woman, and the labor problems. The morning sessions, opened only to members of the A. A. W., were devoted to reports from the various state officers and the usual business proceedings of all organizations.

The auditorium of the church on the afternoon of the second day was filled with an earnest and enthusiastic gathering of more than 1200 women and a fair sprinkling of men. The first paper was presented by Mrs. Nellie Reid-Cady of Iowa, upon "Organization Among Women." A clear ringing voice and the memorizing of her paper gave added interest to the ethical handling of a by no means new subject, which was followed by an intensely interesting discussion.

One of the most notable women of the Congress, Doctor Nellie V. Mark—a doctor of repute—from Baltimore, in her paper on "Women as Guardians of the Public Health," was unrelenting in her strictures upon the ignorance of mothers in regard to the most vital laws of health. The home, it was urged, was the place where sanitary rules must begin. Women must enter into the subject both theoretically and practically.

"Realism in Fiction," an essay by Miss Lillian Whiting of Boston, read by Mrs. Harbert, attracted the close attention of the audience and closed the afternoon session. Between the hours of 5 and 8 o'clock a reception was given the members at the home of Mrs. Newell Avery. Informal talks on organization and association, and the dainty supper served, rendered the occasion one of delight long to be remembered.

"Manual Training for Girls," by Miss Ella C. Lapham of New York, was the opening subject of the evening session and called forth a wide range of ideas from various members.

A paper by Rev. Antoinette Blackwell followed, compiled in part from the various reports of the vice-presidents of the A. A. W. on "In What is Woman's Work Superior, Equal, and Inferior to that of Men?" Mrs. Blackwell found that the professions, literature and theatrical pursuits pay according to the work done, without regard to sex. The disadvantages—some conventional, some constitutional—under which women labor were discussed at length. The work of women was found superior in philanthropies, positions of trust, and places requiring versatility, ready application, and intuitive perceptions. Where physical strength is essential woman is inferior to man. *Good work*, says Mrs. Blackwell, is neither masculine nor feminine.

The morning session of Friday was one of unusual interest, resulting in the refusal to accept the resignation of the dearly-loved president, and the renomination of Mrs. Howe for another year. The afternoon programme drew a larger crowd than at any previous meeting, Mrs. Annie Jenness Miller giving an able and interesting paper on "Correct Dress"; followed by Rev. Ida C. Hultin, of Des Moines, Iowa, on "Women in the Ministry." Miss Hultin is one of the younger members of the Congress, but thoroughly enthusiastic, a woman with a mission not a hobby,

possessing a power of magnetism drawing all hearers into her realm of thought. The paper, delivered with ease and eloquence, called forth hearty applause and a most interesting discussion.

The closing evening of the Congress again called together a crowded house, many unable to gain even an entrance, Miss Mary D. Eastman giving an able address on the "Legal Aspect of the Temperance Question" calling forth some little feeling on the part of the participants in the discussion. The closing paper, by Mrs. Julia Ward Howe, on "High Life and High Living," held the vast audience in rapt attention for nearly an hour. With words of thanks to the good people of Detroit for their cordial welcome and unbounded hospitality, was closed the sixteenth annual convention—one of the most interesting in the history of the Association for the Advancement of Women. n. c.

CORRESPONDENCE.

DEAR UNITY:

I send you a report of our Kansas and Missouri Valley Conference which met at Wichita November 19 and 20. The Unitarian movement at this place dates back a little more than a year. During that time Rev. N. Hogeland has preached regularly, and they have had a flourishing Unity Club and a good Sunday-school under the management of Mrs. Seward. In September the church was organized and two weeks ago Mr. Campbell, the law partner of Mr. Sankey, the president of our Conference and one of the prime movers in the Wichita church organization, was made superintendent of the Sunday-school. Having had sixteen years' experience as superintendent of a Methodist Sunday-school, he brings the system and enthusiasm of that church, and we predict for him success in the new faith.

The report of the missionary showed that some gain had been made during the six months since the meeting in Kansas City. A Unitarian church has been organized in Salina, and a preaching point established at Eureka. Some work has also been done at Fort Scott, and it is hoped that in the near future a society may be started there. As to the old churches, Topeka and Lawrence must both be still regarded as missionary posts, both receiving aid from the American Unitarian Association. From Kansas City the report is most favorable. The society is very united under Mr. Roberts and has become self-sustaining and independent, and their new church already promises to be too small for the large audience which gathers there from Sunday to Sunday. The St. Joseph church has hardly recovered from the shock of Mr. Floyd's death, but they have a beautiful little church and intend to go on courageously under the direction of their pastor, Rev. C. B. Roberts.

This was the first time the Conference ever met farther east than Topeka, and it was very well attended, every one of the local ministers being present except Miss Leggett of Beatrice. There were also with us Rev. George Batchelor, of Boston, and Rev. John R. Effinger, of Chicago. Mr. Jones was there Saturday and Sunday, and it was with deep sorrow that we learned that we should lose his word of encouragement and hope and faith during the rest of the time, but a telegram called him back to his Chicago work.

Among the papers read was one by Prof. A. R. Marsh, of the K. S. W., upon The Lesson from "Robert Elsmere" for Unitarians, and a sermon by Rev. J. R. Effinger upon Salvation.

The time of the Conference was so fully taken up with reports that the Sunday-school discussion was omitted, and it was voted to make it the principal subject of the next meeting at St. Joseph in April.

The Conference was not as well attended nor was the interest as deep on account of the great political excitement at the time, with a Republican ratification meeting and an

Oklahoma boom and several other rival interests. That the meetings were as well attended as they were, and that so many thoughtful, earnest people came to listen to these religious questions, certainly is very encouraging for the Wichita church.

S. A. BROWN, Sec. K. S. W. C.

THE HOME.

WHY HE SANG.

A wee little birdie stands and sings
On a mossy stone,
And all the air with his music rings,
Yet he sings alone.

No one to hear as he warbles and trills
His pretty song;
But a happy feeling his little heart fills
The whole day long.

"The grass is green and the flowers are bright!"
Sings he, sings he;
"And the old yellow sun sends down plenty of light
For me, for me!"

"Way down in my heart are a great many thanks
For everything,
And up in my throat are a great many notes,
So I guess I'll sing!"

"And maybe some one will know by this
How glad I can be;
While, if I were still, perhaps he would miss
A wee bit of glee!"

Oh, wouldn't the world be cheery and bright
If we all did this?
If we sang for every good thing we had,
With never a miss?

And, like the wee little bird who stood
That day on the stone,
Sing just the same with a hundred near,
Or when we're alone!

JUNIATA STAFFORD.

OAKLAND.

VIII.

On the particular afternoon of which I am going to tell you, you would have thought Mrs. Franklin belonged to all the ribbon societies in the known world, for she seemed to have a bright bow of a different hue tied in nearly every button-hole down the front of her dress. Perhaps you would have mistaken her for the Queen of the Sandwich Isles, because she was attended by so many loyal subjects. Florence and Pearl entreated her majesty to step out of the library door, where a "bob-sled," warmly upholstered with the buffalo robe, stood in waiting, with Deane and Lynn to serve as steeds, and little Paul to push behind, until they reached the top of the hill; then her majesty should taste the joys of coasting,—for you see I have gone away back to the snowy month of March for this week's story. And, don't you think, Mrs. Franklin actually went! Did you ever hear of anything so undignified! And how it tumbled her hair, too! But Pearl seated her in a low chair, when they went in, and proceeded to comb it. I mistrust the snarl family didn't consider Pearl quite mistress of the situation and played a good many pranks with her, for Mrs. Franklin's hair was long, and tangled easily. But, bless the little maid's heart, she did her best! And meanwhile Florence adjusted and re-adjusted those many colored ribbons. The sly pussies did all this because they were

parties to a plot which had originated with Martha and Louise. The sled ride and the hair-combing kept mamma out of the kitchen, where Martha, with now and then a suggestion from Olive, was getting up a famous supper; Will had harnessed the old white horse for Louise, and she had gone to the village on an extremely mysterious errand.

By and by the cooking was done and Louise had arrived home. Then several packages were secretly unrolled, though the tell-tale rustle of wrapping paper must have whispered a grave secret to any ordinarily attentive ear.

When it came to setting the table there was much consultation, and many changes were made. Some interruptions occurred too, but fortunately no discovery of the plot on the part of her majesty. Finally all was in readiness, and the impatient little maids of honor made haste to escort their beloved sovereign to her chair behind the urn.

It was mamma's birthday and there were her gifts awaiting her. A pretty card-basket made by Will with his scroll saw and tied together with ribbons which the pennies of Florence and Pearl had gone to buy, occupied her plate. In the bottom lay a fine white handkerchief purchased by Deane, Lynn and Paul. The glass fruit-dish was papa's present, and Martha and Louise had meant to fill it with candy, raisins and nuts, but their purses were exceedingly slender, so the goodies did not quite reach the rim.

"Then," Louise explained, "Denny Flinn came in just as we had them all undone, and he looked as if he wanted some real badly, so we gave him some. And after that we had to send some to his little brother, of course. But we knew mamma wouldn't care. We knew she would tell us to send them if she were there."

How all the little tongues flew to tell mamma just how everything came about. How Martha's biscuit and custard and boiled rice, etc., were praised, and how the presents were appreciated! How everybody saw through Dan's bashful words when he said he "didn't care much for candy and such things anyway," and declined taking them! And how Olive enjoyed the whole affair which she had helped along in many ways.

You see that very little money went into this occasion, but there was love without stint, and Mrs. Franklin wouldn't have exchanged it for a White House reception. And the children were over-joyed because Mamma's birthday had come on Saturday so that they could be at home all day and "surprise" her.

"We s'prised papa, too, when it was his birthday, didn't we?" said Pearl.

"Yes; and we'll 'sprise him again next year," said Florence.

But this was after the festival was over and the little folks had gone to bed, so I will close my story now.

M. S. S.

"The child who is permitted the careless use of adjectives, the careless association of verbs and nouns, will be more apt to use coarse expressions of recent coinage, and even profane words, than one who from his first lisping is taught to use modest, correct, appropriate words. To exhibit to a small child the coarseness and vulgarity of language as too often used, will only awaken a desire to use such language; it is better to impress the lesson by the use and definitions of clean, suitable expressions."

"God wants the boys, the merry, merry boys,
The noisy boys, the funny boys, the thoughtless boys,
God wants the boys with all their joys,
That he as gold may make them pure,
And train them trials to endure.
His heroes brave he'll have them be
Fighting for truth and purity.
God wants the boys."

UNITY.

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NOTES FROM THE FIELD.

The Alliance Thanksgiving.—This significant event, well deserving more detailed mention, cannot be passed by without a favorable word. As a union service of all the liberal and independent churches of Chicago, the vast audience spoke as eloquently in numbers as in quality of representation; and when the Central Music Hall organ pealed grandly forth, the general feeling seemed one of gratitude that so many clergymen and congregations could join together in a National Thanksgiving. The services were opened by an anthem from the choir followed by reading of the one hundred and third psalm by Rev. John Coleman Adams (Universalist). The invocation was offered by Mr. Milsted. Professor Swing, as host, followed with an introductory word of welcome and good cheer, confessing that he had regarded this service when first contemplated as an experiment of doubtful success, but admitting his agreeable disappointment, and expressing the belief that the Alliance Thanksgiving had not only come to stay, but also that they might reasonably hope another year to fill the Auditorium. He was followed by Mr. Utter who spoke both humorously and with feeling on our "Temporal Blessings," suggesting that Thanksgiving Day found its truest and noblest observance only when it emphasized the spirit of helpfulness to others. Rev. Charles Conklin (Universalist) spoke eloquently and at length to the topic, "Our Country," responding to the cheerful note sounded in the beginning by Professor Swing, and closing with a moving appeal to the patriotic instinct. It was the duty of parents, he said, to teach children to respect American institutions. As in the early days mothers taught their sons the arts of defense, so now they should inculcate the spirit of devoted patriotism. Next to his religion every man should place his politics. Doctor Thomas spoke briefly but earnestly on "Religion." He was glad of the thankful spirit. It depends, he said, not so much on our conditions as on ourselves that we are on the thankful side of life. Over our temporalities, our "nuts and mud," our flag, over all was a blessed religion. There was no longer an angry God, an opposing Satan; no fiery furnace, no brimstone, no slavery, but broad catholicity, a liberal womanhood, and a Christian God—that is, a God almost as good

as Christ. We had awakened to an eternal life now, and were journeying to a blessed immortality. Mr. Jones then made a plea for liberality not only of the heart but of the pocket. He said, I want some bit of your due, not of your charity, and spoke so earnestly that few hearts were untouched. Excellent congregational, quartette and organ music had been interlarded throughout the service, and the great audience now joined with feeling in the closing hymn, "America," after which Mr. Blake closed with a reverent benediction.

Chicago.—The Women's Unitarian Association met Thursday, November 22. Mrs. Ware called the meeting to order and in the absence of the secretary appointed Mrs. Johnson secretary pro tem. Upon motion a committee consisting of Mrs. Woolley, Mrs. Heywood, Mrs. Wilkinson and Miss Rice, was appointed by the chair to draft resolutions regarding the death of two members of the Association—Mrs. Felix and Mrs. Ingals. The topic for the day was "The Modern Novel as an Exponent of Progressive Theology." Miss Rice, the first speaker, divided novels into three classes, the entertaining novel, the instructive novel and the novel of experience. Under this last head she placed "Robert Elsmere," "The Story of an African Farm," "Love and Theology," and the books of George Elliot. The "Story of an African Farm" she found very unsatisfactory. "Robert Elsmere" she considered an index of an epoch. It shows the work the Unitarian Church has to do in the world; the lesson of the book for us—go to work and make Unitarianism a living thing.

Miss Chapin, the next speaker, spoke briefly of "The Story of an African Farm." She was glad the serious problems set forth in the book had been placed before the people. "John Ward, Preacher," Miss Chapin thought, would be more widely read than "Robert Elsmere," because it was written in a more popular style. She wanted every one to read it. It showed the hideousness of the orthodox belief.

Mrs. Bartlett followed with a short paper in which she gave a brief outline of the Liberal movement, showing how often the heresies of to-day became the faith of tomorrow. The theological novels, "Robert Elsmere," "Love and Theology" and others, were, she said, exponents of the current religious belief.

A short discussion followed.

Mrs. L. M. Heywood presented the resolution upon the death of Mrs. Ingals and Mrs. Felix. The resolution was passed by a rising vote.

ANNIE W. JOHNSON,
Sec'y pro tem.

A Christmas Tree for the Little Crows.—Last year Mrs. Bond, of the Montana Industrial School for Crow Indian children, told us, in *Every Other Sunday*, the story of the first Christmas tree which these little Indian children had ever seen. Now, Mr. Bond writes that they are all eagerly looking forward to the visit of Santa Claus, the new pupils having heard the wonderful story from the others. Who will help, by gifts of toys, games, picture books, etc., that they have done with, to make this coming festival a happy one to these poor Indian children? Will not some friend of Indian education in Chicago collect enough of such gifts to fill a box, which should be marked H. F. Bond, Blakely, Custer Station, North Pacific Railroad, and sent to him. Anything from our Eastern friends may be sent to me at 25 Beacon Street to be forwarded. The articles should be sent at once to be in time.

J. F. B. MARSHALL.

Boston, December 3, 1888.

Cincinnati, Ohio.—Unity church is getting fairly on its feet. After ministerial supplies for some Sundays from abroad, it has tried lay services for a Sunday—Mr. A. S.

Longley officiating—with signal success, and now feels that it can go on, minister or no minister. The liberal Jewish Rabbi of Cincinnati supplied last Sunday, and Mr. Hosmer goes next. After that Judson Fisher, late of Sheffield, Ill., takes charge for three months. Says a correspondent from the scene of action: "We have lost none of the earnestness of purpose with which we started out, but it has rather increased steadily—and a genuine enthusiasm in our work prevails." An order for a hundred copies of Unity Hymns and Chorals and twenty-five new subscribers for UNITY testify that the new Unity church means business.

Boston.—Rev. Charles G. Ames of Philadelphia has accepted the call to the pulpit of Doctor Clarke and will remove to this city January 1, 1889.

—Our Globe theatre was filled last Sunday evening with interested listeners to the sermon of Rev. Brooke Herford on "The Origin of the Trinity Dogma."

—The Wednesday noon half-hour of prayer was resumed for the winter last Wednesday.

—The useful life and widely useful services of the late Miss Abby May were emphasized last Sunday in several of our pulpits.

—Rev. A. P. Peabody last Saturday afternoon held the attention of a full audience in Channing Hall by his interesting narrative of the history of the old Unitarian churches of New England and New York. Trenton in New York maintained the first Liberal church in that state.

Appropriations for Minnesota and Illinois.—The American Unitarian Association has voted the following sums for the current year:—\$600 to defray in part the expense of carrying on services in Duluth, Minn., for the year 1888-9; \$400 to the Unitarian Society in Winona, Minn., for the year beginning Sept. 1, 1888; a sum not exceeding \$375 in part payment of the salary of the missionary of the State of Illinois.

How to Help the South.—Daniel Hand, of Connecticut has given a million dollars for the education of young men of color in the South. The money is to be administered by the American Association, an efficient organization already in the field.

Rheumatism

We doubt if there is, or can be, a specific remedy for rheumatism; but thousands who have suffered its pains have been greatly benefited by Hood's Sarsaparilla. If you have failed to find relief, try this great remedy.

"I was afflicted with rheumatism twenty years. Previous to 1883 I found no relief, but grew worse, and at one time was almost helpless. Hood's Sarsaparilla did me more good than all the other medicine I ever had." H. T. BALCOM, Shirley Village, Mass.

"I had rheumatism three years, and got no relief till I took Hood's Sarsaparilla. It has done great things for me. I recommend it to others." LEWIS BURBANK, Biddeford, Me.

Hood's Sarsaparilla is characterized by three peculiarities: 1st, the combination of remedial agents; 2d, the proportion; 3d, the process of securing the active medicinal qualities. The result is a medicine of unusual strength, effecting cures hitherto unknown. Send for book containing additional evidence.

"Hood's Sarsaparilla tones up my system, purifies my blood, sharpens my appetite, and seems to make me over." J. P. THOMPSON, Register of Deeds, Lowell, Mass.

"Hood's Sarsaparilla beats all others, and is worth its weight in gold." J. BARRINGTON, 120 Bank Street, New York City.

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Sold by all druggists. \$1; six for \$5. Made only by C. I. HOOD & CO., Lowell, Mass.

100 Doses One Dollar.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, December 9, services at 11 A. M. Study Section of the Fraternity, December 14; subject, Westminster.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, December 9, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, December 9, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, December 9, services at 11 A. M.; subject, The Revised Hell of Orthodoxy the Primal Outrage Remains. Monday, December 10, Unity Club, Novel section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, December 9, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Fifth Lecture by Rabbi Hirsch, Thursday, December 13, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

There is more experience, time and brain work represented in the preparation of Hood's Sarsaparilla than in any other medicine. It is this which makes Hood's Sarsaparilla peculiar in its curative power, and in the remarkable cures it effects. Give it a trial.

True Merit Appreciated.—Brown's Bronchial Troches are world-renowned as a simple yet effective remedy for Coughs and Throat Troubles. In a letter from Hon. Mrs. Pery, Castle Grey, Limerick, Ireland, they are thus referred to: "Having brought your 'BRONCHIAL TROCHES' with me when I came to reside here, I found that, after I had given them away to those I considered required them, the poor people will walk for miles to get a few." Obtain only "BROWN'S BRONCHIAL TROCHES." Sold only in boxes.

Scott's Emulsion of Pure Cod Liver Oil, with Hypophosphites.
For Wasting Diseases of Children,

When the digestive powers are feeble and the ordinary food does not seem to nourish the child, this acts both as food and medicine, giving strength and flesh at once and is almost as palatable as milk. Take no others.

Extraordinary but nevertheless true. We refer to the announcement of B. F. Johnson & Co., of Richmond, Va., in which they propose to show working and energetic men how to make from \$75 to \$250 a month above expenses.

Catarrh, Catarrhal Deafness and Hay Fever. Sufferers are not generally aware that these diseases are contagious, or that they are due to the presence of living parasites in the lining membrane of the nose and eustachian tubes. Microscopic research, however, has proved this to be a fact, and the result is that a simple remedy has been formulated whereby catarrh, catarrhal deafness and hay fever are permanently cured in from one to three simple applications made by the patient at home. N. B.—For catarrhal diseases peculiar to females this remedy is a specific. A pamphlet explaining this new treatment is sent on receipt of 10c, by A. H. Dixon & Son, 303 West King street, Toronto, Canada.—*Scientific American.*

JUSTITIA, a court for the unrepresented. Caroline A. Huling, editor. Devoted to the enfranchisement and elevation of women. Organ of the Illinois Equal Suffrage Association. One dollar a year. Send postal card for free sample copy.

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The Unitarian Club.

The first meeting of the Chicago Unitarian Club will be held at the residence of Mr. John Wilkinson, 482 LaSalle avenue, on Thursday, December 13, at eight o'clock P. M. Mr. Shorey, the president of the club, will make the opening address stating the object of the Association. Mr. Gannett will give an essay on "Constructive and Destructive Liberalism," to be followed by a general discussion of the subject. An invitation is extended to all persons wishing to join the club to attend this meeting and become members.

CONSTITUTION.

Article I. The name of this society shall be the Chicago Unitarian Club.

Art. II. Its object shall be to promote the spirit of fellowship among the Unitarian churches and co-operate with the Western Unitarian Conference in maintaining the central headquarters in Chicago.

Art. III. The officers of this club shall consist of a President and two Vice-Presidents, Secretary and Treasurer, and two directors from each of the Unitarian churches in Chicago. The ministers of these churches who are members of this club shall also be directors *ex-officio*, as shall also the Secretary of the Western Conference. The duties of these officers shall be such as pertain to these offices in similar organizations.

Art. IV. Any one may become a member of this club by signing the constitution and a payment of an annual fee of two dollars.

President—D. L. Shorey.
First Vice-President—Mrs. C. P. Woolley.
Second Vice-President—John Wilkinson.
Secretary—Mrs. E. A. West.
Treasurer—Mr. Eric Winters.
Directors—Mr. Cheney, Mrs. George F. Harding, Mr. Gardener, Mrs. Marean, General Thomas, Mrs. W. C. Dow, Dr. E. L. Holmes.

BOOKS RECEIVED.

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The Economic Interpretation of History. By James E. Thorold Rogers. London: T. Fisher Unwin. New York: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 547. Price.....\$3.00
Traumerelen. *Marchen von Richard Leander.* Selected, edited and annotated by Alphonse N. Van Daell. Boston: D. C. Heath & Co. Paper, pp. 108.
The Thoughts of the Emperor M. Aurelius Antoninus. Translated by George Long. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 313. Price.....\$1.00
Deutsche Novellen-Bibliothek. Volume II. Selected from the best modern writers with explanatory notes by Dr. William Bernhardt. Boston: D. C. Heath & Co. Cloth, pp. 152. Price.....60c
The Countess Eve. By J. H. Shorthouse. London and New York: Macmillan & Co. Chicago: A. C. McClurg & Co. Cloth, pp. 240. Price.....\$1.00
Animal Memoirs. In two volumes. By Samuel Lockwood, Ph.D. New York and Chicago: Messrs. Ivison, Blakeman & Co. Cloth, price, each.....60c
The Birds' Christmas Carol. By Kate Douglas Wiggin. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 67. Price.....50c
Jesus Brought Back. By Joseph Henry Crooker. Chicago: A. C. McClurg & Co. Cloth, pp. 214. Price.....\$1.00
Lectures on Pedagogy. By Gabriel Compayre. Translated with Introduction, notes and an appendix by W. H. Payne, A. M. Boston: D. C. Heath & Co. Cloth, pp. 491. Price.....\$1.75
A Frozen Dragon and Other Tales. By Charles Frederick Holder. New York: Dodd, Mead & Co. Cloth, pp. 285.

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VOLUME XXII.]

CHICAGO, DECEMBER 15, 1888.

[NUMBER 16.]

CONTENTS.

EDITORIAL—

Notes: Political Purity; Mr. Allen's Lecture; a Committee of One; Dartmouth Prospectus; "Prohibition Does Prohibit;" the Broad Church Party; Daniel Hand's Gift; the "Boyhood of Christ;" Hunting with Camera; the Boun'y in Minimum; a Thought for Christmas Time..... 207
Christmas Greetings to Unity Readers..... 208

CONTRIBUTED—

Edelweiss—F. L. HOSMER..... 212
Christmas in Charleston—E. C. L. BROWNE..... 212
A Unity Reader Abroad..... 213
The Star of Bethlehem..... 213
Tolstol's Ethics—G. D. BLACK..... 214

THE STUDY TABLE—

The Editor's Book Table..... 215

THE HOME—

Muggins' Christmas—ALICE WILLIAMS BROTHERTON..... 216
What the Boys Did on Christmas Eve—A. M. G..... 217
Beautiful Things..... 217

UNITY CHURCH-DOOR PULPIT—

The Spiritual Leadership of Jesus—J. L. Jones..... 218

NOTES FROM THE FIELD.....

219

ANNOUNCEMENTS.....

220

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CHICAGO, DECEMBER 15, 1888.

[NUMBER 16.]

EDITORIAL.

SAYS a southern paper, "We cannot have political purity until we reach the point of dealing with men and with measures in fairness and justice."

IN our Field Note column of November 24 the topic of Mr. J. H. Allen's Channing Hall lecture was mis-stated. It should have been "The Effect of German Theology on New England Unitarianism."

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DARTMOUTH has issued its prospectus for the forthcoming course of study of the Bible, during the four collegiate years, from a critical and scientific standpoint. This is an encouraging and commendable advance for this conservative university, and shows the pressure of liberal minds to-day on our centers of learning, to open their doors to the broad and rational interpretation of this great volume. The culture of to-day demands an unprejudiced knowledge of the history, religion and literature of the Bible.

"PROHIBITION does prohibit"—in some places. The *Iowa State Register* says: "In over eighty counties it is absolutely enforced. In ten more it is more or less enforced. In only a few is it any longer resented and defied." As a consequence, out of ninety-nine counties, fifty-nine county jails are without an inmate,—“Some of them empty for the first time for years,” says the governor in his last message. High license does license—in some places. The secretary of the Liquor Dealers' Association in Nebraska says: "The \$1000 license has in no measure decreased the amount of liquor sold."

THE Broad Church Party of England is proving itself a moving influence in church affairs. The Archbishop of Canterbury recently cited the Bishop of Lincoln under charge of ultra-ritualism. Doctor King is much beloved and a power especially in northern England. The incident is very significant as indicating an attitude of moderation by the head of the English church, which augurs well for a strengthening of the broad church principles; these demand a balancing of the church thought with the church ceremony—that the form shall in nowise be in excess of the spiritual fact it is intended to enhance.

ONE MILLION DOLLARS from Daniel Hand of Connecticut to the American Missionary Association, its income to be used for the education of the colored people of the South! The largest gift ever made in this country by a living donor to any benevolent society, it is said. And the society deserves it, if it be true that of the 15,000 colored teachers now in the South, 7,500 have been educated at the schools of the American Association. Probably the million will become a virtual endowment of its five universities. "It is easier to earn a million than to know how to spend it well, when earned," said one sadly who had done the first thing

twice or thrice, we believe, and was laboring in vain to do the second thing. His benevolent intentions wouldn't work. If we could whisper in his ear, we would say,—Go visit the Hampton school where General Armstrong is helping to solve the same great Negro problem and the kindred Indian problem, and endow Hampton with a million. We never shall earn the million, but oh, how easily we could spend one to good advantage in a dozen directions!

SAYS Lew Wallace in his preface to the new book on the "Boyhood of Christ": "Should one ask of another or wonder to himself why I, who am neither minister of the Gospel, nor theologian, nor churchman, have presumed to write this book, it pleases me to answer him respectfully—I wrote it to fix an impression distinctly in my mind. Asks he for the impression thus sought to be fixed in my mind, then I would be twice happy did he content himself with this other answer—The Jesus Christ in whom I believe was, in all the stages of his life, a human being. His divinity was the Spirit within him, and the Spirit was God."

THE *Golden Argosy* suggests a long step forward in civilization when the sportsman will hunt, not with gun, but with camera. The chase, as experts testify, is just as exciting, the result as uncertain and fascinating, the outfit less expensive, and how much less blood-thirsty, cruel and brutalizing. Is the time not almost here when gunning, as practised by our sporting men, must be called butchering for fun? Now, if the ladies can only make decorative uses of the fruits of the camera, as they now do of those of the gun, they will greatly help along the day when the savage joy in taking life, as well as the personal adornment with the dead bodies of the sportsman's victims, will be left behind.

No Christmas day can be so meager to any soul but it is still fraught with blessings enough to give the Christ-thought and to breathe the Christ-spirit. The following from *Kind Words* is a hint of the bounty that lies in minimum;

Only a stray Sunbeam? Yet it cheered a wretched abode—gladdened a stricken heart.

Only a gentle breeze? It fanned aching brows, cheered many hearts by its gentle touch.

Only a frown? But it left a sad void in the child's heart—quivering lip and tearful eyes.

Only a smile? But how it cheered the broken heart, engendered hope, and cast a halo of light around the sick-bed.

Only a word of encouragement, a single word? It gave the drooping spirit new life, and led to victory.

HERE is a mellowing thought worthy the Christmas time out of the pitying heart of George Eliot. How it chimes in with the spirit of him who called on the spotless to cast the first stone, and who said, "Neither do I condemn thee." "It is with men as with trees: if you lop off their finest branches, into which they were pouring their young life juice, the wounds will be healed over by some rough boss, some odd excrescence, and what might have been a grand tree expanding into liberal shade is but a whimsical misshapen trunk. Many an irritating fault, many an unlovely oddity, has come of a hard sorrow, which has crushed and maimed the nature just when it was expanding into plenteous beauty; and the trivial, erring life which we visit with our harsh blame, may be but as the unsteady motion of a man whose best limb is withered."

Christmas Greetings

... TO ...

Unity Readers.

*"Dark and dull night, fly hence away,
And give the honor to this day
That sees December turned to May.*

*Why does the chilling winter's morn
Smile like a field beset with corn;
Or smell like to a mead new-shorn,
Thus on the sudden? Come and see
The cause why things thus fragrant be:
'Tis he is born, whose quick'ning birth
Gives life and lustre, public mirth,
To heaven and the under-earth."*

Hail to the caroling day! UNITY has unmeasured delight in the ever-increasing and ever-refining joys of Christmas. It shouts joyously a Merry Christmas greeting to all its readers. We would gladly occupy a large share of its small space in an editorial amplification of this greeting were it not within our power to do better. We have called in the aid of our friends. We are going to let the UNITY circle greet each other. The notes will reach the ears of our readers from all parts of our country and from the lands beyond the sea. We did not give the hint until late, and many would have been glad to sound their note of good will who are excluded either from want of time on their part, or of time and space on our part. The "regrets" of some of our friends are so cordial that only lack of space excludes some of the private words which have made delightful the not always "easy chair" of the senior editor. Her many friends will be glad to know that our invitation reached the faithful pastor of Unity church of Sioux City, Iowa, in temporary banishment in Massachusetts, finding her in improving health and unflagging courage and zeal. Miss Safford says, "You know full well that my greetings to the paper which has so bravely stood for 'Freedom, Fellowship and Character in Religion' must ever be a cordial one, and I hope that ways and means will be found of giving it increased circulation." Mr. Savage, who went from the west to make the "Church of the Unity" in Boston such a power, and of whom I think it can be truly said, with the full consent of his fellow-workers in the pulpit, that he has done more than any other preacher in America towards showing that religion finds sure foundation in the great constructive doctrine of evolution, and that evolution finds most sure blossoming and beauty in the great and abiding ideals of religion—he snatches a moment of time to ask us to tell the UNITY readers that time alone has interfered with the greeting he would love to send to them. "Tell them also," he says, "they have my whole heart of sympathy in their brave, lonely work. 'The stars in their courses' fight for us, the darkness that abounds is not that of sunset, but that which precedes dawn. The sun is rising and the day is sure." One regret comes to us from "way down in Virginia." A. C. Gordon, the author of "Kyarlina Jim" and so many other subtle interpretations of the old life of the rising race, says, "I had hoped to send you something, but if it lies in my power to help you in future, it will give me great pleasure."

But we yield our further space to the good friends in whose love we find strength, and through whose co-operation we hope to work, in the future as in the past. If their words strike responsive chords in the hearts of our readers, may they vibrate for courage, and a co-operation that will provoke an advance along the whole line.

From C. Covell, Buda, Ill.

Greetings to UNITY for the largeness of its thought, for the purity of its speech, for the breadth of its fellowship, for its sweet good will to all. "Many daughters have done virtuously, but thou excellest them all."

From H. M. Simmons, Minneapolis, Minn.

Christmas greeting to UNITY; and may its gospel of brotherhood among all the rival religions, hasten the day when "peace on earth, good will to men" shall make Christmas all the year round.

From Napoleon Hogeland, Wichita, Kan.

FRIENDS IN UNITY:—Now I know full well how good and pleasant it is for brethren in UNITY to dwell. May we have the courage of our Christmas wishes for the Unity of the Spirit and the bond which unites, preserves and lifts!

From M. J. Miller, Geneseo, Ill.

DEAR UNITY:

Christmas Greeting! Blessed be the bond of UNITY! "Blessed its voice of good will to all men." Blessed its "Faith that Makes Faithful" and rings the bells of "Truth, Right and Love" for the victory coming.

From Prof. G. L. Cary, Meadville, Pa.

Let my Christmas greeting to UNITY and its readers be an emphasis of the truth which underlies the gospel legends of the nativity,—that there is joy in the hearts both of men and of angels when the divineness of some human spirit leads us to realize what are the possibilities of this earthly life.

From S. J. Barrows, Boston, Mass.

TO UNITY READERS:—Christmas Greeting! "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage: endeavoring to keep the Unity of the spirit in the bond of peace."

From Mrs. E. T. Wilkes, Sioux Falls, Dak.

A Hopeful Christmas, dear friends of UNITY! Good Cheer! Good Cheer!

*"Out of the shadows of night
The world rolls into light,
It is day-break everywhere!"*

From C. F. Bradley, Quincy, Ill.

DEAR UNITY:

I enclose subscription for another year, with "Christmas greeting," and "*Many happy returns.*" UNITY is doing good work. Its strong word and brave spirit are full of the religion of the hour. The field of its ministry can not but widen as Reverence, Reason and Righteousness grow upon this time of promise and peril.

From Dr. Thomas Kerr, Rockford, Ill.

The misconceptions, the superstitions, the untempered zeal, and the unlovely spirit of self-appointed representatives of the Christian Idea, even though all-powerful through so many generations, have neither dimmed nor alienated the innermost sense of the world of men and things, that Jesus who was a babe in Bethlehem of Judea, was the bright and particular Star in all the firmament of the moral and spiritual heavens; reflecting to this day, from its serene depths, and with radiant energy, the gracious and immortal canticle,

"Glory to God, in the highest ; on Earth, Peace; and Good Will toward men!"

Realizing this unspeakable verity, I greet fraternally the readers of *UNITY* this Christmas time of 1888."

From J. W. Caldwell, Unlontown, Kan.

DEAR *UNITY* AND READERS:—It is with much pleasure that I greet you for the first time. The Unitarian cause has prospered in this region; your sympathy and help has been no small element in this success. We enter on the new year with gratitude for the past and hope for the future. May the Unitarian cause in general, and especially when represented by *UNITY* readers, have a wide acceptance.

From J. R. Effinger, Englewood, Ill.

The editor of *UNITY* proffers me the opportunity to send a Christmas greeting to its readers. The faces of a hundred friends rise before me all over these western states, friends who have been my helpers, faithful and true in the work of that gospel so dear to our hearts. To you all I reach out my hand wishing you a Merry Christmas and a New Year as happy as courage and hope and love can make it.

From E. A. Horton, Boston, Mass.

May happy meditations be the gift to the readers of *UNITY*. May the Past shine with softened and attractive features; the Present teem with glorious duties; and the Future appear radiant with a Heavenly Father's love. Let us all pull at the Christmas bells, and ring out want and woe and tyranny; ring in charity, joy and justice; ring in and bring in, reason, hope, fraternity, in religion, and the Christ of human possibility!

From Marion Murdock, Humboldt, Iowa.

Prosperity and long life to *UNITY*; greeting to all the readers who hold weekly communion through its columns; to all who believe that "goodness is god-like, and love is religion"; to all whose ideal is like Channing's, of a Church Universal; to all who with the man of Nazareth that we reverently remember to-day, would make "Glory to God in the highest" mean "peace on earth, good-will to men."

From J. C. Learned, St. Louis, Mo.

"And a little child shall lead them." This is the word of the hour. Whatever Jesus may do or fail to do on other days of the year; whatever place he holds or fails to hold in the church or in the world; on Christmas day this "Thought of God made flesh" becomes a word of reality and sheds a glory upon the earth; speaks love and cheer to human life, "as of an only begotten from a Father."

From Henry Doty Maxson, Menomonie, Wis.

It is common to remark that Unitarianism may do for cultivated people but the masses cannot understand it. - A recent experience in a rural neighborhood where I have been speaking for a few weeks on Thursday evenings, inclines me to believe that the masses cannot understand anything else. *UNITY* and her tracts are eagerly read and give us invaluable aid. May many a returning Christmas day find them still spreading the Good Tidings of a simple liberal truth.

From Sarah A. Brown, Lawrence, Kan.

DEAR *UNITY*:—For many years now you have brought joy to many a household, with your brave words of faith and hope and cheer, and I trust that still greater usefulness with increased opportunities awaits you in the future. May you live long to teach our people the way of life, and through you may we learn to raise for ourselves higher ideals to form our lives after nobler patterns, and thus may we all help to bring about the time when the Golden Rule shall be the only rule we need, and Peace on Earth, Good will to Men, the universal law.

From Lyman Clark, Ayer, Mass.

"A Christmas greeting to *UNITY* readers, postal card length" is indeed a pleasant privilege. Matthew calls John the Baptist a "voice." The birth of Jesus was the advent of a voice, "heard round the world" which, wherever it has gone, has conveyed this message:—"The spirit of truth will guide into all truth."

"Ye shall know the truth and the truth shall make you free." Let *UNITY* continue,—a voice for the freedom of truth which *UNITY* readers gladly hear.

From H. D. Stevens, Moline, Ill.

Greetings of Joy and Hope and Peace to all! May we love to join in recalling the birth of the greatest Savior of Humanity. In his birth there was given to us the greatest event in history; in his life, the divinest Son of Man. In him the divine and human took hold of hands and stood pledged to an inviolate friendship. That magnificent, splendid, glorious life is ours by the right of a common brotherhood. Let us do worthy homage to this "noble benefactor, strong deliverer, great Son of God."

From Charles F. Dole, Jamaica Plain, Mass.

TO THE READERS OF *UNITY*:—You have the noblest and most truthful form of faith. You believe that God is at the heart of the universe. You believe that every movement of conscience and your human love is the thrill and throb of the life of the Eternal. You believe that this is a world in which it is safe and only safe to do right. You believe that Truth is your friend. Would you know how precious your faith is? Then live by it, apply it, treat men as it bids you, like brothers, and look on the mysteries of life and death, like the children of God.

From F. W. N. Hugenholtz, Grand Rapids, Mich.

"Put out into the deep" is an advice necessary to all who not only wish to have a merry Christmas, but who besides this intend to get a deeper feeling of the religious meaning of this old Christian holiday. The gospel of Jesus is not only this: there is salvation for all, for a true and everlasting Love watches over all. It is this: in the moral demand, the demand of self-denial, which perhaps often seemed to lie as a heavy burden upon your soul, in this demand itself God offers to you His salvation. To see the power of love that bears us in the power of holiness that drives us, this is the strength, the comfort, the blessing of Christianity.

From John H. Clifford, Germantown, Pa.

UNITY readers must enter not least among men of goodwill into the Birth-festival, the Human Christmas, re-christened how or when. A cheery and faithful pulpit speech of the large sharing in the Holy Family joy of man one called "apology for Christmas." If it were that, then is the time itself "apology" in being duly come. But no. "Apology" should only be for poor piecemeal faiths that gripe the crumbs and think they grasp the feast.

The prophecies of universal soul, in teaching and in life, in Ethics which is Religion, and Religion which is Ethics, still wait for ages to fulfill. Yet here is their evangel every day. Then see that best hereafter in the bettering now.

From Charles Carroll Belden, Omaha, Neb.

TO THE READERS OF *UNITY*:—The Unitarian Society of Omaha, Neb., sends a merry Christmas Greeting. All hearts should be merry as the happy time approaches, but now, at the close of the most prosperous year our society has ever had, our hearts are filled with sadness at the loss of our beloved pastor, Rev. W. E. Copeland. He received a call from Tacoma, Wash. Ter., and as it has long been his desire to locate on the Pacific slope, we could not refuse to

accept his resignation. So we bade him God speed on his journey and wished him full measure of success in the new field. We deeply feel the loss, both of his precepts and his practice, but surely the Unitarian people of Tacoma will have a Christmas merrier for his coming.

From Thomas P. Byrnes, Geneva, Ill.

I wish to send my Christmas greeting to UNITY and the fraternity whose connections it voices. Christmas is more than a commemoration of the birth of Jesus, although the gladness he brought to the world has enhanced its charm and meaning, and makes his name inseparable from this highest jubilee of the soul, and festival of the human heart. We are in this grand festival the heirs of all the centuries; it is the flower of our civilization, the glorious blossom of centuries of human generosity, human affection and self-sacrifice; it is a tide of human gladness started centuries ago in the first ripple of laughter that broke through the sombre gloom of savage life, in the first gay impulse that took the sting out of cruel fate, in the first innocent joy that thrilled the heart of man.

From Ida C. Hultin, Des Moines, Iowa.

There are those who feel that there can be no appropriateness in a Christmas greeting from Unitarians to Unitarians. But because of our high regard for the life and character and influence of the man Jesus, we claim a right to all that the day which is named for him can mean to us. We have a right to all that the Christmas time symbolizes. All that it has gathered from all races and all times is ours—ours because of our kinship to the human race, ours because as God's children we have a right to all of his revelations.

Realizing that only "what we bring we find," may we take in to aid out of this holy-day time such bravery of thought, such earnestness of purpose, such Christlikeness of spirit, that because we live the world shall be lifted a little toward these heights where are truth and love and righteousness and peace.

From John Page Hopps, Leicester, England.

I cannot refuse your request for a brief message, but, on such a theme as you give us, I would venture to let any one of your correspondents speak for me. "Every man, in his own tongue," will speak "the wonderful works of God," but it will all come to the same thing. And that is the joy and beauty of it. Put a little child in the midst, and let the heart speak; then all think and love alike. The day of the child-Christ, kept by sinner and saint even, always means, at heart, the same thing: A Christmas gift, or sprig of holly, merry game or saintly sermon, joyous song or touching carol, all tell the same old tale of peace on earth, good will to men. So let all the brethren, or any one of them, speak for me. I know it will be all right. But one thing every man of us must say for himself; and with all my heart, I say it:—The God of Jesus bless and brighten, guide and strengthen, cheer and lead, all who, on your side and ours, work for unity,—in loyalty to the Brotherhood, and in the bond of Peace.

From Kristofer Janson, Minneapolis, Minn.

DEAR UNITY:—I have recently had a sort of Robert Elmore experience—a married couple hidden in the woods of Minnesota, of whom the husband had become liberal long ago, while the wife still remained orthodox in the most narrow sense. On account hereof she believes it her religious duty to torment her husband in all ways possible. She said to me herself, that when he entered the threshold in the evenings after finished work, it was as if the devil himself appeared. She kept up that struggle for eighteen years. Last spring she was induced to attend a couple of meetings

I had there in passing. She went with bitterness and opposition, but she was seized by the gentle and earnest spirit of the Unitarian gospel. She commenced to read my pamphlets, and now she has become one of my most devoted adherents. She suddenly became aware of her cruelty toward her husband, asked his forgiveness, and peace and domestic happiness have once more entered the house. That event be the Christmas greeting from the Scandinavian mission to our Unitarian brethren and sisters—"Glory to God in the highest, and on earth peace among men."

From A. J. Rich, Fall River, Mass.

"A Merry Christmas" to you, why?
Your grand Ideal is so high;
For man or God you would not lie,
To whom the Truth is ever nigh.
My thoughts in reading "Elsemere" turned
To you who like him nobly spurned
All bribes—for conscience would have burned,—
And have immortal honors earned.

New Truth is the Messiah-born,
As sunrise gilds each wakening morn.
The Holy Christ is born to all
Who listen to Truth's earnest call;
Who make of Love a bosom friend,
In which all virtues meet and blend.

O Reader, courage take nor yield
To friend or foe Truth's battle-field;
But know that names and creeds are vain—
Essential Life alone is gain—
One Life, one Love, one Truth alone
God and eternal ages own!

From Charles W. Wendte, Oakland, Cal.

DEAR UNITY:

On the eve of starting for our annual Pacific Coast Conference, I pause to send you fraternal greetings and good wishes for your Christmas number. In this greeting, I am sure, the ministers and churches of the Pacific Coast unite. However they may differ from some of your utterances in times past on the subject of our denominational policy, in the general purpose and sentiment of the earnest fellow-laborers in our nearer East we have never failed to believe and sympathize. As our churches on this coast are made up chiefly of immigrants directly from the Atlantic seaboard—not one in five being from the Mississippi or Ohio Valley states—it is natural that we should look to Boston rather than Chicago for our denominational inspiration. But this does not prevent a sincere admiration and hearty good will on our part for the noble utterances of UNITY, and its weekly record of zealous, unselfish striving by the churches and ministers of the Northwest in behalf of our religious and social ideals. So large a part of my ministry was passed in the companionship and service of the Western Conference, that I find my heart warm towards my brethren at Chicago, Cincinnati, Minneapolis and St. Louis, whenever in the columns of UNITY I read of their brave testimony and unselfish labors. The little Fourth church in Chicago, which was the monument of the writer's early service in the Western ministry, has indeed been leveled. It is a comfort to know that the site is still dedicated to the principles of liberal Christianity, and that a part of the old wall is built into the new and beautiful temple which our Universalist brethren have reared in place of the former modest sanctuary. In All Souls, and Unity, and the other Chicago churches, and scattered over the whole country are the souls that once worshipped with him in the simplicity and freshness of those early days. A Christmas greeting to them all, wherever they may be, and a tender memory for the departed. So, with good cheer and good hope, let us celebrate Christmas and begin the New Year.

From William R. Alger, Boston, Mass.

History is the record of outward events. Experience is the assimilation of inward perceptions. The latter is obviously far more important than the former. With the passage of time Christianity tends to sink into a remote mythical history and a dead ceremonial routine. To keep it alive as an inspiring religion there must be fresh insight of the eternal truths contained in it. In the estimate of reason Christmas as a social event is of little moment if the spiritual meaning of the personality associated with it be unrecognized. That personality stands for the exaltation of human nature through a discrete degree into a divine rank. It is an original manifestation of the freedom of the supernatural spiritual order within the bound dominions of the material order. Thousands think of Christ as a wonder-working historic individual where one appreciates him as a universal representative of humanity in its divine culmination. By concurrence of historic causes or providentially the Church has wrought out the theory of the perfection and deification of human nature in the biographic person of Jesus of Nazareth. In him all the potentialities of humanity are supposed to have become actuality. The full contents of being, it is said, were in his case raised into determined consciousness. Most believers of this seem satisfied to fall backward and worship the unique exemplification in mute amazement. Faith thus lapses into a memory and revelation dies into a history. But let us try, instead of idolizing Christ in the past, to repeat his achievement in the present, and tradition will be vivified and transfigured into religion. He best follows and honors the Spirit who most faithfully seeks to translate into personal experience the essential affirmations of the church concerning Christ. Never through mere history or ceremony or dogma, but always by fidelity to moral virtue, do we come to know the essence of religious truth. However much, then, we may think of Christmas as a temporal fact once a year, let us think infinitely more of its unchanging supreme significance, namely, that *human nature has been taken up into the Godhead and that every one of us is called to be a participator in the Divine Humanity*. The greeting of a fulfilled Christianity to Christendom on the natal day of its Founder is this: Every human soul is a manger vacant and expectant till there also the Spirit of the Divinity, the true Christ, be born!

From H. C. Parker, Woburn, Mass.

DEAR UNITY: The Christmas spirit is already in the air. Its herald angels are singing in our streets, in our shops, our homes and churches, our hearts and our thoughts. It is a grand thing to see a great nation like ours adjourn its Congress for the holidays, closing its courts and its schools, and foregoing the usual customary rush and push and clutch for material treasure, that the people may give themselves up to the sweet and divine task of preparing to surprise one another into some unusual happiness. And what does it signify that Christmas has come to have so large a place in our thought? It means that we are passing out of the melancholy stage, leaving behind the idea that in order to be religious it is necessary to be morose, that the most direct way to God and heaven is through a broken and a contrite heart. In the very churches where the New England Puritans, with their dark thought of God, shut the door in the face of Christmas and barred it out as an evil thing, it is given a warm welcome and celebrated after a most jubilant fashion. And in place of the oldtime gloom the faces of the worshipers are radiant with joy. It is humanity's festival of gladness. All over the world it is celebrated with carols, with good wishes, nice dinners, presents, gleeful gatherings religious observances and general merry-making. And this proves that humanity, at its best, in spite of what some of its theologies may teach, believes in light, in warmth, in love, fellowship, in joy and good will.

One fine thing about Christmas is the fact that there is no sect nor system of religious faith that has a monopoly of its spirit, or a patent-right on its observance. It belongs to all religions and all peoples. It is universal as ancient, and as fresh as the heart of man. The angel song of glad tidings and good-will is heard all around the globe. And the more we celebrate it, the more we open our hearts and encourage the finer sentiments of the soul. And since Jesus has come to stand as our ideal of what is most finely human and divine in humanity, it is well that his name is tenderly associated with this festival. No one has done more for the spiritual life of our western world than he. His birth gave to the world its greatest spiritual benefactor, the one who has done most to aid all who would live in the spirit. And surely there should be a place for him at all our Christmas cheer.

A Merry Christmas to you all!

From George W. Jullan, Santa Fe, N. Mex.

With the approach of Christmas let me send a word of greeting to UNITY and its readers from this distant border. I came here in the summer of 1885 in search of health, and the love of life has kept me here till now. I believe the climate of Santa Fe is the finest on the continent, but there is little else to attract people who have been accustomed to life in the States. The population is overwhelmingly Mexican, and the Catholic church overshadowing. It has done a great service in this territory in some respects, and its late Archbishop, Lamy, was one of the most pious and devoted of men; but its power has been decidedly repressive. Instead of laboring to make the world fit to live in, and training up communities of men and women for the real work of life, its aim seems to have been to get them safely out of this vale of sorrow and sin into a better world, through its appointed machinery of fasts and prayers and penance. But its sisters of charity here have completely won my admiration. It has constantly strengthened my faith in humanity to witness the beautiful self-denial and perfect faithfulness of these sisters in the discharge of their lowly duties.

Of course this is a barren soil for Unitarianism. I have met but two disciples of the faith since I came here; but I read the *Christian Register*, and regularly receive your dear UNITY, and enjoy its freshness and suggestiveness. I receive the admirable weekly sermons of Mr. Savage, and a friend in New York occasionally sends me one of Mr. Chadwick's live sermons. I also read the *Unitarian Review*. Quite recently my daughter and I have taken up "Robert Elamere," which we are devouring with the greatest satisfaction. So our spiritual destitution, upon the whole, is not so great, and we sometimes forget we are in New Mexico in our absorption in higher and larger interests than those commonly emphasized as essential to the enjoyment of life. It matters not so much where we are as *what* we are; and for myself, remembering the ascendancy of old-fashioned orthodoxy fifty years ago, and the amazing progress of free thought and rational opinions about theology which we have since witnessed, I feel grateful for having been permitted to live so long. And while I look forward with perfect faith to the continued march of freedom and progress, I look backward to Unitarianism as one of the great providential agencies to which the final triumph of the truth will be due.

From Richard Bartram, London, England.

DEAR UNITY:

The invitation your editor has given me to send through you a word of greeting to friends of liberal thought in America can have but one response, though I cannot but be surprised that he should deem any words of mine likely to afford gratification to your readers. Probably, however

it is not the words in which my greeting is conveyed, that have value in his sight; rather it is the fact that across the ocean there is a friend—the representative of many another friend—whose sympathy is with you and for what you stand, and whose Christmas good wishes are meant to express that sympathy, however inadequately.

It seems to me that our liberal-thoughted friends should and certainly can be of good cheer. As our Gladstone has said of another great question, "The flowing tide is with us." At times it seems as if the tide was setting in the other direction, and that there were a tendency toward sectarianism, and the making religion into a narrow and exclusive thing. But these attempts to make thought, and especially religious thought "cribbed, cabined, and confined" are survivals from a period when men could only think along certain lines. They have no relation to the life of to-day. It is a curious circumstance that some of the latest attempts at creed-making should have made their appearance in a religious body which, by tradition, and by training, is wholly opposed to anything of the sort. It is satisfactory to know that these attempts have not succeeded. In this country from time to time earnest men, strong in their own convictions, or frightened by their own distrust, have sought to induce us to barter away our freedom for a shadow. Dupes of a false analogy they have likened us to a rope of sand, forgetting that a truer description would be to liken us to the little leaven that leaveneth the whole lump.

In the face, however, of the great fact that in nearly all the churches thought is broadening, we may rejoice and be exceeding glad. One of our English bishops—he of Ripon—the other day declared that character was more important than creed—an old Unitarian heresy by the way—and the whole tendency now-a-days is towards translating into action, or of trying to do so, the great teachings of the Master. Looking back over several years we can see the rapid advances that liberal thought has made. Some thirty years ago a noted evangelical peer characterized "Ecce Homo" as "the vilest book ever vomited from the mouth of Hell," and now we see far more powerful books, some in the guise of fiction, on the tables of the orthodox, and obtaining the respectful criticism of the most devoted adherents of the older thought. There is a wide-spread desire to break down the barriers that divide men, and that is the result of the labours of men and women of liberal thought. Thank God that it is so!

There are others, no doubt, whose word of greeting will be more precious than mine can be, and I must not trench upon your space, to cramp them. I can only reiterate my good wishes for your own success, and the well-being of the great cause of Liberalism.

CONTRIBUTED.

EDELWEISS.

This edelweiss I wear was not first mine;
I had it cheaply in the little town
Of one who from the mountains had come down,—
A meek-eyed man, rough-clad, with many a sign
Of burning sun and of the tempest's frown.
Now through the valley, with its corn and wine,
His star-blooms badge the thronging tourists fine
Whose feet his toilsome path have never known.

O prophet souls, who with bruised feet have trod
The heaven-lit heights and thence to us have brought
Your wider vision, your high-hearted faith,
Your hope for man, your larger thought of God,—
We wear your edelweiss; Life's common lot
Ever to your high service witnesseth!

F. L. HOSMER.

CHRISTMAS IN CHARLESTON.

"Announced by all the trumpets" of the small boys, and heralded by a rattling enfilade of fire-crackers and torpedoes that could not be restrained till the appointed time, Christmas Day dawns on us in Charleston.

Soft, melting clouds are in all the sky, often dropping as the rain, and distilling as the dew; while just under the enfolding softness of atmosphere is a saline sub-acid that penetrates the bones, and carries a creeping chill to the vitals. "Real Christmas weather!" is the cheery, optimistic salutation of waterproof to umbrellas, as together they go unrepressed on their Christmas ways.

Visitors from other sections are struck chiefly by four characteristics in the Charleston Christmas season. The first is the persistent rain, gentle but unwearied, or the thick atmosphere just about to dissolve in rain. While you of the North exclaim, "Regular Christmas weather!" and feel the quickening thrill of its elastic tonic, crystal clear, yes, musically clear, we look up to see no sky by day nor stars by night, but to feel on our faces the chrism of the rain, and say, "Regular Christmas weather!"

Secondly, the visitor is struck with the fourth-of-July features. We celebrate the nativity of the peaceful Prince with crackers, trumpets, guns, rockets and rackets,—with the various implements of noise with which the ordinary native American proclaims, maintains and illustrates his "independency." At this moment a bunch of fire-crackers, concentrated into intenser reverberation in a barrel, and twenty horns at the lips of twenty "fifer fellers," and a host of little cannons with great noises, make an obligato accompaniment to the solo of my pen.

Thirdly, the absence of the proverbial Christmas decorations. Here and there a house hangs a wreath of green in the window, or twines a column with ivy. But in general the decorations are confined within the churches. Ropes of braided cedar make swinging arches in the chancel or twine the chancel rails; white banners bear designs in ivy leaf; the columns glisten with the rich magnolia leaves that cover them; and all is lighted, made graceful and plummy with the silvery tresses of gray moss. Flowers are rare. The general amiability of the climate makes conservatories scarcely necessary, and in most seasons the out-door supply of roses is profuse; so in those seasons when nature denies us flowers we do without them. We are children of nature. When she smiles, we rejoice; when she frowns, we wait. We would in no manner conquer and compel her!

Fourth, the quietude of the city. Not the silence: this is so broken we have none left to remark upon. But the city is quiet. Business suspends, the street-cars stop running, and the thoroughfares are relatively deserted. The churches are open, but attended chiefly by those within walking distance. In the evening here and there a carriage rolls. But it is in general a home day. The piazzas twinkle with Chinese lanterns, and blaze with rockets. These contribute the modern "great light" and the "voices in the sky."

It is the city's holiday. It is the children's "happiness day." If the earthquake night was "no time for chillun," this is eminently their hour. In the awful terrors of that night of peril, amid the "strong crying and tears" that mingled with the rumble of mysterious voices, was one supplication emphatic in its intense and ingenuous appeal, which finds its just counterbalance in the child-prominence and child-privilege of this season, sacred to the Christ-child and the home love. In a public square, where the terrified colored people were suddenly huddled, and where wild prayer was the almost universal resort, was one old exhorter who thus agonized [as taken at the moment by a stenographer],—"Do, Lawd, come down and go 'mong yer people, for dey is terrify, dey skeerd like. Dey dunno which way to tun over, cos dey tink you bex wid um. Come down, please sa, 'an' walk roun' wid um, an' tek um

by de han', and tell um you ain' bex. An' ef yo' can't come, sen' yo' son. But, Lawd, *dis ain' no time for chillun!* So come yo'se'f, if you can, please sa!"

That different scene of feeling inevitably comes to my mind to-day. It is right that now, the earth again at rest, the city healed by Christ-like gifts of sympathetic love, the "time for chillun" should come round. Give them their day. Give them their way. Bring the Christ-child now. Let us still conceive the Son of God a child in human conditions, till every child of earth is quickened and persuaded to live a child of God.

E. C. L. BROWNE.

A UNITY READER ABROAD.

UNITY frequently catches glimpses into letters not meant for print but far too good to be lost. From such a letter we carve the following bits illustrative of the truth that the seas can not confine the power of genius, or limit the fellowship of the human heart. In the deep things and on the highlands all souls talk one language.

"In Paris Victor Hugo's wonderful drawing and painting thrilled me. The pictures were thrown off in idle moments as a diversion, but they show the tremendous power and fearlessness of the man. Any medium could he use. No weak halting over it. A stick dipped in ink, a knife to scratch out 'high lights,'—anything served his purpose. The results are wonderful and—must I say it?—morbid. It is true that one does not find the 'immortal cheer' of Emerson in Hugo. He was a Frenchman in France, and when once you have been in its atmosphere you will understand what has always troubled you in his and Balzac's philosophies. And yet when I looked at the table upon which he wrote, and looked at the manuscript of '*Les Misérables*,' as I stood there touching the place where his hand wrote the name of Jean Valjean, the form of the old bishop rose before me—'twas a dark corner—I was alone in the room—and I dropped upon my knees before it. . . . Coming out of France into Holland is such a rest. . . I love the peasants; 'tis like getting close to Nature's heart to come into their simple life. Such Dutch fraus, such pretty milk maids, such wooden-shoed school-children. Last Wednesday we went on a trip to Amsterdam. It was the day of the celebration of a great religious festival that occurs once a year at Haarlem. Our party of eight Americans got into a compartment that was nearly filled with peasants on their way to the 'Festa.' They were such clean, wholesome-looking people—the women gay in their white caps adorned with gold horns, the men in their Sunday best—that I sat watching them with real pleasure. It is utter foolishness in me, I know, but the sight of hands horny with toil always affects me deeply. I can never feel right that my own are soft and white. I sat thinking of this as I watched the coarse hands of the peasant opposite me, and looking up into his kindly face I saw that he was looking up at me in the same scrutinizing manner. I smiled and nodded, and he immediately asked me if I was going to the 'Fest.' This broke the little ice that lay between bare hands and kid gloves, and we managed to make him understand that we were Americans *en route* for Amsterdam. It presently came out that he was choir-leader in the 'kirk,' and we asked him to sing. Forthwith he produced his psalm-book, and 'tuned up' with a vigor that nearly deafened us. All of the peasants joined him, and the energy and devoutness with which they followed him—for he kept a half bar ahead all through—was really touching to behold. Something of the strength of the people who fought through eighty years of war and who have wrested their land from the clutches of the sea, was in that singing. The psalm ended, they made us understand that it was our turn, so we gave them 'Naomi' and 'Hamburg' with all parts, and I hope that what was lacking in vigor was made up in

harmony. They seemed delighted with it, and the good frau passed around a box of lemon drops of which we all partook. At last, after more psalm-tunes, we all joined in 'America,' which is a song of Holland also. We were strangers in a strange land, people separated,—to the eye of the world—in station, and yet I have never in my life felt the harmony of spirit that I did then as the grand old song poured out of sturdy Dutch lips and full American hearts. 'One touch of Nature makes the whole world kin.'"

THE STAR OF BETHLEHEM.

A star stood steadfastly
O'er Bethlehem;
'Tis shining still for thee.

From out the myth it lifts,
And burns, pure Soul;
We see it through the rifts.

Because it stands alone
We call it Christ,
Yet name it as our own.

For man hath rightful claim
To human souls
Howe'er they mount and flame.

This claim can never bind
A spirit free,
Seeking its God to find;

Nor can it close the wide,
Wide gap between
My faint soul and Christ's side.

He lived before his time,
Yet would not stoop
To life less than sublime.

Hath ever braver word
Than his gone forth
Like flashing, cleaving sword?

"*They know not what they do!*"
Beat ever heart
More tender, loyal, true?

True to the God above
And man beneath,
Through faith and yearning love.

O darkness ere the dawn!
How grand is faith
That hour when God seems gone!

Grand is Humanity
Pleading for those
Who cause it agony!

Despoil not Christ of these
This Christmas morn,
Thinking to crown and please!

God is my Father—mine
As He was Christ's;
God is thy Father, thine!

To Christ's blest memory give
The highest life
Thou canst conceive and live.

For this his years were spent;
His soul was loosed
From out its tenement.

Passed is his mighty pain!
And on the earth
Hath love begun its reign!

Pain falls, and gladness swells;
Then joyously
Ring out the Christmas Bells!

—MINNIE STEBBINS SAVAGE.

TOLSTOI'S ETHICS.

The most interesting character in Europe to-day is not Gladstone, or Bismarck, or Boulanger, but Tolstoi of Russia. He is so, because, in the face of the world's clamor for presidencies, and the unparalleled struggle for riches and power, he has turned away from it all, and chosen to be a peasant among peasants that he might live out the letter and the spirit of the Sermon on the Mount. He has said to himself: Let others, if they will, seek to be bowed to and served by all the rest of the world, while they lie in supine idleness; but as for me, I must aim to be in my sphere what God is in his great sphere—servant of all. There is one of the foremost literary men of Europe made one with the common people. He has laid aside his fictitious nobility to become really noble. He views the world as his home, and he holds that highest manhood is lowliest in service. He regards it good service for him to go into his shop to cobble a pair of shoes for a neighbor, or go into the field to plow, or pitch hay, or build fence. That is democracy, that is Christianity incarnated once more. All of us are agog for uppermost seats and the fine things of the world, but only the lovers and heroes turn away from the affluent and great, and stand forth for the Human only.

As I read the volume, "What to Do," I say, this is not literature, it is a soul laid bare; it is not playing at life, it is life. There rises before me the picture of that plain, homely old man, with his peasant garb, his calloused hands, his great shaggy face, unhandsome, but so human, so benediction-like, so love-you-all-like; and over that face—that makes one think of him "whose visage was so marred more than any man, and his form more than the sons of men,"—I see tears fall that have come from pent-up streams of longing and love,—crystalline drops are they, from a soul that would encompass man in its warm embrace.

Tolstoi's ethics is startlingly simple. It is its unsophisticated simplicity that piques one's worldliness. We have been accustomed to thinking of the science of living as something extremely complicated, and as growing more so with the growth of civilization; but this man asserts confidently that the way of life is very plain and easy if we will only (1) quit deceiving ourselves and others, and follow the truth wherever it leads us; (2), cease regarding ourselves as better than others; (3), accept the old and indubitable law of humanity, to wring from nature with one's own hands a subsistence for himself and for others, feeling no shame at any employment.

The recognition of these three principles leads inevitably to (1). Love to one's brother man. (2). Non-resistance to evil. (3). Social purity. (4) Abrogation of courts of justice that represent the retaliative spirit written large. (5). The removal of the middle wall of partition between nations so that patriotism shall no more mean, hurrah! for our side, but that love that delights in doing good to humanity.

The first trumpet-like note is this: Quit deceiving yourself, cast out the illusion of selfishness, look straight at the truth and follow it, regardless of loves, hates, comfort, ties, life or death. Is not all that simple, primitive,—disappointing? Why, yes, we say it is plain enough that one should not deceive himself. But to see how current and easy self-deception is, one has but to recall the fact that conservative orthodox people, who are insistent for the letter of the Bible, have been the first to repudiate Tolstoi's conduct. His warmest sympathizers have been the radical

thinkers who are intolerant of the letter. The Jew might say that God is the God of the whole earth, but to the end he hugged his provincial illusion that he himself was human plus Jew, and that, therefore, he might appropriate God to his own exclusive use. Every old feudal king, when he was sacking a neighboring castle to enrich himself, had some way of explaining his violation of humanity's right so as not to make himself a liar. He who lives by being served, or the monopolist whose plenty is rebuked by his employé's indigence, would indignantly repulse any insinuation that his life is false—false to simple justice, false to conscience, false to the great sermon in his religion, the Sermon on the Mount. The world is in conspiracy to keep the hoax up and urge the business on. The United States professedly believes the gospel, and is the world's loudest preacher of *liberty, equality, fraternity*; but just now we have the paradoxical spectacle of a Congress passing an exclusion bill against a quiet, an industrious, and a long-suffering Mongolian race, and yet if the intimation were made that those who voted for that bill had not only violated a truth of righteousness, but had falsified the very basic principle of democracy, which gives the first and highest meaning to our government, it would be promptly met by some specious reasoning called *patriotic considerations*. Henceforth we must teach our children to love themselves and hate their neighbors. Does patriotism mean, every one for himself, and the devil take the hindmost? We all love the truth, but do we all hate untruth? Are we so enamored of truth that we will cut through our dearest prejudices, and lay waste our world of tinsel and conventionality to follow its high and sacred behests? Tolstoi's robust word comes to us. Quit deceiving yourself; determine to get right, however far removed your path in life may be from the true path which your reason discloses to you.

An untruth underlying nearly all our social discords and unhappiness is the assumption by some that it is their privilege to be served and the duty of others to serve them. The great difficulty in the way of anything like cosmopolitan, democratic relationship among men is the delusive supposition on the part of some people that they are exceptionally human, that they are, forsooth, different from other people, and that it follows because of this difference that they are to be treated in an exceptional way. One who is rich thinks he is entitled to a better time and more consideration than poor people are, and if a poor man is preferred to him he is indignant over it. He who is a member of a so-called first family imagines that some peculiar honor attaches to him for which he should receive extra attention.

Tolstoi comes to us and says, You need to see this truth, and until you do see it your life is void; you are man and nothing more; your brother is man and nothing less. Tolstoi carries us back to the ancient, eternal truth that he who would lose his life shall find it, and he who would find his life shall lose it. He has wrought Browning's deep words into finest experience, thereby showing that poet's song may be translated into a brave man's deed:

"All service is the same with God—
With God, whose puppets, best and worst,
Are we, there is no last nor first."

If I have read the secret of Jesus aright, it is this: Changeless, eternal pity; a heart thrown widely open for all; a harbor for all the storm-beaten sons of men. He did not consider greatness a thing worthy to be striven for, but he made himself of no reputation, took upon him the form of a servant, and became obedient to the divine voice that ever instructed him. When Paul went out to preach it was not the Christ of regal power, but the self-effacing, broadly human, Jesus of Nazareth that he presented to men. But to-day, as in the days of the Apostles, the doctrine of self-renunciation is foolishness and a stumbling block. We are all ready to serve, if it means a little dainty sewing for a fair in behalf of the poor, or dropping our silver regularly

into the contribution-box on Sunday; but to go out among the Great Unwashed and identify ourselves with them while they wring from this old earth a subsistence for all flesh, is the step that puts to test our imperative of self-giving.

But what would become of our art? Is not the art of living well altogether the highest and best? What signify the fine arts while the finest is ignored? Let our homes and conservatories be furnished with the most costly art, but if the cat and tiger in us still hold sway, we shall be no better than our rude ancestors who ate snails and dwelt in caves. Animal or angel, which? Any art pursued without warm human fellowship and helpfulness—without the royal hand well skilled in grappling with the world's burden—dehumanizes us.

That is a discriminating and noble definition of social justice which William D. Howells has just given us:—"The instinct of righteous shame which, however dumbly, however obscurely, stirs in every honest man's heart when his superfluity is confronted with another's destitution, and which is destined to increase in power till it becomes the social as well as the individual conscience." What's the use of talking about the brotherhood of man, if it does not bring brother's love along with it? And of what avail is my love, if it disdain my brother's lowly estate? Of what avail is it, if it scorn the utmost laggard in "the great procession winding along the roads of the universe?" When a few more earnest souls are strong enough to say with Walt Whitman, "I will have nothing that all can not have their counterpart of on equal terms," the era of the dominance of moral insight will have begun.

I hear a hoarse voice making reply: Tolstoi is a dreamer; better go the way of the world; be practical with the rest of us; abandon the ideal, and accept the day as it is. All the prophets who have loved the word of the Eternal have been dreamers,—Jesus, Paul, Buddha, Epictetus, a Kempis, and John Brown. The way of the world was just the way these dreamers did not go. They turned the stupid ages out of their course by putting a new spirit into men. They announced a law emanating from the Highest to make null the inhuman customs holding men in thrall.

Any commonplace person can aspire to be served by all, but only he who is lit with the Infinite can aspire to be servant of all.

G. D. BLACK.

THE STUDY TABLE.

THE EDITOR'S BOOK TABLE.

Thoreau used to say he went hunting without rod or gun. Professor Langley, of the Allegheny Observatory, in this beautiful book,¹ admirably illustrated, goes hunting in the heavens without a telescope. He does not concern himself so much with measurements and movements as with substance and force. With the camera and the spectrum he lets us into the spots on the sun, and makes us feel his energy. We are admitted into the chemical confidences of planets and meteors and are told so many things about comets and stars which are revealed by the "new astronomy" that it would seem that this same "new astronomy" cannot wait much longer for the patronage of the state and individuals of wealth necessary to bring it to that high efficiency and at least as ample equipments as characterize the old astronomy at the present time. We cannot speak of this book as an expert, but as one who has found its pages most inspiring we are glad to commend it to our readers as one of the coveted books of the year. In this little book² of Max Müller we have the three lectures which first appeared in the *Open Court* in this city. This gives us not only

something of the old battle about the relation of words to thought brought down to date, but many delightful glimpses into the workshop of the man who has labored upon such high material that the very "chips" are greatly prized. Doctor Hedge is doubtless the ripest scholar and profoundest thinker now living among the Unitarian ministers of America. He has turned his eightieth year, but this goodly volume of thirteen essays³ shows no signs of age. From the first on "Martin Luther," to the last on the "Theism of Reason and the Theism of Faith," we have clear thinking upon high themes, showing a wider range and greater versatility than any of his previous volumes. He who has those will certainly want this volume, and he who begins with this will be sure to want more from the same source. Alongside of Doctor Hedge's latest volume belongs the recently collected volume of political essays⁴ from James Russell Lowell. We have already quoted from these pages, but we like to mention the book again. From the careful and profound thinker it is not a very great way to the careful and elegant writer who has made himself pre-eminent in American life in at least three different directions; for Mr. Lowell is the most virile poet now living in America, the writer of the most elegant prose, and the most eminent of American diplomatists. We will not despair of American politics while they enlist the interest and command the attention of such men as James Russell Lowell and George William Curtis. And still another book⁵ from an American master. Many who know of the rare gift which John Fiske possesses for philosophic work and his great service as an interpreter of the philosophy of evolution are scarcely reconciled to his turning aside, for the time being at least, into the fields of historical research, but this volume is reassuring. It shows that he is still preaching his gospel of progress and of peace by means of the truth of history. In these pages he amplifies the statement previously made that our Federal Convention was "The finest specimen of constructive statesmanship that the world has ever seen." Of our last war he says, "Despite the feeble wails of unscrupulous place-hunters and unteachable bigots, it cemented the federal union so powerfully that all likelihood of its destruction may be said to have disappeared forever." The time has not come for a critical history of American literature. It never does come to contemporary writers, but it has come for what was more needed, an appreciative introduction, an intelligent guidebook,⁶ and such we have in the work of Charles F. Richardson, the second and last volume of which is in our hands. In the chapter on "Tones and Tendencies of American Verse," we have something more than a guide-book. It is not only good reading, but that which will teach us how to find good reading. And here comes another new book⁷ on Browning, the largest and most satisfying yet received. In aiming at less, Mr. Fotheringham has reached more than his associates. In not trying to outline all the writings he has given us some clear conceptions of the writer, his purpose and his methods. Robert Collyer's "Talks to Young Men (With Asides to Young Women)"⁸ is a book not to be forgotten in our holiday purchases. In it we find the same delightful blending of sense and fancy, poetry and piety that is so well known by our readers. Our earnest comrade who preaches to three congregations each Sunday, one in New York, one in Brooklyn and the other in Newark, has set forth his convictions in this little hand-book,⁹ fearless, rational, and in the end, constructive and dead in earnest.

(3.) *Martin Luther and Other Essays.* By F. H. Hedge. Boston: Roberts Brothers. \$2.00.

(4.) *Political Essays.* By James Russell Lowell. Boston and New York: Houghton, Mifflin & Co. \$1.50.

(5.) *The Critical Period of American History. 1783-1789.* By John Fiske. Boston and New York: Houghton, Mifflin & Co. \$2.00.

(6.) *American Literature.* By Charles F. Richardson. Volume II. New York and London: G. P. Putnam's Sons.

(7.) *Studies in the Poetry of Robert Browning.* By James Fotheringham. London: Kegan Paul, Trench & Co.

(8.) *Talks to Young Men.* By Robert Collyer. Boston: Lee & Shepard.

(9.) *What I Believe.* By Hugh O. Pentecost. 56 Oriental street, Newark N. J. 25 cents.

(1.) *The New Astronomy.* By Samuel Pierpont Langley. Illustrated. Boston: Ticknor & Co. \$3.00.

(2.) *The Science of Thought.* By Max Müller. Chicago: The Open Court Publishing Co. 75 cents.

We know of no better hand-book of the new faith for the price, because it is full of the eloquence and direct address of extempore speech, while it contains the conclusion of one who has lived intensely and suffered much as a truth-seeker. In Mr. Burt's little book¹⁰ there is to us a special interest in the fact that it has grown out of some articles originally prepared on Greek philosophy for the columns of *UNITY*. The form as well as the matter commends itself as a hand-book to students and a convenient outline to teachers. Few, even among scholarly people, can go very deep into Greek philosophy, but there are few of ordinary intelligence but can enjoy and profit by this simple but scholarly epitome. This book, doubtless, will fill an important niche in the series of text-books by these publishers. Talking of text-books, many teachers will welcome this "Outline of General History"¹¹ prepared for them by a former teacher of history in Wellesley College. Nebraska and Massachusetts join hands in the preparation of this text-book upon "Our Republic."¹² It is the joint labor of the Superintendent of Schools, of North Loup, Neb., and of the Secretary of the Massachusetts Board of Education. To those who cannot go to school to find out all about our civil government, the book will fill an important place on the home shelf. The professor of English literature in Wellesley is preparing a series of leaflets as guide to the study of nineteenth century authors which will prove admirable helps to Unity Clubs as well as to classes. Mrs. Owen's book¹³ telling how to keep house on ten dollars a week can scarcely be called a text-book yet, but we shall be a great way nearer the kingdom when the subject matter is as carefully taught as is the geography of South America. Then may we hope to develop what Mrs. Stowe calls "a genius for home life." That last quotation we find in a pretty little anthology¹⁴ from the writings of Mrs. Stowe, just out, which we next picked up from the table. It is pleasant to come upon old friends in this new way and to see how well the old interest in Mrs. Stowe's writings is justified. Those who like literary cut flowers will like this book.

Our friends of the English Sunday-school Association still lead by a great way our American Unitarian Sunday-school societies in the dignity and courage of their manuals. In these three we hold in our hand, the writers not only presume on the child's interest in serious themes, but also in the teacher's ability to adapt suggestive material to the time and place. Here is no attempt to chop up the material into questions and answers. It is assumed that the child wants to know something and that the teacher does know something. Mr. Wicksteed gives moral and spiritual ideas,¹⁵ then his work is done. Doctor Crosskey in a hundred and twenty-eight pages¹⁶ gives what would make an admirable outline for a winter's study in evolution for a Unity Club. And Miss Cooke¹⁷ gives one more, the ninth in her series, of biography for young people. Here are ten noble workers, and two of them women, Mary Ware and Catherine Cappe.

And what shall we say of these first fruits of the holiday book harvest? We will begin by "maintaining our integrity" and say, at Christmas time buy *books* rather than *holiday books*, but then, when the time comes, we know that plenty of people will scorn the advice. How can they resist the temptation of such books as "Days Serene,"¹⁸

by Mrs. Pullman, with its good poetry and ample out-of-doors so sympathetically executed, or of these two illuminations of Miss Mulock's Christmas Carol and New Year's psalm,¹⁹ or the exquisitely dainty calendar,²⁰ with its tiny men and women, birds, butterflies and bells, done in sepia, or the illustrations from nature that go with the pathetic, always touching song of "Nelly was a Lady,"²¹ or any one of its five companion volumes? Perhaps we relent our heroic advice. Why should they resist these triumphs of the reproductive art? Some day, surely, such sowing as this will yield a high harvest of fine art. Perhaps an age of masters is yet to come, and that, too, in this new world of the West.

THE HOME.

MUGGINS' CHRISTMAS.

We called her "Muggins,"—just a wee
Light-hearted little neighbor,
Stunted of growth by poverty,
And robbed of play by labor.

"She bothers 'bout that Christmas saint,
To rest she'll hardly let me!"
Her mother said; "An' prays so quaint:
'K'iss K'ingle, *don't* forget me!"

No feast for her would Christmas bring
Of turkey and cranberry.
One said "T'would be a pleasant thing
To make her Christmas merry!"

So, by her bed, with warm new clothes,
On Christmas Eve placed handy,
Were simple toys and plumped-out hose,
And one wee pound of candy.

And Muggins waking, with round eyes
Where awe and pleasure mingle,
Gazed on her gifts with glad surprise:
"Ours brought *too much*, K'iss K'ingle!"

She sighed in tones of grievous doubt:
"Here's mos' enough for twenty,
Some 'nother girl might *go without*,—
I didn't want *too plenty*."

Dear lass, for all your poverty,
Life's best shall you inherit,
In whose young heart springs fresh and free
The generous Christmas spirit.

Ah, not alone in Bible leaf
Is holy scripture hoarded—
"More bless'd to give than to receive,"
In child-hearts is recorded.

The meaning of the widow's cruse,
And of the loaves and fishes:
Not selfish greed, but kindly use
Will cupboards fill and dishes.

That which we share we surest hold,
We lose that which is hoarded—
To dead leaves turned like fairy-gold
In German tales recorded.

O, little maid, in happy homes,
Life's best of bliss possessing,
Remember this when Christmas comes
And earn—the Christmas blessing.

ALICE WILLIAMS BROTHERTON.

(10.) A Brief History of Greek Philosophy. By B. C. Burt, M. A. Boston: Ginn & Co.

(11.) Studies in General History. By Mary B. Sheldon. Teachers' Manual. Boston: D. C. Heath & Co.

(12.) Our Republic. By Prof. M. B. C. True and Hon. John W. Dickinson. Boston and New York: Leach, Shewell & Sanburn.

(13.) Ten Dollars Enough. By Catherine Owen. Boston: Houghton, Mifflin & Co. \$1.00.

(14.) Flowers and Fruit from the Writings of Harriet Beecher Stowe. By Abbie H. Fairfield. Boston: Houghton, Mifflin & Co. \$1.00.

(15.) Lessons on the Growth of Moral and Spiritual Ideas. By Phillip H. Wicksteed. London: Sunday-school Association. Four pence.

(16.) The Methods of Creation. By Henry W. Crosskey. London: Sunday-school Association. One shilling.

(17.) Noble Workers. By Frances E. Cooke. London: Sunday-school Association. One shilling, sixpence.

(18.) Days Serene. With original designs. By Margaret Macdonald Pullman. Boston: Lee & Shepard.

(19.) Christmas Carol. By Dinah Maria Mulock. Illustrated. Boston: Lee & Shepard. \$1.00.

A Psalm for New Year's Eve. By Dinah Maria Mulock. Illustrated. Boston: Lee & Shepard. \$1.00.

(20.) All Around the Year. By J. Pauline Sumter. Boston: Lee & Shepard. 50 cents.

(21.) Nelly Was a Lady. By Stephen Collins Foster. Boston: Ticknor & Co. \$1.50.

WHAT THE BOYS DID ON CHRISTMAS EVE.

"What are you laughing about, Shirley?"

"I was just thinking how I should feel hanging it by the legs on that door-knob." And Shirley laughed again, while his eyes twinkled with water-drops, a way they had when he saw in his mind anything especially funny.

"Hanging what? On whose door-knob?" asked his brother.

"You see, she gets only five dollars and ten cents a week, and she has to pay just one dollar and ten cents a week for the rent of that basement, and there's five children."

"Which of them are you going to hang by the legs? Whose children? What are you talking about?" asked impatient Willie.

"Wait till I come to it," said methodical little Shirley. "Her name's Burnett. She lives under Mr. Grove's store. There was a father, but he died. She had to go to work in the string factory. She has the five children to take care of on four dollars a week. I've seen 'em."

"There! I begin to understand—only about the legs."

"Wait. Mrs. Macey and Momsey were talking about clothes. They are going to look up all their old woollen ones for the children. But they didn't say anything about a turkey, though they're going to get the things ready for Christmas,—dresses all made for the little girls, and jackets and pants for the boy, but not one word of a turkey."

"Was it a turkey you thought of hanging up by the legs?"

"Of course!"

"Where'll you get the money?"

"I'm going to take what I've saved up for Momsey."

"Oh, what a boy! I wouldn't be so mean! Make Momsey go without your present for a lot of ragged and dirty children. They are dirty, ain't they?"

"Yes—some. But they look red, and they look at you laughing when you speak to them. They're English; they ain't bad children."

"Oh, I see. Well, you'd make Momsey go without her present, and I think it's mean."

"Wait. She said one day that she *never* minded going without things when somebody was happy. That was when she gave you her share of the grapes and you ate them."

"Never mind that! I s'pose she *would* like best for them to have the turkey. But s'pose I helped you buy it, and you should then have some money for her present? How much will it cost?"

"Mr. Grove will let me have it for eighteen cents a pound, and it's a seven-pounder. Seven times eight are fifty-six, seven times ten are seventy, and five are one dollar and twenty-six cents. Yes, that is what I got it before: one dollar and twenty-six cents. I've got just a dollar and a quarter—there's Ted!"

"And Arthur, too," cried Willie as the two rosy-cheeked boys came in.

"We're reckoning up the cost of a turkey, Ted," repeated Shirley, "eighteen cents a pound, seven pounds."

"One, twenty-six," promptly responded bright Ted. "Whose turkey?"

"Shirley's and my present to a poor family," said Willie. And forthwith the story of the young Burnetts, with particulars as to string-factory, etc., was related.

"I'll go shares a quarter," said Ted.

"I—too," drawled smiling Arthur. "So—will—Harris."

"Think he will?" said Willie. "Why, that will make it only a quarter a-piece. Shirley can put in twenty-six as he got it up."

"All right," said Shirley.

"'Course we can all see the hanging on to the door-knob," said Ted.

"They'll come out," said Shirley, "and what d'you think they'll do? I'm afraid I shall laugh. We'll hide behind the dog kennel. I wonder how I shall feel!"

Shirley's eyes glistened again.

So, Christmas Eve, just after dark, the five boys, guided by a bull's-eye lantern, and with Shirley dangling a "seven-pounder,"—made a pound heavier by a contribution of a bag of cranberries tied to one of the legs by "Momsey"—found their way into the yard of the corner grocery store, and down the uneven walk to the little basement door. There was no curtain to the window, and they could plainly see the widow with her five children clustered around a table, where they looked anything but disconsolate, surveying and admiring the pile of warm garments sent in by the mothers of the neighborhood.

"They'll like the turkey best," said Shirley in a whisper. "Now hide, boys! I've got it on the knob. I *know* I shall laugh."

And laugh the little fellow did, in one shrill peal, then flew behind the kennel with the others.

Quickly the basement door opened, and "Oh! oh!" was uttered by children's voices pitched in various keys.

"Hit's a turkey!" cried one.

"Vy, I thought I heard a crow!"

That settled the boys. They burst forth into such loud shouts of merriment, that their hiding-place would have been quickly discovered had they not taken immediately to flight, leaping over the low fence, and getting home by way of the fields.

The next day they heard that the poor family living in Mr. Grove's basement had had their Christmas dinner given them by the Kickapoo Indians, who were giving entertainments at the opera house down town. But that did not lessen the boys' enjoyment in the thought of what they did on Christmas Eve.

A. M. G.

BEAUTIFUL THINGS.

Beautiful faces are those that wear—
It matters little if dark or fair,—
Whole souled honesty printed there.

Beautiful eyes are those that show
Like crystal panes where hearth-fires glow,
Beautiful thoughts that burn below.

Beautiful lips are those whose words
Leap from the heart like songs of birds,
Yet whose utterance prudence girds.

Beautiful hands are those that do
Work that is earnest, brave and true,
Moment by moment, the long day through.

Beautiful feet are those that go
On kindly ministry to and fro,
Down lowliest ways if God wills so.

Beautiful shoulders are those that bear
Ceaseless burdens of homely care
With patient grace and daily prayer.

Beautiful lives are those that bless—
Silent rivers of happiness,
Whose hidden fountains but few may guess.

Beautiful twilight at set of sun,
Beautiful goal with race well run,
Beautiful rest with work well done.

Beautiful grave where grasses creep,
Where brown leaves fall, where drifts lie deep
Over worn-out hands—O beautiful sleep.

—Selected.

UNITY CHURCH-DOOR PULPIT.

THE SPIRITUAL LEADERSHIP OF JESUS—WHAT DOES IT CONSIST IN?

A SERMON PREACHED BY JENKIN LLOYD JONES AT CHICAGO, SUNDAY, NOVEMBER 25, 1888.

(Published by the Congregation.)

Down in Arkansas there is a man who, in the solitude of his liberal thought, has reached out to this church for spiritual comradeship. Through the postoffice he has asked and received our church fellowship. His name has been placed upon our roll by your consent. Last summer at our Flower Festival, you remember I read to you his greeting, and in your name I returned our response. Some time ago this good physician, after having been out for nineteen hours among the sick, wrote me before retiring as follows:

"I must not put off any longer my promise to myself to write you. We are now engaged in an assembly meeting in this village. Most of the time is given to instruction in school studies, but one hour a day and the evening are given to the enforcement of religious doctrines. In the midst of it all, my faith in religious liberty and the belief that pure Christianity is the handmaid of true humanitarianism, is unshaken. My solace is the Bible and such literature as I receive from the Post-Office Mission. I am trying to build myself up in a holy faith in the Father. I have no one to commune with, and it is truly a lonely life to live among such strong orthodox surroundings. When you have time, will you please write me or preach a sermon from the texts found in Matthew 1: 18-20, Luke 1:27-31, John 1:13, 14? This scripture is constantly quoted to me as sufficient proof that Christ was very God. You need not be in a hurry, but write when you have leisure. Give my kindest regards to the members of the parish, and say to them that I pray continuously for the time when this country may be visited by a missionary of our living faith. I am permitted to work in a union Sunday-school here. Next Sunday I am to address a Sabbath-school convention. On such occasions I always speak for religious liberty in plainest language. Hoping to hear from you occasionally, I am

Yours for truth,
-----"

The passages referred to are those that tell of the miraculous conception and birth of Jesus. The perplexity of our lonely brother in Arkansas is also the perplexity of many of you. No week passes but some of you come to me with your anxious inquiries concerning the Jesus problems springing up either in your own minds or in those of your friends. You frequently tell me that the perplexities of faith to-day are chiefly those that are related to the personality and mission of Jesus. As stars fade away in the presence of the sun, so, you tell me, have the doctrines of fore-ordination, eternal punishment, total depravity, vicarious atonement, and the infallible Bible faded out of your thoughts in the presence of a great light that teaches instead a hopefulness for man, individual responsibility, eternal progress and universal brotherhood. But, you say, it is hard to give up certain ideas of the peculiar nature, exceptional character and supernatural mission of Jesus. The liberal thought in other directions is constructive, enlarging, it adds to the old faiths, but in regard to Jesus, to many it seems destructive. It takes away something without leaving an adequate compensation.

Friends, I commend your vigilance. I want you to *lift* up and not *give* up your faith. If this church does not give you a sweeter, tenderer, stronger, more inspiring thought of Jesus than the churches about us do, it is your business to distrust this church and go to the one where the more helpful view is taught; and so I return once more to the old but ever attractive theme. I want to see if the Jesus of rational thought and scientific criticism is not also the Christ of the soul for this generation, if he is not a solace to the heart, an inspiration to the conscience as well as a satisfaction to the reason. I can add nothing new to what I have already said. I can not even hope to say it as well as I have said it before; but say it once more I must, in the hope that it may help a little some members of the par-

ish that reaches from Chicago to Arkansas, from Florida to Wisconsin.

I will try to get at it in some such way as this:

- I. The rationalist's thought of Jesus.
- II. The objections thereto, which I will consider as
 - (a) Biblical.
 - (b) Historical.
 - (c) Psychological.
- III. The power of the humanitarian thought of Jesus.
- IV. The relation which our thought of Jesus bears to our word and work, individually and collectively, or the spiritual leadership of Jesus—in what does it consist?

I. WHAT IS THE RATIONALIST'S THOUGHT OF JESUS?

An epoch-making soul, an era-forming spirit, a character in whom the light of an illustrious race and of a holy ancestry was focalized, a personality from which radiated that subtle, creative power of the spirit which evades our analysis and which we sometimes try to indicate by the word genius or inspiration. He was a man to whom, by the right of pre-eminence, it was given to inaugurate a religious movement beyond his seeking, and, in very many respects, different from his thinking. He was a man destined to be enveloped in a mystic mantle of myth and legend which a loving constituency has woven out of the poetry that is distributed through the common heart; a man best understood and most truly measured when studied among his giant companions, Buddha, Socrates, Zoroaster and the rest. His was a soul as inexplicable as Shakespeare's or Newton's, as mysterious as the babe, of whom he said, "Of such is the kingdom of heaven." Rational thought has come to think of Jesus as one whose words are rich with a "veined humanity," a man whose divinity was testified to by his human tears, by the affections of the lowly that went out to him. Peasant women loved and fishermen followed him. He was a man whose divinity came to him through the holy generation of such a father and mother as to make re-generation to him unnecessary. I think the cultured thought of Jesus to-day, dismembered from traditional molds and independent of ecclesiastical formulas, is that of a prophet-peasant whose inherent excellence pierces the dark cloud which a remote age, obscure location and superstitious following have enveloped him with. We can understand this better by recalling the analogies of history. Three and a half centuries before the date of Jesus, in a territory still more remote, we find a similar process going on. There was born a prophet-prince who humbled himself that peasants might be more kingly. The same forces have obscured him in a still denser cloud; but that there once lived a tender, loving soul, a high right-seeking and truth-telling spirit, is testified to by the abject worship as well as by the loving adoration of uncounted millions of souls. Jesus to the liberal Christian, to the Unitarian, as I understand the word, to the progressive thinker, to the believer in universal religion, is a man, no more but no less, a towering character, the altitude of which we lesser beings, who fall so far short of being men, are unable to accurately determine. Should we wonder at this? Are there not a hundred names at our fingers' ends that represent souls the dimensions of which we are utterly incompetent to measure? Said William Hunt, the philosopher-artist, "Michael Angelo was a soul so great that subsequent generations have given us no man large enough to understand him." The truest thing we can say about the homely face of Abraham Lincoln is that its care-taking lines were furrowed by a spirit so large that none of us yet understand him, though we shout his name and prattle his praises; but when it comes to the matter of measurement and limitations, the word "man" no more bounds than does the word "God." Some center of either we may indicate, the circumferences of both are lost beyond the outermost reach of human ken. Take the veriest babe crooning at the mother's breast, and

"Draw if thou canst the mystic line,
Severing rightly his from thine,
Which is human, which divine."

This and much more represents the rational thought of Jesus.

II. OBJECTIONS CONSIDERED.

Against this thought of Jesus may be raised—

(a) The biblical argument, the texts persistently hurled at our brother away down there in Arkansas. Does not Matthew say that "When Mary had been betrothed to Joseph, before they came together, she was found with child of the Holy Ghost;" and does not Luke say that the angel Gabriel announced to Mary the miraculous fact; and does not the writer of John mean something of this when he says, "The Word became Flesh and dwelt among us?" I answer "Yes," and promptly say that if these writers have stated a historical truth, then the view just described is untenable. If they are right, we are wrong. I simply do not believe that these and kindred texts are good history any more than I believe that the great battle-hymn in the book of Joshua that sings of the moon standing still over Ajalon is good history, any more than I believe that the first chapter of Genesis is good science, or the birth-legends of Buddha, beautiful and fragrant as a flower-garden, are records of actual occurrences. In this doubt I find no irreverence. It savors of no profanity. I remember that all these gospel narratives are but the inadequate and sometimes incoherent transcriptions of traditions gathered from the willing but fantastic recollections and imaginations of from fifty to a hundred and fifty years after the fertile life had been closed on Calvary. I remember that the genealogies offered by these gospel writers are imperfect, fanciful, grotesque; that the birth experiences, of all human experiences, are necessarily the most sacred, the most obscured. Before these gospel narratives took their shape, Christianity was already in the field asking the suffrage not only of Jew but of Gentile; the Jesus seed dropped by the Nazarene by road-side and lake-side had been blown by the winds of God into the mind and heart of Paul, and there they had germinated, sprouted, bloomed, into his elaborate "scheme" for saving a fragment of the world that, as he thought, was so soon to be destroyed. Jesus the peasant, in Paul's day, was already lost in Christ the Savior; the carpenter's son was wrenched from his earthly father's arms in order to make him more surely God's son, a most damaging mistake. "Know ye not that ye are the children of God and the spirit of God dwelleth in you?" Do not say that this is destroying the authority and authenticity of the Bible. It is saving it. It is discriminating in the interest of the Bible gold. Christendom has always had more sense than its theologians have recognized. It has always had more use for the parable of the good Samaritan than for the story of that senseless blighting of the fig tree. The ages have loved to think of Jesus talking with the woman at the well much more than they have liked to think of him as a manufacturer of wine, even though the product was pronounced a good article. No man is so orthodox but that he reads more often the "Sermon on the Mount" than he does the story of the drowning of the pigs. Yes, good brother, tell them down there in Arkansas that it is because you want to save and magnify the "Golden Rule" that you reject the incredible birth-stories. Tell them that all religions and all earlier ages have had plenty of unfathered children. According to the devout traditions of grateful followers, saints and sages have generally been heralded into the world by some supermundane signs or preternatural road. The old world's literature is full of miracles, but the beatitudes are scarce. The divine charity, which was also God-like justice, that soothed the Magdalen and said to the erring, "Neither do I condemn thee, go sin no more,"

this is the exceptional, this is the inspiring part of the record; it is still potent and places Christly signs upon the brow of him who thought and lived then. Between the miracle lines of the New Testament is discovered the man Jesus, such as I tried to characterize at the outset.

The second objection to the humanitarian thought of Jesus may be called the historical objection. There are those who appeal from Bible texts to the facts of history for proofs of the supernatural origin of Christianity and the God-man theory of Jesus. They call the splendid roll of martyrs, they point to the white-robed line of saints, the majestic cathedrals, the great pictures, the sublime music, the heroic crusaders, now in physical armament, and again in the more invulnerable armament of the spirit, that have gone forth reckless of danger, regardless of cost, to rescue the world from the hands of the heathen, to gather souls into the fold of Christ; they point to the complex activities of to-day, the missionary societies, churches, reformatories, hospitals, schools, charities, all of which gladly confess their dependence upon the Christian thought and their origin in the Christian inspiration, and they triumphantly say, "Do not all these *prove* the supernatural origin, is not this the work of a God rather than the work of a man?" To which I reply, "Yes, it is the work of God, but not the work of a God-man, Christ Jesus. It is the work of God through men. It is the work of him who tabernacles in the human." If all this proves the supernaturalism of Jesus, how can we deny the like claim of the other great religious systems of the world, whose conquests, particularly those of Buddhism, are scarcely second to those of Jesus in the territory traversed, not second in the number of souls touched, while its moral wealth in the way of humility, love and self-sacrifice, is so little understood by us yet that we have no right to put any mean limits upon it? Rome under its pagan banners once came very near possessing the world; the drum-beat of England is to-day heard around the globe; shall we grant them on that account the claim to special relationship to God, or say that these facts prove miraculous antecedents and supernatural guidance? In regard to this historical argument against the natural view of Jesus, it must also be said that not all of Christendom is of Jesus. Its theology is more of Paul than of the Nazarene. The time was when the sword, which Jesus condemned, played an important part in the triumphs of Christendom, and to-day the ecclesiasticism in which Jesus would have no part dominates in by far the larger sections of Christendom. And this ecclesiasticism has doubtless been an essential element in this domination. Jesus is only partially responsible for Christendom. From him comes one stream into that mighty tide that is fed from many tributaries, and his contribution is not the marvels of faith, but the simplicities of morals. The post-biblical miracles of the Christian church make tame and small the miracles of the New Testament; but the moral enthusiasm of Jesus finds in Matthew Arnold a champion as unqualified as in Savonarola, and the beatitudes are reflected as joyfully and gratefully in the pages of Emerson as in the sermons of John Wesley. Yes, the man Jesus abides. While bishops and synods, preachers and deacons, bewail the decline of faith and the waning of Christian doctrines, albeit they believe that Jesus of Nazareth was of and with the almighty God, we see John Fiske slowly girding himself for the great work which he yet hopes to accomplish on "Jesus of Nazareth and the Founding of Christianity." This will be the study of Jesus as a factor in human history, and Christianity as law-environed, the product of nature, all the more on that account an emanation from God. When we realize that

"The litanies of nations came
Like the volcano's tongue of flame,
Up from the burning core below
The canticles of love and woe,"

then indeed will nature give place to England's abbeys alongside of the Andes and the Ararat, as the poet prophesies.

One more objection remains to be considered, the one I have called the psychological argument. We are told that the soul has need of a supernatural savior. The sinner, it is urged, demands a mediator. The heart hungers for some miraculous blood to wash the guilty stain away.

This appeal must be settled by the soul itself. Let each one speak for himself. As for me, I ask for no mediation between me and the sunlight. My heart rests in the thought of the infinitely near God. This thought is my all-sufficing creed. There is something wrong when the child is taught to dread the father's face even in its direst sins. No face so full of tenderness as the face of the Infinite Love, the Eternal Justice, yes, justice is the word. As I hope for peace, let me ask for nothing else than justice. As I honor manliness, let me accept nothing else. I will not send my aspirations towards the Infinite, the Eternal Presence, in a round-about way, no, not even though that way be through Jerusalem and over the top of Calvary. If the thought of Jesus as a God sent out of heaven, caught back to heaven by some supernatural procedure which may be extended through him to a spasmodic snatching of your soul as a brand from the burning, satisfies your soul, if it makes your life rhythmic and your thoughts harmonious, by all means save that thought as the best for your uses. Hold to it so long as it makes you a calmer, cleaner, wiser man or woman.

III. THE POWER OF THE HUMANITARIAN THOUGHT OF JESUS.

Meanwhile, let me speak for those who cannot so think of Jesus, but who do delight in the thought of a humanity that, though it touches a Judas on the one hand, rises to a Jesus on the other. "I will look up unto the hills from whence cometh my strength," ay, and for us valley-dwellers there are mountain heights more inspiring than the ranges of the Himalayas or the Andes, the mountain peaks of soul. Let us delight in the prophetic ranges that break into Socratic peaks, Jesus and Sakya-Muni heights. I like to believe that there is a path all the way from here to there, from the humblest valley to the rarest table-lands of soul. This thought inspires me with an ambition to become an Alpine climber of the spirit. Take away your theological Christ that I may have the man Jesus, for I would fain face danger as he did, stand censure as he did, endure defeat as he did, triumph over death as he did. Let me believe he did it as a man, that I, a man, may dare try, that I may be content with no meaner standard. Let me believe that God used the human hands of Jesus to heal and to soothe, and that in no miraculous fashion, because you and I have hands to lend to just such uses. I cannot see his eyes filled with tears as he stands with Mary and Martha, but I have seen blessed sympathy tears in other eyes, and so I have a hint of how his eyes must have looked. I want to believe in Jesus's manhood because I love to believe in yours and in my own, and in thus thinking of Jesus I do not belittle God but I do ennoble man. In believing in the manhood of Jesus I believe in the integrity of the universe. I believe it works well enough without any intervention or interruption, even from heaven. I disbelieve in a far-off heaven because with Emerson I do believe in that near heaven found in the "shining laws that are rounding into full circle and complete grace, linking the law of gravitation with purity of heart, making ought and duty one thing with science, with beauty and with joy." O there is spiritual power in this humanitarian thought of Jesus. It makes for a religion broader and deeper than any Christianity the world has yet known. It makes for a religion that soothes the heart as well as satisfies the head. Recognizing the mighty power of this personality, the proof of whose reality I find in the power itself rather than in any ex-

ternal record of the same, seeing so large a place for the Jesus of rational thought, I come to my last point in this discourse.

IV. WHAT IS THE RELATION WHICH THIS JESUS OF RATIONAL THOUGHT BEARS TO OUR WORD AND WORK?

In what does his spiritual leadership consist? I wish you could have been present in my Confirmation class yesterday morning, providing your presence did not interfere with the clear workings of the children's minds. There we worked out our thought of Jesus by the aid of a diagram on the blackboard. We conceived of the work and words of the great religious teachers of the world streaming down through the ages as rays of light, and drew them as such in chronological order, the seven great teachers as we have classified them. We realized that as the ages go on, these lines converge; they are drawn nearer together by the growth of intelligence, by the interchange of commerce, by the ever-widening sympathies of nations. We remembered also that these rays distributed their light laterally as well as directly; they illuminated each other. We recognized the fact that at the present time still the rays of light are to most men not only distinct, but rival and antagonistic, and that he who stands in the line of the Christian ray, like him who stands in front of the headlight of an engine in a dark night, sees a light so dazzling in its brightness that he is rendered blind to all other lights. Compared with this, the other lights seem wholly insignificant. But, we remembered that boys and girls standing at the end of the Mosaic ray, the Buddha line, and even the Mohammedan line, would each see the dazzling brilliancy and revealing power of their own ray, while they would be tempted to affirm the insignificance and subordination of all the other rays. Hence, we concluded that, while appreciation of our own light was our due and our privilege, depreciation of the others was mean, and that for us, with our present head and heart power, comparisons are dangerous. We remembered further that there must be a place farther along down the coming centuries where these converging rays will meet and mingle. At this point a youth may stand and look down each of these great historic rays, looking, as it were, each in the face, and such a youth will find a dazzling beauty in all of them. Then, and not till then, will one be competent to establish comparisons and to compute relative estimates of values, but when one gets there he will have little relish for any invidious comparisons; he will not be jealous for the supremacy of any one, but he will be greedy for the triumphs of all. He will then recognize that light is light everywhere. In the final analysis the spectrum shows that the light from all the stars has about the same stellar constitution. At that point of sympathy towards which we are approaching, the student will remember that the light from countless stars is one, and that it ever streams down from above as well as horizontally through the centuries. At that point the observer will realize how all names shrivel in comparison to the omnipotent light, and that all lines are artificial. That point is the point of universal religion. Larger than Christianity, Buddhism, Mohammedanism and all other *isms*, is the view for this point.

But, you say, "Jesus is the great teacher of teachers, he is *par excellence* the leader of the world, even on your humanitarian basis. Why not make him the captain of your band, the leader in your work in some outward, formal, definite shape? Why not inscribe his name on your banner and declare for him and him only? Do this for military reasons, for the strategic advantage." To do so would be treason to Jesus. It would be making a finality of what was to him a beginning. The only leadership that Jesus knew was truth, love, the spirit of the infinite God. What was good enough for Jesus is good enough for me. As I love him, I dare not make a measuring-line of his name or sever myself by even the thickness of a word from a fel-

low-mortal who aspires to excellence and helpfulness, though he may be placed at the end of a different ray of light from mine, one whose brightness may seem to him to overshadow the brightness of this ray that has filled my life with joy and pointed it towards nobility.

A few months ago, some of the more liberal ministers of Chicago and vicinity determined to reach out their hands beyond and across the sect lines for a wider co-operation and for a fellowship broader than any marked with a denominational badge. With this movement I had great sympathy, in its companionship I took great comfort. Of it I had and still have much hope when it becomes a real movement, away from dogmatic lines to ethical intentions, away from words to life; but when some of them concluded to limit their fellowship by the word "Christian," and put a rim to that wheel which has a center in every individual soul but no circumference this side of the Infinite Love, by asking all to join under the "spiritual leadership of Christ," I regretfully preferred to stay outside with the saints and sinners who are proscribed by that phraseology. I will stay in the fellowship of Moses Montefiore and the truth-seeking and man-serving Jews everywhere. I will stay outside with Chunder Sen, Mozoomdar, and the white souls of India, with Emerson, Marcus Aurelius, Socrates and Jesus. All these loved truth more than names, life more than creeds, character more than organization. I am glad that I am a citizen of these United States, but I am more glad that I was born into the Christian stream, that I took in Christian ideals with my mother's milk, that I am of the household of Jesus, Jesus the man, the carpenter's son, the Galilean preacher. I sometimes think I know a little about him, I sometimes hope that I understand his spirit somewhat, but Christ the official, the captain of an ecclesiasticism, the leader of my spirit in some way which I must confess and explain and debate about, I do not know, because this thought of a Christ contradicts, blurs, annuls the Jesus of the beatitudes, the Jesus who had open fellowship with Samaritans as well as with publicans and sinners, the Jesus who throws me back divinely upon my own soul and says, "Why of yourselves judge ye not what is right?" This Jesus points me away from himself, away from all external standards, whether historical or theological. His leadership bids me hunger and thirst after righteousness, bids me stop at no formula—"Why callest thou me good, for there is none good save one, the Father?"—bids me seek the purity of heart which is the revealing road to God. Would you follow Jesus, behave yourself, and out of right conduct grow into that being which is character. Tell the truth. Be generous with that which a generous universe has so bountifully bestowed upon you. Be brave, be reverent, "Love your enemies, do good to those that hate you and pray for them that despitefully use you." Yes, more than fellowship with the good of all names, if I would be of the household of Jesus I must have fellowship with the bad, not in their badness, but for the good that is tragically encrusted there. I must weep for thoughtless Jerusalem and mourn for the shivering egotist beneath his phylacteries and behind his high-sounding prayers. I must have a belief in the unbeliever, a hope for the hopeless, and I must make a church for the unchurched. Friends, I aspire to merit the word Christian and am complimented when, with its spiritual and ethical connotation in mind, any one is inclined to give it to me, but whenever it is used as a herding song, when the Christians are gathered like sheep in a pen by themselves, I am ready promptly to resign the name and go outside where the thing is before me.

For many reasons I love the name Unitarian, but chiefly because of the hint of unity which it carries, the prophecy of brotherhood; but whenever that word becomes too small to cover every seeker after goodness that may desire to wear it to profit by its ministrations or to enter into its helpful-

ness, it is too small for me, it is too small for the spirit of Jesus, for the "Word becomes Flesh" in that seeker after good also. Aye, in the goodness of every man. Hence it is that I am most glad to be a man. In being a man I am most of his household who won his right to the title of the son of God because he was so glad to be called the son of man.

"Man I am and man would be, love, merest man and nothing more.

Bid me seem no other! Eagles boast of pinions—let them soar!
I may put forth angel's plumage, once unmanned, but not before.

Now on earth, to stand suffices,—nay, if kneeling serves, to kneel:
Here you front me, here I find the all of heaven that earth can feel."

Is there not a bugle call in this thought? Can we not hear, fresh from the blessed lips of the self-denying one, the commission: "Go ye into all the world and preach this gospel?" He said it over eighteen hundred years ago, but it comes with the freshness of to-day because the spirit that prompted it then still prompts it, and the need that made a command of it then is still imperative. Think of the tyranny, worse than any shackles that ever chafed the ankles of a slave, which remains in Arkansas around our fellow truth-seeker and liberty-lover down there,—and that tyranny reaches all the way into your homes. Young men and women there are in the homes about us who dare not go to the church where their intellect leads them and where their souls find most nutriment for fear of wounding father's and mother's feelings, as if the parents held certain theological interpretations of Jesus higher than the intellectual and spiritual freedom of their children. Mothers and fathers, on the other hand, see their children floating about in the wake of the most popular preacher or going to Sunday-school and church where they have the "most fun" and the best company,—without either the will, the courage, or the intelligence to make truth-seeking the all-commanding concern of these children, growth the passion of their souls, reason the guiding star of their faith, and duty the inspiration of their religious natures. Is there not a trumpet-call here, something for us to live for, yea, if that served it better, something to die for? When you know that there are millions of dollars paid every year in this country to the support of religious forms and ideas that do not represent either the convictions or the needs of the contributors, when you know that hundreds in this community of ours will go out of churches to-day with scorn for the doctrines they have listened to and with indifference to the pleas made to them, is it not time for you, all of you, to stand up to be counted on the side of intellectual seriousness and ethical convictions? Yes, let us preach the gospel that Jesus preached, the gospel of the "Golden Rule," of the good Samaritan, that gospel delivered to the woman at the well, "God is spirit, and they that worship him must worship him in spirit and in truth." The faith of Jesus more than faith in Christ is what will save the reverence of this generation and compel manliness and womanliness in the next. Given the Unitarian spirit, and the Unitarian letter will always be kept subordinate, suggestive, tentative.

The "faith of Jesus" suggests something to attain to, it indicates a method of doing and loving, the "faith in Christ" suggests credal fences and theological test-lines, something that has been and will yet be used to cast up a reproach against sincere thinkers, to point to the door some souls that seek the piety of Abou Ben Adhem, who do love their fellow men.

"Go put your creed into your deed,
Nor speak with double tongue.

"For He that worketh high and wise,
Nor pauses in his plan,
Will take the sun out of his skies
Ere freedom out of man."

UNITY.

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NOTES FROM THE FIELD.

Geneseo, Ill.—The Geneseo papers publish an account of the celebration of the twentieth anniversary of the settlement of Milton J. Miller as the Unitarian pastor in that city. It speaks in the warmest terms of Mr. Miller's work, of his modesty, of his public spirit and liberality in every good cause, especially of the social influence of both himself and Mrs. Miller on the young people, and voices the sentiment of the community in expressing the wish "that they may continue as happily and successfully in their work for twenty years to come." The following lines in commemoration of the twenty years' pastorate were read by Miss E. M. Chapin.

Just twenty years ago, dear friends,
We wandered a scattered, hungry flock;
We had no leader to find us food,
Or smite for our thirst the arid rock.

So we sent towards the land of the rising sun
For a Miller to come—though we had no mill,
And we brought our grists, and hired a wheel,
Working together with right good will.

We held that our Father, wise and good,
Who makes the grain for mankind to grow,
Had not meant that all should be fed alike,
For one man's weal is another's woe.

And though a seed that has laid inert
In a mummy's wrappings a thousand years,
May sprout and grow, we ourselves preferred
The fresh, sweet kernels of new-grown ears.

The tough old creeds of the years gone by
Have served their purpose and had their day;
The stubble-fields of the past yield not
The daily bread for which we pray.

And why should we ask it? Behold how fair
The golden harvest of ripen thought!
How rich our day, for our granaries
Are bursting with sheaves for our nurture brought.

Our Miller worked with strong right arm,
A careful hand and a loving heart;
He made our interests his own,
And of our lives became a part.

The Miller's wife was a power for good,—
She tended the gates of the little flow
That turned the wheels to grind our grain,
Leaping in foam to the rocks below.

How we loved them both, and how their home
Was a home to all their little band;
How the sick were tended with gentle care,
How the poor were fed with liberal hand.

As time went on and we stronger grew,
We built a little mill of our own;
What a glad song sang our wheel that day—
I hear it still, through the years that are flown.

For twenty years has our Miller toiled,
His hand has not failed nor his courage lacked,
Though the locks once dark are silver-white,
And the thieves of age are on his track.

As the years rolled by his thoughtful eye
Has watched the fields of ripening thought,
The wheat and the tares—the mildew blight,
And the strong, full ears by the prophets brought.

And as he ground with busy wheel
He sifted the chaff from the wheat away,
Wisely dividing the word of truth,
Gleaning the good from the bad away.

He taught us to plant with careful hand,
For what we sow we must one day reap;
Neglected, the tender blades will die,
Or bear a harvest to make us weep.

Sow the good and true, sow the just and kind
In the fertile soil where no thorns may spring,
By patient culture we yet may see
Our answered prayers in the sheaves we bring.

These practical lessons that fell from his lips,
As he taught us the worth of these golden seeds,
Were the words of life to our hungry souls,
And daily bread for our daily needs.

When our band grew small and our faith grew weak
And the wheel of our mill caught the sad refrain
The Miller and the Miller's wife
With words of cheer made us hope again.

And the meeting here from week to week,
Joining in prayer and praise and song,
The teaching the children—best sowing of all—
How it stirred our hearts with an impulse strong!

So all together for twenty years
We've planted, and reaped, and stored away;
And some of our sowing was done in tears,
Will the sheaves be garnered in joy one day?

The thoughts from this pulpit winnowed out,
Like winged seeds have been wafted free;
Wherever they fell their message has been
Of faith and hope and charity.

And the hands we missed have scattered wide,—
On the western prairies their green blades seek
For a harvest of truth that shall abide,
To feed the hungry and strengthen the weak.

May our mill sing on, and our two true friends
Still guide it together through storm and sun,
Till they fold their hands for a well-earned rest,
And hear the blessed words, "Well done."

Chicago.—The pastor of All Souls church is giving a series of six "War Reminiscences by a Private Soldier" to the public school children in his neighborhood. On the plan of the "Old South" lectureship, tickets were distributed on written application to all those children in the public schools in the vicinity above the seventh grade. The auditorium of the church is crowded to its utmost capacity every Friday afternoon. Over four hundred and fifty children are in attendance. An unique and pleasant occasion occurred at this church on Thanksgiving day. A table was spread by the parish for the homeless ones, and some twenty-four sat down with the pastor and his family to a Thanksgiving dinner, and afterwards gathered around the church hearth stone and merrily beguiled the hours into the evening. A Book Sociable was given by the members of the Unity Club and the congregation last Wednesday night for the benefit of the circulating library. The condition of admittance was a book, and 140 volumes were added.

—Rev. J. V. Blake of the Third church issues a neat one-page pulpit calendar for December, giving the subjects of his sermons for the five Sundays of the month at 10.45 A. M., and of as many "Conversation Lectures" in the church parlors at 10 A. M. on Zoroaster:—five of a series on the "Seven Great Teachers." A deal of work is herein laid out for the minister. Invitation is extended to every one to attend these Services and Lectures.

—Mr. Milsted, of Unity church, exchanged last Sunday with Mr. Conklin (Universalist) of this city, receiving cordial welcome from his hearers.

Omaha, Neb.—On Sunday last, December 9, the secretary of the Western Conference preached to a good congregation in Unity church. Since the recent departure of Mr. Copeland to Washington Territory the church is without a pastor and is now earnestly looking for the right man. It is believed by our people there that a strong society can be built up. Mr. Copeland has served our

cause long and well in the Missouri valley, and he retires for a well-earned change and rest from the hard field in which he has labored in the face of many discouragements, to the strength and encouragement of hundreds too seldom reached by our Unitarian ministry. He goes to his new field trained by hardships, equipped with experience, and backed by the good-will and love of all of his old associates. The Omaha church has recently suffered a severe loss in the death of Mrs. O. C. Dinsmore whose funeral occurred on Sunday last. She was a warm friend and supporter of Mr. Copeland during his ministry, and deeply interested in the work of charity and reform, not only in Omaha but throughout the state of Nebraska. She was also a director in the Women's Western Unitarian Conference. Her loss will be deeply felt in many circles.

Sheffield, Ill.—November 25th Mr. Fisher preached his last sermon to this society. Two years of earnest work on the part of pastor and people have formed ties not easily severed. It was very much regretted by all that circumstances made it necessary to accept his resignation. His has been no weak uncertain gospel, but one full of strong, independent, manly and womanly self-reliance, as well as an abiding trust in the divine order. We congratulate Cincinnati on having obtained so worthy a man, teacher and preacher. Services will be supplied until a permanent minister can be obtained. P.

Boston.—The Globe theatre held Sunday evening the most crowded audience of all the Unitarian meetings lately held there. Rabbi Schindler and Rev. C. F. Dole each gave a courteous, but a distinct statement of the parallel lines of their respective faiths.

—The *Christian Register* makes a very handsome sheet in its dress of new type.

Duluth, Minn.—Regular Sunday evening services have been maintained here since the last Sunday in October, by ministers of the Minnesota Conference. After January 1st, the supply of the pulpit will be undertaken for six months by the following Massachusetts ministers: Messrs. Jaynes, Nichols, Bulkeley, Lawrance and St. John.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, December 16, services at 11 A. M. Study Section of the Fraternity, December 14; subject, Westminster.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, December 16, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laffin streets. James Vila Blake, minister. Sunday, December 16, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, December 16, services at 11 A. M.; subject, The Angel Song of Christmas, the basis of the Universal Church. Monday, December 17, Unity Club, Emerson section; Tuesday, December 18, 4 P. M., Browning section; 8 P. M., Philosophy section. Bible Class, 7:30 Friday evening.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, December 16, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Sixth Lecture by Rabbi Hirsch, Thursday, December 20, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

THE WOMAN'S PHYSIOLOGICAL INSTITUTE. The fourth lecture, on "Dentistry," by Dr. Julia C. Mann, January 14, 3 P. M., Ethical Culture Hall, 45 and 47 Randolph street. Lecture free.

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Now that the rush of the summer work is somewhat over, we desire to call attention to some matters looking forward to profitable work for the fall months, and through the winter. Write to B. F. Johnson & Co., 1009 Main St., Richmond, Va., and they will show you how to do a grand work, which can be made a permanent thing.

BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

Poetry, Comedy and Duty. By C. C. Everett, D.D. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 315.
American Literature, 1607-1885. Volume I. By Charles F. Richardson. New York and London: G. P. Putnam's Sons. Cloth, pp. 535.
Chapters from Jane Austen. Edited by Oscar Fay Adams. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Cloth, pp. 366. Price, 75c.
Readings from the Waverley Novels. Edited by Albert F. Blaisdell, A. M. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Cloth, pp. 264. Price, 75c.
The Human Mystery in Hamlet. By Martin W. Cooke. New York: Ford, Howard & Hubert. Chicago: S. A. Maxwell & Co. Cloth, pp. 135. Price, \$1.00.
Travelers and Outlaws. By Thomas Wentworth Higginson. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Cloth, pp. 340. Price, \$1.50.
Jesus Brought Back. By Joseph Henry Crooker. Chicago: A. C. McClurg & Co. Cloth, pp. 214. Price, \$1.00.
Brownies and Bogies. By Louise Imogen Guiney. Boston: D. Lothrop Co. Cloth, pp. 174.
Bidding His Time. By J. T. Trowbridge. Boston: Lee & Shepard. Chicago: S. A. Maxwell & Co. Cloth, pp. 180. Price, \$1.25.
The Little Flowers of St. Francis of Assisi. Translated with a brief account of the life of Saint Francis by Miss Abby Alger. Boston: Roberts Bros. Cloth, price, \$1.00.

MILDRED.—"Now, Aunt Jane, you are too hard on me! How can you expect me to know exactly what to do? A girl does not get engaged every day, and when I ask mother, she always puts me off with 'Go and ask your aunt.'"

AUNT JANE.—"Well, Mildred, I suppose I should not expect a girl of your age to be up on such matters; but certainly her mother ought to be. It happens that only a short time ago I was reading, in my infallible guide, an article on etiquette, entitled, 'Before and After the Marriage Engagement.' I will lend the magazine to you, which will answer all your questions. And now that you are contemplating marriage, let me give you a little advice: do not start off, like your mother did, to always depend on others for her information. Your mother always says, 'Go ask Aunt Jane; she knows everything.' Well I am egotistical enough to admit that I can generally give information on almost any subject that comes up in the home circle, and yet I will tell you, candidly, that every bit of my household knowledge has been gained from reading *Demorest's Monthly Magazine*. It covers absolutely every point interesting to a family, and without it I would be lost for answers to your numerous questions. Every mother should take it, and every girl like you who is contemplating starting a new home should put that down as the first 'requisite.' May be you think my praise is too strong. Well, try for yourself. You say you want a pattern of that jacket I have just finished. Unfortunately mine is too large for you. I see that W. Jennings Demorest, Publisher of *Demorest's Monthly Magazine*, is offering to send a specimen copy of the Magazine for ten cents. Send for one, and you will get your pattern for nothing; for each Magazine contains a 'Pattern Order' entitling the holder to the selection of any pattern in stock, and of any size manufactured. Don't think by this that Demorest's is a Fashion Magazine, for it is not. Its fashion department is perfect, as are all its other departments; but James is as anxious for its arrival each month as I am myself. It is simply a *perfect Family Magazine* worth ten times the subscription price, which is only TWO DOLLARS per year. If you are thinking of subscribing for a magazine the coming year, before doing so, be sure and send ten cents for a specimen of *Demorest's Monthly Magazine* before deciding. It is published at 15 E. 14th St., N. Y."—*Adv.*

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

VOLUME XXII.]

CHICAGO, DECEMBER 22, 1888.

[NUMBER 17]

CONTENTS.

EDITORIAL—

- Notes: Too Much Hope for the Heathen; the London Baptist Association and Creeds; A fit Punishment; Women and the Clergy; a Homogeneous People; Natural Christianity in the College World; Prejudice against the Church of Moral Aims; Momier Williams on Hinduism..... 227
- Have We a Message for the Toiler?..... 228
- Holiday Greetings to Unity Readers..... 229

CONTRIBUTED—

- The Asking Soul—ALICE GORDON..... 229
- The Practical Message of Unitarianism, I.—HENRY D. STEVENS. 280
- The Prophets of the Assyrian Age—B. G..... 281
- THE HOME—
- The Unpromising Christmas—E. T. L..... 282
- NOTES FROM THE FIELD..... 284
- ANNOUNCEMENTS..... 235

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VOLUME XXII.]

CHICAGO, DECEMBER 22, 1888.

NUMBER 17.

EDITORIAL.

THE American board of foreign missions rejected the Rev. Mr. Noyes from their Missionary list because he had too much hope for the heathen, too great confidence in God's love, but an orthodox church in Boston have concluded to send him to Japan on their own account and have raised ten thousand dollars for the purpose.

JUDGING from the following, clipped from the *Presbyterian Review*, Unitarians are not alone in this tendency to dispense with creeds as grounds of fellowship: "After a long and somewhat animated discussion, the London Baptist Association has declined by a majority of twenty-eight to adopt a 'Credal Basis.' A committee has, however, been appointed to prepare a Declaration expressive of the Evangelical views of the Association."

SAYS the *Boston Herald*: "A case where the punishment seems to fit the crime is that of a man up in Chicopee who has been sentenced to three years in state's prison for cutting out the tongue of a horse. His conviction is due to the efforts of the 'Society for the Prevention of Cruelty to Animals,' and is one of the severest ever meted out for cruelty to dumb animals. It is an encouraging sign of advancing civilization, when a crime against a horse is punished almost as severely as a crime against a man. And yet away back in Asia before the Christian centuries, under the laws of Zoroaster to slay the faithful house-dog was punished as murder."

MISS WILLARD, in her address before the National Woman's Christian Temperance Union, which recently held its annual meeting in New York,—after recounting the rebuffs which women have received during the past year from church conferences and associations, and speaking of the memorial presented to the Presbyterian General Assembly asking that body to say a friendly word in behalf of the Woman's Christian Temperance Union, which they refused to do,—makes the following deserved criticism on the action of ministers. She says: "Women go to other learned professions and are politely treated; they are admitted to practice in the supreme court of the United States and as delegates to the National Medical Association; but no matter how considerably their words are ordered, and although they, as the unrepresented class, might naturally look for the courtesies which are held by some to be a compensation for that feeble-minded estate, they oftentimes receive from the class of men whom they do most to help, no adequate notice or reply. Reverently I say it: 'They come unto their own, and their own receive them not.' It ought to make ministers blush with shame that physicians and lawyers are more ready to recognize the claims of women, than those who receive from women the strongest support and sympathy."

THE *Reformed Church Messenger* calls attention to the fact that in Minnesota the governor's message must be printed in no less than ten different languages, in order that it may be read by all the people of the state; yet entertains no fear for the stability of our free institutions on account of this variety of elements in our population. On the other hand, it sees, that to be strictly a homogeneous people is not in the natural order of things, nor conducive

to the highest results. It says: "In our youthful, formative period as a nation, it is better for us to be at least slightly heterogeneous. In the beginning we were composed of different nationalities, and it was just because of this difference that our forefathers were enabled to form a broad constitution which fused us into a nation and made us one American people. And so we predict it will be with the new elements of population coming in upon us from the north and south of Europe. . . . There is always danger of falling under the domination of some race, clan or section, somewhere in the North or the South, in the East or the West, and it is better to have a variety of races in our vast domains, so as to give us a more cosmopolitan character. The mingling together of the best blood of Europe here ought to produce the best race on the planet."

PROFESSOR DRUMMOND, he who wrote "Natural law in the Spiritual world," has been at work developing natural Christianity in the college world. An article in the *Andover Review* for November tells his method: "Among the first things which Professor Drummond did on entering upon his work at Yale,"—and what he did at Yale, he tried at Harvard, Princeton, Amherst and Columbia,— "was to obtain a list of those students who were denominated as 'leaders.' These included men who were first in scholarship, and the various branches of athletics, such as boating, base-ball, foot-ball, etc. After having obtained a list of this nature, he called upon each man personally, told them that he needed 'leaders' in his work among the students of Yale, and asked them if they were not willing to act their part in an effort to bring the students in a body over to the side of Christianity. Great success rewarded his efforts in this direction, and it was not long ere he had most of the leading men in Yale University enlisted on his side. In a short time great religious interest was aroused and a plan of Christian work was adopted." The "Christianity" he commends to and through his "leaders" is that Christianity which is "the science of manhood. It embraced all those who accept Christ as their example, whatever be their conception of his divinity or origin." No wonder that "men seemed to get a new conception of what Christianity meant," and followed gladly.

THE latest attempt to create a prejudice against the churches and religious organizations based on holy purposes rather than theological conclusions or intellectual statement of any kind, is to charge such organizations with an attempt to establish an aristocracy of the good, a practical exclusion of the bad. This would seem like logical desperation; for any one at all acquainted with the history, the statements and the interpretations of the organizations in question, must know that it is moral *aims* and not ethical *pretensions* that they inscribe upon their banners. Character is the end of religion and should be the aim of all religious organization. The desire to attain to it, not the pretense to possess it, indicates both the spirit and the letter of a Character-Church. It is the "*desire to advance Truth, Righteousness and Love*" that is the offending phrase in the resolution of the Western Unitarian Conference; not the claim that it possesses either truth, righteousness or love in sufficient quantities to pronounce upon the eligibility of any candidate who desires to enter its fold for the above purpose. It does say confidently that he who does not desire these excellencies, who has not a purpose to bette

the world and be bettered in it, is not in accord with the spirit or the letter of the Conference. The character-church is a church of spiritual aspirations, not of theological doctrines. It represents a quest, and not a capture. It is a search, and not a possession. It says that holiest convictions, song, prayer, the solemn thought of God itself, are means, not ends, to the fruit-bearing life. The publican who smote his breast as he exclaimed, "Lord, be merciful to me a sinner," is eligible to a membership in the character-church. The phylacteried Pharisee who complacently wrapped his religious excellencies and confidences about him, saying, "Lord, I thank thee I am not as other people are," is hardly of such a fellowship. He deals in finalities, the other in possibilities. The one aspires, the other has attained, or thinks he has. The church we believe in is the church of the holy hunger; the sweetest fellowship is the fellowship of divine desires.

MONIER WILLIAMS, in his book entitled "Hinduism," says "that no description of Hinduism can be exhaustive which does not touch on almost every religious and philosophical idea that the world has ever known." In Count d'Alviella's "Evolution of Religious Thought" there is a passage which strikingly illustrates Monier Williams' position. Before our era the Sankhya school taught that the universe had only a gradual evolution from an incoherent, indeterminate and homogeneous substance, *Prakriti*, and had differentiated and developed itself by its own inherent forces. This system seems at first to have been atheistic and materialistic, and therefore more analogous to the doctrine of Haeckel than to that of Spencer. But the impossibility of explaining the transformation of matter into spirit, led later advocates of this bold speculation to admit the existence of spiritual energies not to be traced back to the material manifestations of the *Prakriti*, and which had to be conceived of as uniting with the latter in the evolution of the Universe. Then again the difficulty of accounting for the relative and finite without assuming an absolute substratum led them, as it has led the evolutionists of our epoch, to concede the existence of the Unknowable, the mysterious power from which matter and spirit alike emanate." The failure of this, which is but one of many attempts made in different ages to explain the higher things of the spirit in the lower terms of matter, ought to encourage those of to-day who are trying to give a spiritual turn to the evolution doctrine.

HAVE WE A MESSAGE FOR THE TOILER?

Below we print a searching challenge from a thoughtful friend and correspondent of UNITY. It presents in concrete shape the oft-asked question, "What has our liberal faith to offer to the masses? How does the Christ of rational thought, the religion of thoughtful people touch the lives of the struggling and the sinning? Have we a *Christmas gospel*? Do science and culture blunt the message angelic, 'Peace on earth, good will to men?' " We invite the symposium suggested, but let the answers be brief, and, so far as possible, let them follow the method of the questioner. Can we have some testimonies of experience?

"Our liberal spirit, we believe, has the friendliest, kindest face that ever beamed from an organized church to light the world. It is radiant with happy thoughts and gracious feeling. It is a face that mirrors brightly the *beauty of a good conscience*. It wears the benediction that the love of whatever things are true, just and honorable gives for the soul's strength, and cheer and comfort."—(UNITY, June 16, 1888.)

"God can forgive such sins, and will, as it is possible to commit against him alone; *not* God alone can forgive sins committed against man."—(September 29.)

"The whole meaning of the creative effort is to furnish at last the intelligent, self-directing individual. And we must proclaim now that the *only* method by which this devoutly-to-be-wished consummation can be reached is that of liberty; liberty, mind you, as means and method, not as end."—(September 1.)

"That 'three-fourths of life' which is made up of 'conduct' will be the *real test* of man's fitness for fellowship here or for heaven hereafter."—(August 25.)

"He is loyal to Christ who is loyal to his own higher self, to his own brightest visions of truth and duty, to the work God has given him to do in the world."—(October 20.)

Here is a problem for the friends of UNITY. I have culled a few utterances from the later numbers as typical of some phases of the Liberal faith; let us examine them thoughtfully and decide whether to our thinking they *are* typical, and whether we assent to them. Then, here is our problem.

Let us suppose an intelligent woman unable to read or write, but quick to apprehend, whom we employ to scrub floors two or three mornings a week. We have discovered that she is affectionate and faithful, any kindnesses on our part have been more than repaid by her good humor, promptness and desire to please. Suppose this woman drops out of our life, our feeble inquiries fail to discover her, and so we go on our busy way with another woman to wash our floors. But after awhile, supposing we find out that this woman had sinned, that the birth of a child had prevented her from working, and that, unable to pay her rent, she had been turned out of her rooms. In these straits, begging lodging from other poor, from depression and hopelessness she had let her babe die of neglect; though not actually killing it she is conscious after its loss that she was to blame. Given this woman, physically weak, unlettered, but with a human heart, foully sinned against by an individual, sinned against by an apparently heartless society, and worst of all overwhelmed by a sense of her own sin which has caused her trouble,—given this woman cast down in the depths of an Egyptian darkness as the *type* of a congregation, not all as sadly off necessarily, but still let her physical, moral and spiritual state be the concrete type. Our hearts prompt many plans for her personal aid and we hope she may receive it, but the problem is first this,—What gospel, good-tidings has the Liberal church for such a congregation, what is the spiritual food you would bring to these absolutely starving souls as the first crumb of nourishment, the first gleam of light in a valley of the shadow of death? What message will you bring them that they may call you blessed? Remember their unlettered ignorance, their dumb, baffled sense of an evil power militant against them, above all their unutterable failure, and remember their humanity.

Can we have a little symposium of sermons to these people? What message has the Liberal church for them more appealing and true than the older creeds? Give us the text and the heads, indicating along what lines you would develop your thought and what you would accent. Make as compact a sermon as possible that UNITY may have room for a number.

Holiday Greetings

... TO ...

Unity Readers.

Good words continue to come to UNITY readers from our fellow workers. The following arrived too late for insertion in our last number.

From A. J. Beavis, Iowa City, Ia.

We think of you a great deal and we think a great deal of you.

From S. S. Hunting, Des Moines, Ia.

Unity is the word for this age. It is a great word, every letter of which should be written in a capital. In the light of evolution, the whole system of organized life of which we are a part, has resulted from one life-force which has brought the mineral from the nebula, the plant from the mineral, the animal from the plant, and last this life has mounted up and flowered out into the consciousness of a life which prophesies immortality. This unity which makes the universe of worlds has its highest representative in the unity of humanity,—unity of reason and, in the best, of the moral sense. In unity is not only strength, but the hope of the future progress of mankind, and all unities in the One Eternal Unity.

From P. H. Hugenholtz, Jr., Amsterdam, Holland.

I am very happy to send my Christmas greetings to you, and to all friends of liberal thought and universal religion I had the pleasure to meet in the United States. Daily I remember with the innermost joy the elevating hours I spent in the Unitarian, free-religious and ethical circles of America. Now, when Christmas is approaching, the sense of fellowship and sympathy speaks loudly in the heart of all friends of free religion. At the birth of Jesus, so the old poetical legends tell us, the shepherds of Bethlehem and the wise men from the East rejoiced with exceeding great joy and presented their gifts unto him. In other words the religions of Jews and heathen contributed the best they had to the new-born Christendom. The ethical spirit of the Israelitic religion, the aesthetic and artistic sense of the Greeks, the talent of organization and codification of the Romans, the love of freedom and individuality of Germans, all come together in the new religion. So all serious men, laborers and merchants, scientists and artists, politicians and social reformers, poets and novelists, preachers and teachers, all of Europe and America have to contribute their gifts to the new religion of this time. So the angel of free-religion brings us the gospel of piety, freedom and joy, and anew the song is heard: Glory to God in the highest, and on earth peace, good will toward men. That we all may join in that universal song of humanity is the heartfelt wish of your friend and brother.

From James C. Street, Pastor of Church of Second Congregation, Belfast, Ireland.

It is a far cry from the north of Ireland to Chicago, but hearty greetings lose none of their significance though they are carried over seas and continents; and my greetings to UNITY, and to those represented by UNITY are full of warmth and affection. You stand for the widest comprehension, and have no prison bars to keep free and faithful souls outside your fellowship. All churches hitherto have been sects. You understand that the Church of God is for all the children of God, and that differences of opinion no more exclude from it than differences of color or tongue. The freedom you represent is the freedom which humanity demands, and some day will have, churches and creeds notwithstanding. I am with you in this, and in my own way, am trying to represent the same comprehensive freedom here. But you have a wider field, and nobler victories are for you. Any victory in this great fight for freedom in any part of the field is a victory everywhere. So in your successes I and others like me heartily rejoice. So long have Christian churches harped upon doctrines and creeds that it seems like a new revelation to be driven, as UNITY drives us, to look for character and conduct as the proofs of true religion. And yet if we could see clearly it would be made lustrous as sunlight that for ages, in all lands, and through all divine lips the lessons of Freedom, Fellowship and Character in Religion have been taught. Here in this old land are to be found men, and women too, who are with you in the noble stand you have taken, and who are following your work with deepest sympathy. Count me among this

number, and be assured that I stand clearly and faithfully for the principles you are so finely representing. As I write these words the old year is hastening away, and the sweet unities represented by the Christmas-time are coming into view: may I not send to you and to your readers, widely scattered over your western world, my loving greetings? A day is dawning when men will find in character, aim, aspiration and progress a sufficient bond of union, and when no differences of opinion will bar the way to fellowship and co-operation. As I greet you all, so do I greet this coming day whose dawn is already enriching with roseate hues the mountain-heights of life.

From J. Estlin Carpenter, London, England.

DEAR UNITY:

Though I am not one of your constant readers, yet you find your way sometimes into my study with a word of wisdom or cheer, and I gladly send through you, at this coming Christmas tide, a hearty greeting to all friends of liberal thought and universal religion in America.

How great is our cause, and how great our joy to be called to labor in it! In spite of all that seems bewildering, wars and rumors of wars, selfishness and oppressions, cruelties and lusts, I seem to see one mighty thought grow clearer and clearer in the heart of our time, "*Seek ye first the kingdom of God, and his righteousness!*" We do not all phrase the thought alike; but we all mean it to include justice, and peace, and good will; and one day we shall all see eye to eye what these things are. The moralization of religion is the great work of this century. It is more important and far-reaching even than the rationalization of religion with which it goes hand in hand. This is an era of inventions, and I think it will be known to our posterity as the age which discovered Christianity. Do you remember how dear old Thomas of Celano describes the celebration of the Nativity by his master, Francis of Assisi? It was in one of the last years of his life. He had his manger, his oxen, and the fittings of the stall all reared in the little church. Thither came all the people of the villages around, as all night through he kept the sacred watch. And lo, within the manger was seen a gentle babe; and when Francis bent over him in lowly reverence, the babe awoke and stretched out his arms to the saint. Even so, says the good Thomas, when the child Jesus was forgotten in many hearts, was he raised up anew by his servant Francis. In many of our hearts the child Jesus has awaked again likewise; how various have been the voices that have aroused him! Sometimes the poets, the sages, the seers; sometimes the men of science; sometimes the critics and historians; sometimes the deep experiences of life, wherein our hearts have suffered, and then have grown tender and childlike once more. And the new Jesus with his great words about God and man,—no longer superhuman and infallible—so old and yet so new, is leavening thought and life around us as, I verily believe, he has not done for eighteen centuries. Is it so with you? I trust it is. Then we may keep the festival of human sympathy and human endeavor with a growing hope and gladness, and our own failures and disappointments will pass in the larger vision of the Good that is already, the Better that is coming, the perfect Best that shall one day be.

CONTRIBUTED.

THE ASKING SOUL.

Wide-eyed it dwelleth on the mountain height,
Gazing into the far off deeps of sky,
And questions of the stars that pass it by.
In the deep, damp mine with flickering light
It marvels o'er the crystals sparkling bright,
And ponders on the rocks that smoothly lie.
It asks of Nature, whence, and how, and why,

And wearies 'gainst the boundaries of sight.
Does never answer come from out the deep?
Or from the silent rocks? The old earth keeps
Her secret close. Yet search is not in vain
That nearer brings the awed and questioning soul—
Though clouds of doubt and fear around it roll—
To the great mystery of joy and pain.

ALICE GORDON.

THE PRACTICAL MESSAGE OF UNITARIANISM.

A PAPER READ AT THE RECENT ILLINOIS CONFERENCE HELD
AT QUINCY, ILL.

I.

The truth known, but not lived, is the infidelity of the ages, while the truth taught, but not acted, is the pathetic satire in all human progress. In human life the deed is ever the true message, the doer evermore the real preacher. The word message may be heaven-born and truth impelled, yet if it be not somehow incarnated into the flesh of daily human life and action, it will fail "whereunto it was sent."

The practical message of Unitarianism to the people of to-day is the practical message of all expressions of religion,—the uplift of human life. If it shall be able to do this, it shall have a practical message. Said Lincoln with terse eloquence at Gettysburg: "The world will little note, nor long remember, what we say here, but it can never forget what they did here." So it is in the Gettysburgs of the world: it is the life which men live, the deeds which they do, which alone can consecrate any truth or any cause.

People do not care greatly to-day for names as names; they are much more concerned about the great realities for which these names assume to stand. They are seeking for some faith, some truth, some message which shall wisely and widely interpret life and its painful and faith-destroying facts, and translate them into a satisfactory equation. The eternal problem is: Given, the tragedies and injustices of life to find in them the Infinite Goodness and Wisdom. That religion which is to touch direct, to elevate and inspire, the lives of the present time must be a humane reality, —a positive, constructive, uplifting force in the social and moral welfare of the plain, common people. It must be sympathetic with the common human problems of everyday social and business life; it must seek out the hidden "causes it knows not of;" it must be foremost in practical charity, in looking after the urgent personal needs of the poor and dependent classes. It ought in some delicate indirect way to look into the lives of the homeless and friendless in every community, and know somewhat of "the stranger within the gate." It should inspect our jails and station-houses, our poor-houses and hospitals; should know something of the sick and suffering and sorrowing near at hand, in the church and out of the church. In this work it should know no sect, no creed, no social distinctions, no nationality.

In other words: Any religious faith crystallized into a church organization for practical work should know of people as they actually are, living in the practical, competitive, money-getting, social whirlpool we call American life. It should seek to minister wisely unto the greatest daily needs of the common people, struggling to solve that most vital of all social problems: how to get a living, and to live honestly and religiously while getting it. Into this life it should enter as a real factor, a directive, helpful, cheering element. Indeed, no religious organization in America to-day can afford to be ignorant of, or indifferent to, anything which enters into the daily lives of the common people, their daily needs, problems, perplexities, their commoner failures, weaknesses and temptations. Nothing which concerns human welfare can be foreign to it.

The Unitarian message, both doctrinal and practical, should be more and more directed to the common people.

I know it is thought a high message demands a high ear-
ing, the mould must fit the thing moulded. Grant the apparent necessity of a new dialect of religious speech upon the advent of new ideas of religion, yet this must in the end be translated into the homely speech of every-day life, in order to reach the ear of the people. We can not appropriate what we do not understand. The presentation of our interpretation of religious truth should, therefore, be plain, orderly, easy of comprehension, and set forth in those short, Anglo-Saxon root-words which find a quick reception in every mind. Unitarianism should teach in a practical way its faith in the fatherhood of God and the brotherhood of man; that since we have one common Father, all men are brothers, bound together by a moral and spiritual kinship, heirs of a common shame and of a common glory; that no one man can truly live unto himself alone; that whatever is an injury to him in one part of the world is an injury to all; what is a good done to one man is a good done to all; and that for our weal or woe, humanity is one. And on the strength of that kind of a theology ought we not to have the courage to "go before the country" and burning all the other theological bridges that are behind us, do the work that lies before us?

I should judge that one practical thing for Unitarianism is to show that religion is a growing and practical verity in human life and thought, never a theological theory or a fossilized attainment; that new knowledge requires a new life, and new light an added responsibility. Men are naturally indifferent to those things which can not be made to appear to concern themselves seriously. And the long divorce between reason and religion in the church and in church work will account, doubtless, for much of the indifferent, critical and hostile attitude of the people toward the church as a genuine and active embodiment of a sensible, practical and sincere religious life. It is a part of our message, then, to show people that religion is a vital part of their lives; not something external, artificial, but native, inherent, "bone of our bone, tissue of our tissue;" that it naturally grows out of the soil of the daily life, if rightly directed and cultivated, and so becomes a staff to support, a comfort to cheer. We should study to make convincing the truth that people can not truly live outside of a genuinely religious life; that all noble, happy inspiring living must proceed from the development and culture of the religious nature. It is ever yet true that no religion can long live in the hearts of the people which does not throw light upon the dark places in life, give strength where was weakness, and create faith where was faith and despair. We must show, besides, that religion and morality are inextricably bound up with each other, for the eternal good of each other; that a moral life is, so far as it goes, a religious life, and that no human life can be religious which is not also deeply moral. Our presentation of religion, therefore, should be eminently practical. Words and statements of belief, sermons and literature, should not alone seek to express it. These but reflect. These are but indications of a great pulsing reality in the life of the men and women of to-day. Another thing is the source of this reflection, and this other thing, this primal verity, it is, which we should seek to reveal to men in its most naked forms, in act and deed, in personal life and devotion. As there are "songs without words," so there are sermons without words.

I have a great and growing respect for that religion which does something in the world. It may be heterodox, but such a religious reality must ever command my admiration and highest estimate. When I see churches mainly engaged in hearing eloquent sermons, and in defending moth-eaten, reason-riddled creeds, and in keeping their buildings securely closed to everything except to so-called "divine" and "religious services," I keep thinking of that Jericho road and the tragedy which happened upon it; I see the widow casting in her mite; I follow the motive of that dealer who

kept on exchanging commodities until he had obtained the one pearl of great price. I think of the talent not hid in the napkin, of the force in the bit of true leaven, and of the power of growth of that tiny mustard seed. I recall that Jesus almost invariably first did something, and then talked about it, the deed and the thought being thus instantly wedded together into an indissoluble bond of beauty and strength.

More and more the crucial test of the need and sufficiency of our churches, and of the value of any practical message which they may bear to men, is to be found in the appeal to life. Here we shall find the great court of final adjudication. Not to some theological Cæsar in the past, but to the great throbbing life of to-day, must we present our credentials. What can our faith do for men? What does it do toward solving the problems of their daily lives? Where, and how deeply does it reach our social wrongs? To what extent is it a friend to the poor and neglected? What hope and encouragement can it hold out to those people who must always remain in the depths of poverty? How does it touch and help in some vital way the sense of a wrongful and ruined life? To what extent is it helpful in causing men to see and hate their wickedness? Does it lead men to question themselves as to their moral and spiritual healthfulness? And what adequate remedy can it offer to the sin-sick and passion-bound men and women of to-day? And what food can it bring to the common people who live beside us, who touch our elbows as we go to our work, who are hungry, nay, starving, for a religious faith which will make common life endurable? How and to what extent does it touch the finer issues of life and thought? To what degree does it bring faith and hope, and give courage and strength to hesitating, skeptical, confused minds where the daily thoughts are a warfare and a discord, like "sweet music jangled out of time?" With what success can it deal with the dry rot of religious indifferentism which is honey-combing modern American life? In what helpful way does it inspire with better thoughts and things the common, daily life of the average man, woman and child? Does Unitarianism touch these facts of our present life in a confident and inspiring way, lending a strong and cheering hand to all of life's exigencies? The test-question as to our practical message to the people, then, is to decide how successfully we can meet and answer the vital demands of human life; for no "ism," no religion, tests life, but life evermore tests that.

That church, or that expression of religion, which shall most broadly enter into the daily lives and needs of the common people in America; which shall speak to them some commanding words because it has a faith which dares to be courageous enough to tell the truth,—such a religion has a call to do some very pressing and important work for the people right here and now. We need not sigh, I take it, for any richer missionary fields than those we have at our doors in the little country villages and small cities wherever we have a foothold. What may our practical message not be to such growing communities, in education, in literature, in a higher standard of manhood and womanhood; in the founding of libraries, in the circulation of the noblest liberal thought in book, sermon and tract; in the organization and support of any needed charity work; in the education of a temperance sentiment and toward the formation of a temperance practice; in looking into saddened and neglected individual lives, and bringing hope and ambition for higher things into homes where materialism and selfishness have heretofore been the sole household gods; in doing the wise and timely thing for the young people, and in calling forth their best and highest possibilities; in looking into the neglected and polluted places where men and women suffer and find no friendly companionship; into our jails and station-houses; in doing personal saving and rescue work among young boys and girls, in looking after

neglected street children and seeing that they are kept in school or busy at work learning a trade; in providing innocent recreations and amusements for these neglected youth while growing into manhood and womanhood; in establishing in charity kindergartens and kitchengardens and manual training and industrial schools; in opening our churches to the people by giving in them lectures, concerts, conversations and talks on themes of practical importance in their daily lives; in keeping our churches open every day in the week thereby giving some opportunity for proving our religion a week-day necessity as well as a Sunday luxury; in bringing our ideas and our faith to enter into the entire social organism, and to influence and modify directly the personal and home-lives of the people.

The successful religion for to-day, then, is that which shall most fully answer to the imminent demands and wants of the men and women of to-day. It must know something of the real problems which the common working people of to-day have to face, and in the solution of which they struggle for knowledge and direction during their whole lives. To them these are the first great questions, and they justly ask, what good can your religion do me? More important to them than the supposed far-off event of the salvation of their souls is the daily struggle to sustain physical life. If we would have our religious message accepted as something which concerns their industrial, social and moral relations as well as their church-life and spiritual aspirations, then we must give to our expression of religion an adequate and flexible adaptation to the social lives and moral and religious needs of the common people.

"And the people heard him gladly." Shall the common people hear of Unitarianism gladly as offering a practical solution of the vital problems of common domestic living, as a balm for the fevered brow and for the aching heart of the tumultuous, many-sided life of to-day? If we touch people in some real, helpful way they will know it, and give a response. Perhaps in the past the fault has been that religion has not seemed to touch people in any very vital and harmonious way, has not seemed to enter into their real lives in any very helpful and practical manner, but has seemed to be a separate, divine concern belonging to church and the ministers. That is, perhaps, still the main trouble to-day, explains why so many people remain outside of all churches—at once a significant protest and a wide-spread danger. And I infer they will largely so remain away until true religion shall take up its abode in the church and shall be able to translate itself into the vernacular of the common needs and hungers of the people of to-day.

HENRY D. STEVENS.

THE PROPHETS OF THE ASSYRIAN AGE.

The number of eager listeners gathered in the Art Institute Lecture Room to hear Rabbi Hirsch's fourth lecture was larger than on any previous occasion. The lecturer prefaced his study of the prophets with a recurrence to the book of Judges. We learned in our last lecture, he said, that the book contained mixed traditions, and that it depicted the Hebrews in a rude condition engaged in depredation, battle and conquest—an army of soldiers without hearts. But the book of Judges is also marked by more idyllic traits. In it we find the story of Samson and pictures of sweet home life. By some Samson is figured as the Hebrew Hercules. The name signifies sun-like, sunny, hence he is believed to typify the procession of the seasons, the hero shorn of his locks representing sunny winter shorn of its strength; but Samson is merely typical of the village dweller gathered with a gay company of young men around the festal board and entering into the light amusements of the hour. A riddle proposed and answered, gave rise to the story of honey found in the lion's carcass; and the startling statement about the ten thousand killed marks

a legend grown perhaps around a rock called the asses' jaw, or springs from an old song. But the softer tints of this picture of Hebrew life are soon lost in the close of the book, marked with accounts of carnage, fury and fanaticism. Constant dissensions awakened a desire for stronger organization. The book of Samuel records this movement. But the books of Samuel and Kings received their present shape only during the Captivity. Thus we can draw no just contrast between the prophet and the king. The book of Samuel is an idealistic representation. Saul as we know him was not the actual Saul; nor Samuel the actual Samuel. Saul, representing the youngest and smallest tribe, comes to the throne. Later Judah, a tribe of non-Hebrew elements, settled in the Sinaitic peninsula, advanced into Palestine by the South, and were followed by other tribes. The conflict with the tribe of Benjamin ensued. David was of the tribe of Judah. He was not the sweet singer, but really a leader of brigands, and his songs those of war and bloodshed, most of the psalms credited to him being of later date.

The contest between the Northern and Southern tribes is marked in the history of the Hebrews. David may have represented the aggressive spirit of the North. At any rate, the ensuing division of the realm stirred to enthusiasm men of spirit. The prophet has come down to us as a foreteller of events. But an examination into the Hebrew word for prophet shows the element of soothsaying to be absent. The prophets were announcers to announce the will of Yahweh; hence they developed an enthusiasm for right and righteousness. In Elijah and Elisha we see exemplified the *sturm* and *drang* period of Hebrew literature. Elijah is linked to the mount of revelation. He is represented as being extraordinarily fanatical. The prevailing feeling of his message is true, however, because written in the indelible and indestructible language of the human heart. The early prophets were men of fire and violence but gradually toned down their fierce eloquence.

The greater part of the prophetic writings, of which we have but a part, were first known, doubtless, as tradition, first spoken by the prophets when beholding any great wrong, and later committed to writing receiving their literary finish. The Bible is incalculably injured by the dogmatic method of treatment, its literary beauty lost.

The eloquence of the prophets from a literary point of view is of a high order. Different from that of Demosthenes, it runs into plainer grooves. The rhythm of Hebrew poetry consists in movement of ideas, the wave of thought rising and falling. Hebrew prose differs from Hebrew poetry in this movement of thought—this Parallelism—thought that comes to the poet twice. Illustrations are always drawn from the home—Palestine, the land of contrasts; rugged mountains and verdant valleys; barren deserts and fertile plains; sweeps of land and stretching seas. This contrast of topography, of civilization, of population, was reflected in ever varying mood on the canvas of thought—the sea roars, the mountains tremble, the people are specks of dust beside them. Such are the allusions that add beauty and effect to the prophetic writings.

Joel, supposed by many to have lived about 800-900 B. C. and to be the oldest of the prophets, was probably the latest, and cotemporary with Alexander the Great. Amos is doubtless first of the prophets and lived from 710-780 B. C. This is the splendid epoch of Hebrew literature, and culture begins to unfold its wings—it is the Augustan age of the North. At this time, under Jeroboam II, the moral atmosphere was low, oppression prevalent everywhere, and idolatry common. Amos had the courage to stand boldly before kings; with the eye of genius he bids them redress what is wrong, or Yahweh will visit their sins upon them. It is proposed that he emigrate to the South, but instead unflinchingly he reiterates his warning—says he cannot help prophesying; says that inspiration came to him,

God spoke through him. This is not a case of pious fraud, as some aver, but of prophetic consciousness—that prophetic ecstasy which was so marked a gift to the Shemitic races—to them a real voice which they hear within: Yahweh prophesies. The story of Amos is extraordinarily lucid. His writing is divided into three parts, the first devoted to relating the misdeeds of the different nations; the second, to threatenings; the third to forms of visions. He gives us an idea of the corruption of those times, and of the higher classes.

Cotemporary with Amos is Hosea, who pictures the anarchistic state of affairs, fills his writings with the play of words, and prophetic visions dramatically pictured.

No book but the Pentateuch is so mixed as that of Isaiah. It is full of confusion. Some chapters are written by other hands, specially those from chapters XL to LXVI composed during the Babylonian exile. Frequently in Hebrew books a space is left in different portions and to these are added other writings. Thus the confusion in this book is great, the chapters mixed up in time, and accounts of different nationalities joined together. Religion, Isaiah declares, is not something that comes from beyond the clouds, but instinctive in nature. The ox knoweth his owner, and the ass his master's crib, but Israel, sinking below the animal, has forgotten his God. The prophet exhorts to a religion not of forms but of righteousness, not of sacrifices and oblations but of noble deeds,—and this 800 years B. C. Thus we are removed from the prophet not merely by time but by a moral standard. Isaiah's prophecies are imaginative pictures in high phrase, pictures exceedingly striking, as in the comparison of the vineyard. For righteousness, he finds unrighteousness, for justice, injustice.

Chapters IX to XIV of Zachariah, the second portion, are not the work of the first Zachariah. The first part of the prophecy deals in visions; the second is free from visions. Chapters XI to XIV are probably the work of another anonymous prophet.

A cotemporary of Isaiah is Micah. The reference to the beating of swords into plowshares and spears into pruning hooks in the second chapter of Isaiah, is repeated in Micah, but reversed in Joel, who in a call to arms exhorts the people to beat their plowshares into swords, their pruning hooks into spears, thus showing that he is a prophet of a later date than Isaiah. Micah's spirit is the same as that of Isaiah, though he announces the destruction of Jerusalem while the latter does not. The religious ideal of Micah—to do justly, to love mercy and to walk humbly with thy God—is like that of Isaiah. Were the grand principles of the prophet prevalent to day, said the lecturer, religion would not be denied man for unbelief in the atonement, or through laying insufficient stress on eternal punishment, but the peace idea would rule mankind. One day this prophetic ideal of 800 years before Christ may be made grandly true and peace be the custom of the world.

B. G.

THE HOME.

AN UNPROMISING CHRISTMAS.

"I can't do a thing for Christmas!" moaned Mildred, closing her eyes and turning her face away from the light, while a quiet tear brimmed over upon the pillow. Left alone to herself a few minutes, now that her mother and the doctor had left the room, this was her first reflection. The second was like unto it.

"And I shall spoil their Christmas, too, laid up here to be waited on!" and over tumbled another tear to broaden the record already jotted upon the white pillow-slip. It was that very morning she had walked over to the village to buy the soft bright worsteds to work up into hood and mittens for the children, and some lovely dainty cards upon

which her newly acquired skill in water color painting was to have its crowning test and be dedicated to Christmas gifts. Then this jolly flurry of snow,—the first of the season,—made her gay, and when she came to that sheet of ice where she had taken dozens of slides before and never fallen, she prepared for an extra fine one. But—how could the fates have been so cruel, or she so clumsy? How could she have doubled herself up on the ice in such an unlikely way as to succeed in spraining both ankle and wrist at once? She didn't know whether to feel passively miserable or actively belligerent. In fact it seemed to be unavoidable to experience both of these emotions by turns, in tolerably rapid succession too.

"Only three weeks to Christmas and four weeks to be in bed. I wonder if I'll be up for New Year's day. He says my wrist will be well before my ankle is, for it isn't a bad sprain. So perhaps I can yet do my crocheting in time. But oh! my lovely painting!" Over went her face to the wall and the little wet circle on the pillow increased its diameter by one more degree, to the measure of a tear. There was a sob this time too. School books and class recitations now crowded up before her in addition to the Christmas woe. Back went her face to the light.

"I can hold my grammar or history in my right hand and keep up most of my lessons in bed."

Mother's consultation with the doctor being over, it was just here she came into the room. Mother-eyes and daughter-eyes sought and clasped each other, and with an arm thrown over the prostrate figure under the quilted spread as she sat by the bedside, mother and daughter talked things over. Then Fred and Mattie came home to dinner and flew up stairs to see for themselves if what they had heard in the kitchen were true,—that merry sister Mildred was laid up in bed for four weeks.

That was the prospect for Christmas on this first Saturday in December. Do you suppose it came to pass in any such dismal way as it promised? We will take a peep at Christmas day. You and I can skip the three weeks more easily than could Mildred.

Just as the clock struck five on Christmas morning Mildred awoke. She listened, expecting to hear the children at their stockings in the library down stairs. The doors were all open; she would surely have heard them if they had been up, and they generally were by this time on Christmas day. All was still; the embers from her own grate-fire had sunk so low that no light guided her eyes.

While she waited, wondering at the quiet, it was anything but dark and un-fire-lighted inside her sleep-tousled head. Like the long, wavy tresses of her loosened hair that covered her young head with grace, and lay out upon the pillow, so from her waking mind the rippling threads of memory reached out and filled her thought with tender light. For something unexpected had happened last night and this Christmas eve had been a wonderful one with its lights and shades cast so vividly upon her soul. With her foot pillowed in a chair, she had helped the children to dress for the Sunday-school festival, choking down as best she could her own longing to see the beautiful tree and jolly Santa Claus, all the while spinning off bits of funny stories to chink in between the children's bursts of wild anticipation for the evening's frolic.

Christmases,—did you know?—are very much farther apart in the country than in the city, as are also other gay times of the kind, and so it is harder there to be obliged to miss one, for it will be longer before the next. She had succeeded in getting her way,—that every one of the family should go and not stay away for her sake. She had brought it about on the pretense that she had more Christmas work she wanted to do while they were gone. Then to make it true, as well as to crowd back the tears at missing the fun, she had rapidly crocheted her last Christmas offering in the shape of a comical little black Dinah with a red dress and

no feet, for aunt Tilda's baby just two days old. She was not to go to bed till they came home, and they were to be back early. So she hurried her needle deftly, singing now and then, and crocheting right into the stitches, like dew-drop diamonds, many a stray tear. I do not believe any African princess ever had so thickly spangled a robe! She scolded herself the while they fell that they must needs come, for she had really succeeded beyond her hopes these three dreaded weeks, and, after the first painful time, had kept up a good part of her lessons, and at last had knit the new hood and mittens for Mattie and Fred. She was just putting in the stitches that made the whites to Dinah's eyes, when out upon the air just under her window burst forth a carol from a chorus of children's voices: "Glory to God, on earth peace, good will to men!" She could not fly to the window to greet them, but she threw up her arms and listened with a light on her face that doesn't get into the portrait pictures in artists' galleries. Then mother came up and pushed her chair to the window, drew up the curtain and Mildred looked out.

Across the way the children of the school, each with a yellow paper lantern held high in hand, were arranged so they stood closely in the shape of one great star made up of little stars, while dimly lighted by a reflection from the library window below, she saw the dear, bright, upturned faces of her own classmates as they sung the familiar carols: She wished she were a whole roomful of sprained ankle Mildreds when the clapping time came; but as she was not, she thought better of it and her joy took on the tender reverence of tone that reached her through the children's voices, as with face against the window pane she heard the voices take up one air after another. Then came a pause, and after that an all-together shout of "Merry Christmas!" that nearly tided her over into the day itself with its impetus of good will. While she was raising the window and answering the glad greeting, the star of little stars began slowly to move off and as it was disappearing in the distance there followed, straggling after, three bearers of pine torches "traveling far." Now this morning it all came back to her like a bright dream.

Hark! Was there not a rustling in the hall as if the children in their nightgowns were making their way down stairs? "It's time they were awake anyway" she thought, and forthwith out rang her voice in a carol. This brought a double surprise, for those who had stolen to the door and listened, had thought her asleep; and she had supposed herself arousing the household; whereas a general laugh, an opening of doors, a chorus of "Merry Christmas" from the stairway, to her solo, with sudden appearing of lights, footsteps and faces, showed her they had been waiting for her. And then,—surely the fairies had been at work! Could she have slept so soundly as not to have known when father and mother hung up all the pretty evergreen trimmings? Her room was like a woodland bower, and there truly was a beautiful little tree in the corner all trimmed and sparkling, with mysterious packages hanging from its branches and candles ready for the evening's lighting.

All this was a surprise to Fred and Mattie no less than to her, and wasn't it good of them to save part of their Christmas to have at home with her? By the time the fruits of the tree were gathered and distributed, and the three little Maloy children had tried on their new mittens, shoes and stockings some fifty times or less, and the village girls and boys had been over to relate the evening's festivities, Mildred began to believe that a sprained-ankle Christmas is almost better than one with two good feet!

"But it must be the lights and shades," she whispered to herself in bed that night, remembering the Christmas cards that were still unpainted. "I've been so miserable and so happy by turns! Last night the most of all; and to-day has been perfect!"

E. T. I.

UNITY.

Senior Editor: JENKIN LLOYD JONES.
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NOTES FROM THE FIELD.

The W. W. U. C.—The quarterly meeting of the Women's Western Unitarian Conference was held December 6 at headquarters, Mrs. Richardson in the chair. Madames West, Ware, Warren, Hilton, Dupee, and Miss Hilton, present. Reports of secretary and treasurer were read and accepted.

Miss Hilton, representing the Post-Office Mission Committee, presented copy of a circular letter to be sent to Post-Office Mission workers, containing an offer of suitable literature for use in this work at very reduced rates. She asked financial help to buy the material in quantity. Mrs. West, for the Temperance Committee, reported receipt of tracts from secretary of Unitarian Temperance Society, that the cause was much on her heart, and that she hoped soon to get a Temperance tract in print. Mrs. Ware is earnestly engaged with Mrs. Marean in the Ramabal work. A full statistical report will be given at the January meeting of the Chicago Women's Unitarian Association which will then close the fiscal year.

Miss Hilton stated, regarding the Indian Montana School, that responses had come from a letter of Mr. Bond's sent to some of our schools in which the needs of the Crows was described, and that a barrel and bag—with \$10 in money—was ready to be shipped for Christmas—All Souls', and Third church, Chicago, and Unity church, Hinsdale, the donors.

Letters from the following named directors were read: Miss Gould, of Iowa; Mrs. Hiscok, Colorado; Mrs. Learned, Missouri; Mrs. Savage, Wisconsin; Mrs. Comstock, Minnesota; Mrs. Dinsmore, Nebraska.

From St. Louis and Denver comes a call for power to arouse more Religious Study Classes; a plea that more brain force be put into study among our women and less into suppers and fairs. The class at St. Louis is well attended, and the interest good. "A live missionary" is much needed in Missouri—"a loving, devoted presence is so much more effective than bushels of tracts and papers." The Post-Office Mission is active everywhere; at Denver it "is reaching farther out this year than ever before." At Madison very energetic class work is being done, covering a broad range of subjects. At Kenosha an annex to the church is about to be built to house their fine library, and for Unity Club and other purposes. At Sioux City Unity Circle is well attended, and the new church basement ready for occupation. The Davenport Post-Office Mission Committee is increasing its work.

The resignation of Mrs. A. G. Jennings was presented and accepted in consideration of her removal to Ohio. Mrs. West moved that Mrs. E. A. Hallman, of La Porte, be elected our director for Indiana. Carried. Mrs. John Wilkinson of Chicago was elected director from Unity church. The secretary reported the recent union of the Ladies' Society of the Detroit church with this conference; Mrs. Warren, that Unity Club, Hinsdale, had raised money to support a free reading-room.

Mrs. West offered the following resolution, which was unanimously adopted: "That the death of Mrs. B. F. Felix has filled our hearts with great grief and sadness, and we feel that in consequence of it Unitarianism has lost one of its ablest workers, and the cause of practical beneficence one of its most judicious promoters."

The question of joining the National Council was presented. Moved—That the directors here do not think it right to pay \$30 to join, and that the secretary be requested to ask the state if they are willing the matter should be deferred, they having expressed approval of joining. The meeting adjourned.

FLORENCE HILTON, Sec'y.

Treasurer's Report of the W. W. U. C., from September 10, 1888, to date.

RECEIPTS.	
By cash on hand	\$14.48
" Membership Fees	50.00
" Third Unitarian church, Chicago	20.00
" All Souls' church, Chicago	20.00
" Unitarian Society, Detroit, Mich.	5.00
" Ladies' Society, Unity church, Denver, Colo.	10.00
" Ladies' Auxiliary Society, Church of the Unity, St. Louis P. O. M.	5.00
" Mrs. E. W. Dupee, Chicago, (Life membership)	10.00
Total	\$184.48

PAYMENTS.	
To Secretary	\$66.64
" Rent and Expenses	36.00
" Note Heads	3.25
" Charles H. Kerr & Co.	3.15
" Secretary (P. O. Mission)	5.00
" Postage stamps per Treasurer	1.00
Total	\$115.04

ANNUAL MEMBERSHIP FEES PAID IN TO CONFERENCE AND ASSOCIATION.

Chicago: Mrs. F. C. Loomis, Mrs. C. S. Wait, Mrs. J. S. Fogg, Mrs. T. T. Crittenden, Mrs. F. C. Turner, Mrs. E. A. Delano, Mrs. B. J. Gifford, Mrs. R. N. Tooker, Mrs. C. N. Underwood, Mrs. M. C. Buschwah, Mrs. J. M. Butler, Mrs. M. J. Chadwick, Mrs. H. H. Martindale, Mrs. M. F. Jamieson, Mrs. N. N. Danks, Mrs. W. S. B. Jenney, Mrs. L. D. Kneeland, Mrs. J. T. Moulton, Mrs. Frederick Thomas, Mrs. A. G. Burton, Mrs. George Broomell, Mrs. M. G. Hagton, Mrs. Charles A. Chapman, Miss M. H. Martindale, Dr. Mary A. Mixer, Miss Delphine M. Gillett, Miss Eliza Hosmer, Mrs. W. G. Cutler, Mrs. F. M. Gale, Mrs. H. J. Beckwith, Mrs. Elizabeth Coolidge, Mrs. S. A. Whetstone, Miss R. I. Rice, Mrs. Barnes, Mrs. Southwick, Miss Grace E. Babbitt, Miss E. M. Rowe, Mrs. D. J. Whiting, Mrs. H. W. Coolidge, Mrs. H. Pratt, Mrs. C. W. Gore, Mrs. C. S. Dreier.

Oak Park, Ill.: Mrs. Phebe M. Butler, Mrs. L. B. Ransom.

Dallas, Tex.: Mrs. C. T. Dickinson.
St. Paul, Minn.: Mrs. Otto Gersting, Mrs. Edward Sawyer, Mrs. E. H. Clark, Mrs. E. M. Comstock, Miss J. E. McCaine.

SECRETARY'S RECEIPTS FOR P. O. M. WORK FROM MAY 19, 1888, TO DATE.

By Contributions	\$41.77
" Treasurer	12.00
" Tracts sold	11.85
Total	\$65.62

EXPENDITURES.

To Tracts	\$28.99
" Postage and Expressage	10.81
" Stamps purchased	2.75
" Incidentals	6.80
" Cash in hand	16.31
Total	\$65.66

MRS. J. C. HILTON, Treasurer.

Denver, Col.—We clip the following from a Denver daily:

The annual meeting of the members of the Unity church was held last evening at the church parlors. There was a good attendance.

Mr. A. G. Rhoads presided, and Mr. W. J. Acheson acted as secretary.

The report of the trustees was read and was of a most satisfactory nature. Since the last yearly meeting the church edifice had been completed and the membership had largely increased. Financially the church was on a sound basis, the debt on the buildings being all cleared off with the exception of some \$10,000.

Rev. Thomas Van Ness, in his report as pastor, emphasized the good work that had been effected by the various religious and philanthropic societies connected with the Unity, including the Ladies' Aid Society, the Unity Club, the Woman's Auxiliary Conference, the Sunday-school, the infant department, the Unity sewing school. Speaking of the "Our Boy's Night School," which was instituted for the purpose of providing educational advantages to newsboys, messengers, cash boys and others engaged during the day in business, Mr. Van Ness stated that the trial of the system had been watched with considerable interest, and it was believed that the experiment at Unity would lead the board of public education to take the matter up and establish schools of this class in various parts of the city.

Reports were also read by the officers of the Ladies' Aid Society, Ladies' Auxiliary Society and Sunday-school, all of which were highly satisfactory and indicated a healthful growth in all branches of the church work.

The following trustees were elected for the ensuing year: E. F. Hallack, John L. Dailey, H. H. Thomas, Professor Paul H. Hanus, T. C. Henry, Judge A. J. Rising and F. B. Crocker.

A correspondent writes: "Since Mr. Van Ness's return his course of evening lectures upon Russia has proved very popular. The church has been crowded to its utmost and still many turned away. . . . The society feels itself very fortunate in having a pastor who spends his vacations largely for the good of his people and gives to us who are debarred from traveling the results gained by an eager observer."

Rheumatism

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Uter, minister. Sunday, December 23, services at 11 A. M. Study Section of the Fraternity, January 4; subject, Lord Macaulay.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, December 23, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday, December 23, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, December 23, services at 11 A. M.; the Union Christmas Festival of Sunday-school and Congregation. Christmas merrymaking Thursday, December 27. All Unity Club Meetings suspended till after New Year's.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, December 23, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Sixth Lecture by Rabbi Hirsch, Thursday, December 27, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

THE WOMEN'S LOAN LIBRARY, 175 Dearborn street, has added "Robert Elsmere" to its list of books.

Don't commit suicide! If you have dyspepsia; with headache, heartburn, distress in the stomach, no appetite, and are all worn out—but take Hood's Sarsaparilla and be cured. It creates an appetite, and gently regulates the digestion. Sold by druggists.

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All books sent for notice by publishers will be promptly acknowledged under this heading. Further notice must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

The Soul of the Far East. By Percival Lowell. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 226. Price.....\$1.25
Rubaiyat of Omar Khayyam. In English Verse. By Edward Fitzgerald. New York and Boston: Houghton, Mifflin & Co. Cloth, pp. 124.
The Man Without a Country. Illustrated. By Edward E. Hale. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 106. Price.....\$2.50
The Pilgrim's Scrip: or Wit and Wisdom of George Meredith. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 247. Price.....\$1.00
Pen. By the Author of "Miss Toomey's Mission." Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 294. Price.....\$1.00
With Sa'di in the Garden. By Sir Edwin Arnold. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 211. Price.....\$1.00
The Ten Virgins. By E. J. Anderson. Chicago: Purdy Publishing Co. Paper, pp. 26. Price.....25c
The Seventh Son. A story by Nine Members of the Saturday Night Club. Jackson, Mich.: Daily Citizen Book Print. Paper, pp. 143.
First Steps in Reading. By Martha A. Pease. Chicago: S. R. Winchell & Co. Paper, pp. 32. Price.....10c

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THE FAITH THAT MAKES FAITHFUL.

Eight Life-Sermons, by William C. Gannett and Jenkin Lloyd Jones. Pages 131. In imitation parchment, 50 cents. Cloth, full gilt, \$1.00. A special edition in paper, 10 copies, \$1.50; by mail, \$1.65; no less number sold.

The topics: Blessed be Drudgery, I Had a Friend, A Cup of Cold Water, and Wrestling and Blessing, by Mr. Gannett; and Faithfulness, Tenderness, the Seamless Robe, and the Divine Benediction, by Mr. Jones. "All who try to make their religion a thing of the present, who try to find living remedies for living difficulties, will be greatly helped by this publication."—*Boston Transcript*.

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cago, by Rev. Jenkin Lloyd Jones. 18mo, square 18mo, beveled edges. Price, 50 cents.

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Hedge's Hours with German Classics, retail \$2.50, January price \$1.67, postage 15 cents.

Hosmer and Gannett's The Thought of God in Hymns and Poems, paper, retail 50 cents, 16 copies slightly soiled as to cover but otherwise perfect, at 30 cents, postage 4 cents.

Jones's Practical Piety, cloth, retail 30 cents, January price 18 cents or ten copies for \$1.50, postage 2 cents a copy.

Knappert's Religion of Israel, retail \$1.00, January price 67 cents, postage 8 cents.

Miles's The Birth of Jesus, retail 75 cents, January price 50 cents, postage 7 cents.

Parker's Lessons from the World of Matter and the World of Man, retail \$1.25, January price 75 cents, postage 12 cents.

Parker's Prayers, retail \$1.00, January price 67 cents, postage 8 cents.

Miss Phelps's The Gates Ajar, retail \$1.50, January price \$1.10, postage 10 cents.

Renan's History of the People of Israel, retail \$2.50, January price \$1.75, postage 15 cents.

Seeley's Natural Religion, retail \$1.25, January price 80 cents, postage 10 cents.

Stebbins's American Protectionist's Manual, cloth, retail 75 cents, January price 45 cents, postage 8 cents. Progress from Poverty, cloth, retail 50 cents, January price 25 cents, postage 5 cents.

Stockwell's Evolution of Immortality, retail \$1.00, January price 50 cents, postage 6 cents.

Mrs. Tieleston's Quiet Hours, two series in one volume, full morocco, gilt edges, retail \$3.50, January price \$2.25, postage 10 cents. Selections from Dr. Tauler, the Apocrypha, and Ecclesiasticus. Three volumes sold together or separately, retail 50 cents each, January price 35 cents each, postage 3 cents each.

Mrs. Wells's "Miss Curtis," retail \$1.25, January price 85 cents, postage 10 cents.

Winchell's Pre-Adamites, retail \$3.50, January price \$2.25, postage 25 cents. World Life, retail \$2.50, January price \$1.65, postage 20 cents.

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, DECEMBER 29, 1888.

[NUMBER 18.]

EDITORIAL.

*"Speak a shade more kindly
Than the year before;
Pray a little oftener,
Love a little more;
Cling a little closer
To the Father's love;
Life below shall liker grow
To the life above."*

IN THE hurry of the Christmas joy and mid the din of its merry greetings, it is pleasant to bid our readers a Happy New Year; but it is not easy to moralize upon the season or to speak the fitting word for the year gone or for the year to come. All this we defer to our next, and so we let this, the last word of the year to our readers, be simply the word of gratitude for past sympathy and the prayer that we may be worthy of their confidence and support in the future. The world moves steadily onward. May we be ready and anxious to keep step with its advancement.

WHAT interpretation are we to put upon the fact that the Anti-Home Rule address presented to Lords Salisbury and Hartington is signed by 864 out of 990 non-Episcopal ministers in Ireland? Here is an intelligent and influential body of men whom even Mr. Gladstone cannot afford to overlook.

A READER of UNITY, sending some pleasant words about the issue of December 15, informs us that "Beautiful Things," printed on that date as "Selected," was written by Ellen Palmer Allerton. The feeling in those lines, lifting them so far above ordinary verse, does honor to the poet and we gladly pass on the word of information, expressing the hope that this rare poetic touch long may linger with its possessor.

"DEATH IN THE CUP," says the orator. "Death in the cup," says the poet. "Death in the cup," says the scientist, and the latter's declaration is the one that carries most weight. He enforces his warning as follows, clipped from the pages of an exchange: "The great London fever of 1789 took scarcely anybody but drunkards and tipplers. Dr. Carnwright, of New Orleans, says the yellow fever in 1866 took 5000 drinking men before it touched a sober man. In the United Kingdom of England, Ireland and Scotland, one visit of cholera swept away over 10,000 persons—not half a dozen teetotalers in that number. In the city of Montreal, 260 teetotalers had the cholera, and but one of them died; while 1500 drinking men died of the disease."

REV. N. P. GILMAN, in his excellent address before the Minister's Institute at Worcester, substitutes Doctor Drummond's interpretation of the *Logos* of Philo Judæus in the proem of the Fourth Gospel. Then it reads: "In the beginning was the Thought of God; the Thought of God was with God, and the Thought of God was God. . . . All things were made by it; and without it was not anything made that was made. In the Thought of God was life, and the life was the light of men. . . . And the Thought of God was made flesh and dwelt among us, and

we beheld its glory, the glory as of an only begotten from a father full of grace and truth." This rendering of the word *logos* restores the passage to harmony with the profoundest philosophy. Spirit antedates form, thought is before speech. The word is but the created symbol of an idea. "In the beginning" was *thought*—"the thought of God."

A FRIEND's letter puts a deep question, virtually thus: Ethics, thought *out*, is religious thought, yes,—but may not God, thought *in*, produce the ethics? We would answer: It is always the God in us that produces the ethics in us, but it is the ethics in us which first enables us to *think* the ethical God. In the *actual* order God is always first,—the source of the moral impulse, as of all other vital impulses, in us; but the order of our *thought* is the reverse of the actual order, and we think from our self-consciousness, the effect, outward to the Source,—which man inevitably interprets, therefore, in his own image, bettering the Image as the self within grows better. William Potter, in the *New Ideal*, words the first part of this great thought with noble plainness: "When, as now, we have learned to think of Deity as the very substance of Truth itself, as the very energy within us that draws us to Righteousness, as the very power that 'wells up' in our natures as moral consciousness and that leads us to the altars of sacrifice of all merely selfish loves for the sake of universal well-being, then we have found a phase of religion that can dominate and exalt the soul to-day, no less than did the beliefs that summoned ancient heroism to its tasks."

WE welcome Mr. West's paper, *The New Ideal*, in its new and Boston form. And others welcome it with a sort of hunger, to judge by the list of contributors and hearty correspondents. It aims to replace the *Index* as a journal of constructive liberal thought and applied ethics; and the old guard of the *Index* and the Free Religious Association are ready to salute and to serve in it, for Frank Abbot himself, William Potter, Mrs. Ednah Cheney, O. B. Frothingham, Frederic Hinckley, Moncure Conway, Frederic Holland and others are all represented by articles in the handsome, opening January number, while Mr. Underwood promises full aid. Still others, many others, will welcome it, if it earn even half right to its high name. Mr. West throws great emphasis on his intent to have his monthly paper—perhaps to be a fortnightly or weekly—a *constructive*, not destructive, force, and Mr. Abbot gives the key-note in an article called "*Creative Liberalism*,"—which article the editor hints may prove to be the first of a series of articles by the same thinker. If so, that series alone will make the dollar asked a very small subscription price. Address *The New Ideal*, Hathaway Building, 620 Atlantic Ave., Boston.

THE year 1888 ought not to pass without a centennial allusion to a great event in English history with its lesson of Unity. One December night that year, just 200 years ago this month, King James fled from his palace, and the great Revolution passed its crisis. In the movement which brought this result, the union of all parties and sects was something remarkable. Macaulay says: "The names of Whig and Tory were for a moment forgotten. Episcopalians, Presbyterians, Independents, Baptists, forgot their long feuds, and remembered only their common Protestantism

and their common danger. Divines bred in the school of Laud, talked loudly not only of toleration, but of comprehension." So striking was the unanimity of sentiment in the famous prosecution of the bishops that year that Macaulay says it was the first and last time in English history when love of the church and love of freedom were united in perfect harmony. But it should not be the last. Let Protestant sects unite to-day as in 1688; let them learn also the lessons of the two centuries since, and show justice and sympathy to the Catholic and all other religions; and the cause of the church and the cause of freedom will again become and remain one, and both alike be the cause of humanity and of God.

"The type of Jesus is the coming type of the true man everywhere,—a living, vitalized man, a just, friendly, brotherly man, of wide, quick sympathies, of incandescent faith and hope." The prophecy is Mr. Dole's, in his little book just out, called "Jesus and the Men about him." And here are the great, plain "*We believe*" to which his eighty pages mount:

In the love of truth and in the spirit of Jesus Christ, we join for the worship of God and the service of man.

We believe in one God, the Father eternal, whose righteousness, wisdom, and love rule the worlds.

We believe in the holy spirit of cheerfulness, charity, and peace, which we would win and maintain.

We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life.

We believe that we owe our lives to the service of our kindred, our neighbors, the state, and mankind.

We believe that obedience to duty is the way of life, and no one can do wrong and not suffer harm.

We believe that no real harm can befall the righteous in life or death.

We believe in the imitation of Jesus Christ, and all God's heroes, teachers, martyrs, saints, and benefactors.

We hold to the brotherhood of those who love and serve man, and we hope for the Life Everlasting.

REV. W. F. CRAFTS, of New York, stated at a Sunday-school Convention, that a thousand blanks with questions were distributed among the older pupils of a dozen or more of the best Sunday-schools of different orthodox denominations. It was a written examination on the most important topics of Sunday-school instruction. "The result (he says) shows how much is known of the Bible and of Christian doctrines by the best half of the older scholars in our Church Schools." The first question was, "Why do we call the Bible the word of God?" He regrets to find, out of scores of answers, only one that even seems modeled on the language of the Catechism. "From three schools came five papers giving for answer that pernicious phrase by which the prophets of the New Theology seek to put the Bible on probation: 'We call the Bible the Word of God because it contains the Word of God.'" Other questions were as to "God's Command about the Sabbath;" "What is sin?" "What is baptism the sign of?" "The meaning of the Lord's Supper?" "What is the good of joining the Church?" "Quote passages concerning Heaven and Hell;" "Give the Apostles' Creed," and "Why did Jesus die on the Cross?" Most of the papers had more blanks than answers; and in many cases, the speaker said, the blanks

were preferable to the rubbish that was returned. On the whole it was a most melancholy showing, closely related, he had no doubt, to the ascertained fact that "among church members less than ten families in a hundred maintain daily home worship." "Parents are a thousand-fold more responsible for the general ignorance of the Bible than the Sabbath-schools." "My investigations show that next to nothing is now known of any catechism." He urges a return to ancient modes and standards: Children to attend church as well as Sunday-school; more Bible instruction; the catechism learned at home; and monthly examination papers on the topics passed over.

It is said that Robert Ingersoll, asked if he could really suggest any improvement in God's universe, answered promptly, "Yes! If I managed things, I would make *health* catching instead of disease." The Power he criticizes makes answer through his facts, "I make both catching." We are learning to trace the radiations of health, as well as of disease, in what concerns the body even, but in what concerns the mind and soul every hour's experience brings new witness to the forces of contagion. Gladness is catching; kindness is catching; trust is catching; supreme reliance on Eternal Right, quiet hope in an Eternal Love, is catching. Show, live, be that gladness, kindness, trust, and hope, and you are one who carries virtue in your very presence. Here is one little incident from last Thanksgiving Day in illustration, and all the circling kindness of this Christmas week, and all the inspiration still kindling out and out around the memory of Jesus' life, are but this little illustration written large. "A newsboy took the Sixth Avenue elevated railroad cars, at Park Place, New York, at noon on Thanksgiving Day (the *Journal of Women's Work* relates), and sliding into one of the cross seats fell asleep. At Grand Street two young women got on and took seats opposite to the lad. His feet were bare and his hat had fallen off. Presently the young girl leaned over and placed her muff under the little fellow's dirty cheek. An old gentleman in the next seat smiled at the act, and, without saying anything, held out a quarter with a nod toward the boy. The girl hesitated a moment and then reached for it. The next man just as silently offered a dime, a woman across the aisle held out some pennies, and before she knew it, the girl with flaming cheeks had taken money from every passenger in that end of the car. She quietly slid the amount into the sleeping lad's pocket, removed her muff gently from under his head without rousing him, and got off at Twenty-third Street, including all the passengers in a pretty little inclination of the head that seemed full of thanks and a common secret."

THE NAME UNITARIAN.

A correspondent from Henderson (Ky.) writes: "I now find you are Unitarian without orthodox mythology. Of this I am glad. But why should you or I care to be *Unitarian*? With you I believe in the Unity of God; but why should we name our religion by this one idea? I believe in temperance, but why should I sink my political existence in a party that has but that one idea?"

"You will probably tell me that Unitarianism got its name by its negation of the false dogma of the Trinity, but that it now stands for *all* rational ideas in religion. But does this name properly define it? Why accept and hold on to one that describes simply the one point of an organization? To me it savors too much of a one idea,—too much of *isms*."

"I like progressive Unitarianism in all things but its name. If we could only lop off its name it would be just right. I have never seen my way clear to connect myself with any denomination. Yet, if there was a Unitarian

church here, I should certainly join it—but with a mental reservation against its name.”

The old name “Christian” he thinks the best one still.

“True, at one time it was exclusive and narrow, but by long use it has acquired a significance for all things good and true in our European and American civilization. Besides it is a name around which gather the haloes of many tender traditions—traditions, endeared to us by poetry and art and all of which may be preserved to us by interpreting its mythologies in terms of modern science. I believe in development—in evolution if you will—and can see no reason why it is not true of Christianity as well as of other things.”

The above is a very common protest, especially in new fields of labor. And no doubt the designation of a movement by a term, which seems, at least to all unfamiliar with it, to revive an old textual controversy, or cover but one point of a comprehensive faith, has disadvantages. But it is not clear to us that we should find fair sailing under the name “Christian.” It has already been appropriated by at least one denomination, and has been given very contradictory definitions, but ruling out Unitarians, by most of all the rest. It would seem that all names should be regarded as convenient and provisional, and be worn somewhat loosely. If the name remains as stiff and thick as the shell of the oyster, then the creature within will forever remain a mollusk; it will never develop into any other creature.

Rev. H. Price Collier, in his first sermon before his church in Brooklyn, said: “I am what is called a Unitarian; but when in order to be a Unitarian it is necessary to make any man, woman or child uncomfortable who comes here to worship God and learn of Christ, whether as a theist or a Roman Catholic, that day I renounce Unitarianism. I am not here to fight those who honestly disagree with me, nor to draw any more lines among Christians or outside of them.” By this we see that if there is evolution in Christianity, there is evolution in Unitarianism, also. He further said: “I am so fully convinced that a theology is not learned by rote, but must be lived into, . . . that I have come to consider patience and hope as attributes of theology as well as of religion.”

L.

CHURCHES IN CITY AND COUNTRY.

There has recently been issued in New York city a call for a conference at Chickering Hall to discuss the present religious needs of the people and how to meet them. Rev. John Hall, Bishop Andrews, Chauncey M. Depew, Everett P. Wheeler, and other prominent speakers are announced. Accompanying the appeal is the statement that the number of Protestant churches in the city in proportion to population has declined fifty per cent. since 1840.

At the same date, November 29, the *Standard* calls the attention of its readers, both by correspondence and editorial, to the condition of the Baptist churches in the country. It contrasts the state of things now with that of a former time. The change is certainly very significant,—to some it will be startling. The number of declining churches in the rural districts of New England has often been alluded to. Doctor Anderson has within a few weeks shown how the problem presses upon attention in the rich and populous district of Western New York. But the Illinois correspondent, who seems to speak with official authority, says: “Over a large part of the state our country churches are absolutely disappearing, and so far as Baptist labor is concerned, the rural districts over a considerable portion of Illinois are left entirely destitute.” “Where once were prosperous Baptist churches you will now find only one or two Baptist families left.” At the present moment there are not less than two hundred pastorless churches of this denomination in the state, and there are

more than three hundred others that can have preaching only part of the time.

The writer thinks this is largely accounted for by emigration and removals from country to city. Fifty thousand Baptists, it is estimated, have left Illinois for the West and Southwest in the last twenty years. “It is doubtful if any church in Chicago could maintain its present strength ten years, if in that time it should receive no additions by letter from churches in the smaller places.” “It is the country that supplies the fresh vigorous blood and keeps the cities from absolute ruin, both in business, in industrial work, in moral force and religious life.”

Curiously enough, however, in the same paper, a letter from California gives a not very flattering picture of religious affairs in San Francisco. The observer says: “There are almost no churches of any denomination that will equal in vigor and influence those in any of our cities in the Eastern or Western states. The Baptists have but one church here that can be called strong. The church-going population is estimated at about one-sixth of the whole—“about sixty thousand.” “The great mass of the population are entirely irreligious; the whole tone of the city is irreligious to a degree one could hardly realize until coming here.”

This would appear to cast doubt upon the whereabouts of those Baptists who have “gone west” from Illinois.

But there is a more suggestive hint in explanation of the dying out of churches in the communication of the Illinois correspondent. He says, “We have been accustomed to regard the cities as the breeding places alike of all manner of false doctrines, perversions of truth and skepticism, and that indifference to the claim of the gospel which is bred of pleasure-seeking and indulgence in fashionable vices. But it is no longer true that infidelity and agnosticism are confined to the cities. A considerable proportion of our farmers in Illinois, having now reached or passed middle life, who are not Christian men, are pure worldlings. The young people, growing up in their families, are bright, intelligent, and very largely well educated, and multitudes of them are agnostics.”

Here in our opinion, is to be found the real cause of the decadence of country, and even of city churches. Whether Baptists or other professing Christians have emigrated or remained at home, the rural population has not generally diminished. In many portions of the Western States it has increased. The standard of education, however, has been raised and the diffusion of intelligence is marvelous. A modification of opinion on religion, as on other matters, has been the result. The creeds have died by being found out. Dogmatism no longer frightens or persuades men. Most of this territory, where now churches are dead or dying, is a “burnt district.” There was a time when revivals raged there year after year like a devouring fire. Then Baptist churches and all other evangelical churches flourished. Now, the people stand aloof from worship, of whatever name. The most convenient and comprehensive name to call them by is that of “infidels” and “agnostics.” And perhaps these are the true appellations. But one thing is superfluously plain, that so far as religious organization is concerned, the work has got to be begun anew and done over again—if done at all. The old dead and decaying churches are in no condition to do it—nor anything that comes in their name. Any form of faith that has once had possession of a people and then lost it, has spent itself, and can never regain its supremacy. The same religion floods a nation or a race but once.

It is doubtful if any church now existing can go into these rural districts, where the church buildings of waning sects are falling into decay, with any good hope of speedy success. The very name of church is suggestive of old disputes. Rites and sacraments and prayers and professions of religion savor of superstitious ecclesiastical tyr-

anny and a spiritual conceit that men are thankful to be rid of. Certainly only a form of religious fellowship, making the very slightest demands for outward conformity, and chiefly interested to aid the moral, social and intellectual life of the community, can lay the foundations of a lasting organization. L.

CONTRIBUTED.

DISCIPLESHIP.

On the Judaean hills
Would I have seen the light
The watching shepherds saw,
Turning to noon the night?
Would I have seen the star
That new in heaven shone,
And followed with the few
The new-born Christ to own?

And if mine ears had heard
The Man of Galilee
Speaking from heart aflame
The Truth that maketh free,
Turning from priest and scribe,
Dead rite, and parchment scroll,—
Would I have hailed in him
A Prophet of the Soul?

Those words upon the Mount,
By waysides, in the Town,—
Unwelcome to his time,
Now Holy Scripture grown,—
Would I have read in them
A message from on high,
Or joined the multitude
Who cried out "Crucify"?

Ah, vain for you or me
To ask thus of the Past!
Not then but Now for us
The fateful Choice is cast:
Ever the larger faith
Makes way 'mid doubt and scorn,
And in its latest word
Anew the Christ is born.

His true disciples they,
The wide earth o'er, who own
Truth in her manger low
Ere yet she mounts the throne:
Who from the dead Christ's tomb
Take not the stones to slay
In blinded fear and rage
The living Christ to-day.

They hear the angels' song,
'Tis they who see the light
The watching shepherds saw
Making the heavens bright:
They see the selfsame star
O'er Bethlehem that shone,
And follow joyful forth
The new-born Christ to own.

F. L. HOSMER.

THE PRACTICAL MESSAGE OF UNITARIANISM.

A PAPER READ BEFORE THE RECENT ILLINOIS CONFERENCE HELD
AT QUINCY, ILL.

II.

(Concluded.)

What is the practical message of the Unitarian churches to the poor, the neglected, the ignorant? I wish that I could

see here more clearly, could speak more enthusiastically. The poor are no longer in the churches, least of all, perhaps in ours. Once the very poor belonged to the Christian Church,—it was to them the very bread and staff of life. It seems to be so no more, to the shame of the church, be it said. Why, "the poor" are the very visible body of Christ now in our midst and yet we fail to recognize the fact. Said Theodore Parker in his most orthodox moment: "When the poor forsake the church be sure that that church has long forsaken God." What has the church ever done for me, they seem to say, and echo answers, "What?" Poor people will remain away from our churches until we have shown to them that they embody a reality which they can not well leave out of their lives. But the church must first prove its right to speak to them, the worthiness, sincerity and usefulness of its existence. Let it give cheer and hope to them in word and in deed, but mainly in deed, since ever yet is it true that "deeds speak plainer than words." Let it show that it recognizes and respects them as men and women, and not according to their presumed social rank and want of wealth or so-called respectability. Shall the sittings in our churches be as free to them as to any one? Shall they be spared from being made to feel their poverty by the unostentatious dressing of others? Shall our church members meet these so-called "common" people on real terms of social equality, or only on terms of a pretended equality? On the answer to some such questions as these, depends that other question as to whether we shall have a church constituency to whom a practical message may be sent, and indeed as to whether we have any practical message well worth the sending to anybody.

All the great social reforms and ameliorations should be represented in the church life of to-day. The Unitarian church has done much of this work in the past, but there remains the need to emphasize it yet more. It should seek above all else to bring the true Christ-spirit and Christ-practice into modern life, naturalizing it in the home, on the street, in the shop and office, and on the farm. Our church charities and activities should not be kid-gloved and second-handed in character. The formal giving of silver and gold is the least service we can render. The great need of the day is the giving of ourselves, our time, our love, our wisdom. Our activities should be real outgrowths of our moral and spiritual life; they should neither begin nor end with our own church memberships. All our mission and charity work should be church work, and all our church work should be missionary work. Why is it that most of the benevolent and charity work which formerly found itself inspired by the church almost exclusively, has now been so generally dropped as one of its legitimate functions? Why is it that the reformation of wrong-doers in the community is so constantly left to official and outside agencies, while the church so often stands silent and ignorant of what is being done by legal and secular institutions? The church of to-day should not be the annex to any social reform or moral effort, but should rather be the home base from which all these things should naturally flow out into the community. We can't do much for people when we only touch them with the finger-tips of our sympathy. We must take them into the strong grasp of the arms of a real and consecrated love if we would hope to mould and influence them for some practical good results. This, then, should be our distinctive glory,—that Unitarianism touches and reaches in practical ways the human life about it; and whenever more of this spirit takes hold upon our churches they will become more than ever the radiating centers of all the moral influences seeking to elevate society and to strengthen and purify individual lives.

To begin its legitimate work aright every church should be founded on a "covenant of good works;" and Unitarian

churches, whatever else they may believe in and stand for, should believe in the divine efficacy of "going about doing good," and should stand for the salvation of mankind by an earnest, practical gospel of helpfulness. Ours should be a deeply humanitarian religion which loves God through its service to man. If it can not do this well and lovingly, then it fails to meet the measurement of a certain revered and wise saying, "By their fruits ye shall know them," and it runs the great risk of adding one more chapter to the long history of "isms," and of making one more contribution to the already large theological lumber-pile of the past. Are we not, however, too easily complacent with a belief in our own personal goodness and spiritual safety? Are we sufficiently awake to the necessity and duty of doing good as well as of being good? We must do something with our goodness, or it will surely moulder on our hands. We must give it some practical, every-day expression in order to keep it healthily alive. We must do something with our religious convictions or they can not do much for us. My neighbor may be the highest possible ideal of personal goodness, but unless I can be made in some helpful way the recipient of that goodness, then his life has missed for me its richest possible blessing. Christian sympathy is plentiful enough; indeed we have more of it than we can well utilize. But the sorrow of it is that it doesn't bless the world a tithe of what it is possible of doing, for the lack of a plain, practical, homely expression. It begins as a just sentiment, and failing to crystallize into action and materialize into deeds, ends in sentimentality. So the incalculable blessedness possible in Christian sympathy and goodness wastes much of itself on the desert air of a formal, perfunctory, sermon-hearing, Sunday-observing church life. If we have got any religion worth mentioning, or if there is any power of blessedness in our religious life, we should hasten practically to share it with those most in need of it, with those who are as yet strangers to it.

Our interpretation of religion is a common sense one, and it ought in the end to commend itself to the increasing intelligence of the common people. Its rational beliefs and catholic attitude ought to give it a consistent entrance into the free atmosphere of American life and thought. It is brave enough and free enough to listen to "the other side" of every possible question. It encourages breadth and the highest freedom in the intellectual life and cultivates honesty and directness in dealing with all social and moral problems. Its theology is morally sound to the core, and so can do no violence to that ethical integrity which will enter more and more into all future religious interpretations of human life and destiny. Practical Unitarianism thus appeals to the whole man. In his diversity of natures, it sees a grand unity of forces and design which shall yet result in an ideal attainment of harmonious, human perfection.

Lord Brougham said, "All sensible men have but one religion." Have we got it, or any near approach to it? This at any rate must be true: Whatever that expression of the religious life is to be which shall commend itself to all sensible men, it must in time overspread all divisions, harmonize all criticisms, and unite men along the line of a common faith expressed in a common work for the uplifting of humanity. A late writer has said that the urgent need of the times is for a church "with scope enough to embrace, and methods various enough to employ, the most enlightened and the least enlightened members of the community; the most religious and the least religious, the philosopher and the skeptic no less than the ignorant and superstitious. . . . A church existing as a natural human fellowship, its members bound together simply by the spiritual tie of devotion to the highest good each is capable of recognizing; claiming no authority, whether original or derived; with no test of membership but that of interest in the common good; with no limits short of the community

itself; organized so as to combine most effectively the separate good will and the scattered efforts of its members."

Unitarianism as an interpretation of the religious nature and necessities of man can not afford to be too good, or too true, or too cultured for human nature's daily needs; and it can not hope to reach and touch men by the simple culture of the schools and the books, or by the naked ear-touch of the Sunday sermon. Rather, it must take hold of men by the blood-warm grasp of a common human brotherhood, and be able to speak of the deep things of life, wisely and helpfully, because it has touched life and been touched by it. Religion must be something to men and do something for them, or they will cease to value it as one of the great necessities of life.

We want a religion so warm and real that it shall attract and hold the hearts and allegiance of the common people; one which is more than willing to meet half-way any man or woman who is desirous of leading a better life; which is too much in earnest in doing positive, constructive, Christian work among the people to spend any precious time in theological or ethical hairsplitting with anybody; which has sufficient charity to see the intellectual errors and religious short-comings of others and not allow it to make us proud and self-righteous. We need, I should say, more of an emotional and less of an intellectual conception of religion; for any religious culture worthy of the name must recognize man intimately in his emotional and devotional nature. We come nearest to people upon the heart-side, and not upon the head-side. It is ever the emotional life which touches and reveals us to each other, drawing out our finer sensibilities and holding us faithful and loyal to some ideal of personal rectitude. Religion, then, in its ultimate attainment must concern the heart-culture, and need not make too constant demands upon the intellect.

As a religious people we need not recall at all from whence we came, nor be troubled unduly whither we are going. Enough that we are in the line of a grand moral and spiritual evolution; that we are touched and inspired by that spirit which has animated all noble souls who have sought to bring religion down from the skies and domesticate it in our common daily lives. That religion and that church which shall respond to, and be influenced by the future currents of life and thought in this country must, therefore, be helpful, constructive and undogmatic in character, a natural and positive outgrowth of the life of the people. It can never be simply a negative criticism of life and things, looked at from the outside, and not from the inside, of a vital, humane, religious experience. And that religious message which shall most intelligently account for the perplexing facts of life, drawing a divine harmony of goodness and wisdom out of their seeming contradictions, thus evermore recreating a higher faith, and having done this shall put those truths into visible and practical contact with daily life in a wise and uplifting way,—this is, I believe, the one to which the free and expanding American mind will gradually yield its glad and earnest assent. So may it be.

HENRY D. STEVENS.

THE PROPHETS OF THE DECLINE.

Rabbi Hirsch introduced his fifth Chicago Institute lecture with an analysis of the book of Jonah. The book did good service, he said, in this new age as a key to the condition of the Hebrews. The story of Jonah was representative of a class of traditions common among the Jews and Greeks, taking on peculiar features from its Shemitic surroundings. It sprang from the song of a shipwrecked sailor, the psalm of praise in the second chapter giving rise to the story. Jonah was court prophet in the time of Jeroboam II when Israel was in the zenith of its power. Assyria was then the arch enemy of the Jews, and Nineveh the capital of the enemy's country. The Hebrews were distinguished by a fierce fanaticism, a narrow patriotism.

The book of Jonah pictures a universal God who controls heaven and earth; and the prophetic message is a moral protest against the national exclusiveness of the Jewish race. Between the Assyrian prophets and the prophets of the decline stretched a period of 100 years of which no valid account has come down to us.

The prophet Nahum is noticeable for the singularity of his style as well as subject matter. Assyria being the Jews' most powerful enemy, Nahum wrote after the siege of Jerusalem, embodying in the third chapter of his work the highest pitch of joy at the fall of Nineveh.

Contemporary with Nahum was Zephaniah, and of later date Habakkuk, who prophesies that the Judeans shall turn from their evil ways. The third chapter, the only one of importance, is a psalm introduced as a prayer, and describes the coming of God in whirlwinds and rushing waters.

Jeremiah was the giant prophet of the decline, the Isaiah of Jerusalem. His book, full of personal allusions, contains his biography. Though very young when called to be a prophet, and though the life to which he turned was one of danger, the compulsion to speak, he declared, was like a fire within his bones. Jerusalem should fall, the temple of Yahweh be destroyed; the people be exiled indeed, but again be purified and return to Jerusalem. The state should be a religious not a political power. Jeremiah lived in a glorious time for Israel. Under Josiah the law had been discovered, the temple and Jerusalem became the great central sanctuary. Jeremiah's writings are marked with an undertone of sadness, his pessimistic outbursts in the opinion of some critics identifying him with Job. The biographic symbolism of the book has a wider reference to the Jewish people, as with the yoke on the prophet's neck, which refers to the bond of slavery upon his people. Two ideas are emphasized by the prophet. The majority of the people are doomed; but there is always a saving remnant. This *new* Israel shall bear the law on the tablets of the heart, and herein lies the new covenant. Destruction and construction marked the two poles of the Jewish destiny. What the prophet foretold actually took place. Jerusalem was destroyed, the Hebrew families were transported from home, and located themselves in a strange land. Capture meant imprisonment only to king and courtiers; the people, gathering in little villages, were allowed religious freedom. They came to Babylon indeed as Hebrews but they left as Jews; the prophets were at first the only monotheists. The Judeans showed a mixture of two tendencies—toward universality and toward a national religion. The influence of the prophets was limited because of the *official* prophets, and because of the upper ten thousand who were happy not to be called Jews. In a strange land the people looked back longingly toward their former dear abode, and with profound homesickness sang their beautiful and celebrated song of lament. The literature of home had a new charm for them; and in place of the temple rose the synagogue, exercising its noble function of moral elevation. Thrown among a people of bookish tastes the Jews turned to their psalms and histories. After the destruction of Babylon by Cyrus they were thrown in contact with the Persians who believed in a chaste dualism,—the two principles of light and darkness,—and the Persians being nearer to monotheism it was easy for the prophets to inculcate the knowledge of *one* all powerful God. Thus, having gone into exile polytheists the Jews returned Puritans.

Isaiah II was the noblest of the prophets. He taught universalism; a God the father of the world. Israel would be restored, but to a happy peace with all nations; and for all nations the Jews should be a great light. Still, many yet clung to the idea of restoration to Palestine. The picture in the 53d chapter of Isaiah is made a typical portrait of Christ, but the prophet could have had no notion of Jesus when he wrote it. Messiah means anointed. The prophet's

conception of the messianic ideal was the union of the realm. In the two wrangling divisions of the people lay a great misfortune; they prayed for a strong king, for a political strength and independence such as they had enjoyed in the past. The prophet's picture probably referred to the young crown prince. The hope of Isaiah was first that Israel should escape from the captivity, and the Messiah bring them into complete union; second, that they be free from Roman dominion. The hope of the orthodox Jews of to-day is in a Messiah of the House of David. They look yearningly toward a Messianic time—a period of peace and righteousness throughout the world; a reign of harmony, in which indeed the Jews will lead, but in which all may participate. The Messiah will have come, though the Jews be not restored to Palestine, nor the world redeemed from sin through another's sufferings.

Isaiah II, said the lecturer, probably lived during the Babylonian age. Ezekiel is of somewhat earlier date. He was an unattractive writer. The opening chapter of his prophecy is the foundation for the cabala, and the book abounds in strange and weird visions. With the close of Isaiah II the interest pervading the prophetic writings wanes, and the darkness of the decline deeply permeates the prophetic literature that remains to us. B. G.

POST-OFFICE MISSION WORK IN KANSAS.

Father John S. Brown of Lawrence, Kan., sent to the Wichita Conference the following valuable suggestions on the subject of Post-Office Mission work.

We want a larger variety of tracts. Science, as well as religion, is creating a new heaven and a new earth. It is a divine teacher, declaring the glory of the Infinite. We ought to have more tracts like the one written by Professor Le Conte, showing the relation of evolution to science.

The poet also is a religious teacher. Under the form of fiction, and by ideal examples he is showing the heroism of virtue, and the transforming power of love. We want more poetry in our sermons, more poetry in our tracts.

We have too few tracts adapted to the wants of children. They should be taught by illustrative examples the beauty of holiness, and of a perfect life; of a life made manifest in robust health, cheerful tempers, worthy deeds, and active helpfulness to those needing help. How shall we teach children to practice the virtues they admire in others?

We want some tracts touching the duties of a citizen and a voter; something that will help the citizen and the voter out of the mud and mire of partisan politics, and set his face more steadfastly towards what is just and right.

I have just received this note from an intelligent orthodox lady: "If you ever read novels I suppose you have read the two which are making so much stir at this time. 'Robert Elsmere' and 'John Ward, Preacher.' I should be sorry to have any one believe that either of them gives a fair picture of the belief which prevails in our churches." I infer from this that these two novels are doing a good work among those who still cling to their creeds formulated centuries ago. These novels, and others like them, are worthy of the widest circulation we can give them. They are exponents of our deep religious convictions, and our earnest rational faith. The pith and substance of each might be embodied in a short tract.

We want more parables and allegories of the John Bunyan sort translated into modern thought, and widely circulated. The Post-Office Mission worker wants not only the very best seed to sow, but wants also to know the kind and quality of the soil into which he casts his seed.

I suppose the conviction is pretty firmly rooted in the minds of the members of this conference that our Post-Office Mission is an indispensable adjunct to our Missionary work. That it has been the means of making more widely

known our Unitarian doctrines and principles no one can doubt. That hundreds, not to say thousands, have accepted these doctrines and principles through the instrumentality of our mission is well known. That many have found peace and comfort and strength and hope, by means of the papers, sermons and tracts that have been sent, is confirmed by the letters we have received, as well as by personal affirmation. This mission work, after four years' trial, has become so congenial to my feelings and so well adapted to my strength that I hope to be sustained in it so long as I can fulfill its duties. To carry me through another year, commencing with the current month, I shall have to look to the conference and the individual members thereof for \$50. This will not cover all necessary expense, but I expect to receive some stamps from those to whom I send papers, and some assistance from personal friends at the East. I can increase my work the present year two-fold if the means are doubled.

THE REPORT OF ONE KANSAS WORKER.

Miss S. A. Brown, the secretary of the Kansas Conference, embodied in her report the following letter from a Post-Office Mission worker.

DEAR MISS BROWN:

I am in receipt of yours of the 4th instant asking for a report of my Post-Office Mission work, to be read at the coming conference at Wichita, with which request I gladly comply.

Since November 14, 1887, I have written 97 and received 43 letters and postals; have sent out 42 *Reviews*, 382 tracts and sermons (38 Unity Mission tracts, 37 Unity Short tracts, 34 Chadwick's sermons, 53 Clarke's sermons, 44 Savage's sermons, and 176 Miscellaneous tracts and sermons) 86 *UNITYS*, 95 *Registers*, and 75 other liberal religious papers not strictly Unitarian, and have lent 11 books many times over. I have spent \$9.23 and have received 36 cents from applicants.

I have had my share of discouragements, have had many apply to me for literature, and, having sent it, have heard no more from them; but I have also had the word of good cheer from grateful hearts to whom our beautiful gospel of hope and love has come with healing power. I feel this work to be of God and, that being so, it can not fail: so I keep steadily at it, thankful to give my mite to so glorious a cause. I would like to do much more, but can only work with the time, the strength and the means which the good Father has given me.

A Methodist minister in Dakota, to whom I sent sermons and papers, wrote me June 22, "I would like very much to receive more Unitarian literature. I have read what you sent and am very much pleased with it. It is making it somewhat difficult for me to preach the old doctrines, but I am willing to give these up for better. There are many things I can not accept, but it may be as time rolls on, and I have greater opportunities to read, more light will dawn upon my mind." Later he writes of a still deeper interest and a growing belief in the truths of our faith. He can no longer teach the Methodist creed, yet is anxious to continue in the ministry, and asks for information concerning Unitarian schools and churches. This letter I sent on to Chicago and it was answered by Mr. Effinger.

Another whose "house was left unto her desolate," writes of being "much pleased" with what I sent, saying, "As you desired, I found a hope and blessing in it." The Unity Mission tract, "Natural Religion," she says, was "manna" to her. She had become almost an infidel, but is now turning eagerly to the light. Another, whose life is one of peculiar trial, writes to tell me how blessed are the messages she finds; and yet another wrote from the bedside of a son who was slowly dying with consumption and

told of the strength and cheer our literature gave him, and when, in October, the son was "gone home," his word to me was a glad note of victory and triumph through faith in the Love over all. My letter would be much too long if I should tell you of all that I would like to. I am much indebted to Mrs. S. K. Remington of Russell, our county seat, for help given in my local work. That being her home, her acquaintance and opportunities there are greater than mine and she has done much to lengthen my arms to reach the need there. We hope the time may come when sufficient interest may be felt in Unitarianism to give us, at least, a "Sunday Circle," but it is only a hope, with no visible foundation as yet, and we bide our time, knowing, if we do our part, that which is really best for us will surely come.

To all earnest workers, I give a heartfelt "God speed." May we not believe that the little seed we are sowing to-day may yet become a mighty tree whose leaves shall be for the "healing of the nations."

Yours sincerely,
MRS. C. H. KELLOGG.

THE HOME.

THE BABY'S DREAM.

I wonder where my baby strays
Lost in the mystic realm of dreams,
Where meadows, through long summer days,
Trail their green skirts in crystal streams?

What magic winds so softly sweep
All furrows from his peaceful brow?
What fairy strains have lulled to sleep
Bright eyes so wide-awake just now?

Why that faint peal of joy that breaks
Like rain-drops on this care-worn main?
Perhaps some angel's song awakes
An echo in his tiny brain.

KATE HUDSON.

FRANKIE'S GIFT.

I went into the room on Christmas eve, and found Frankie resting his chubby arms on the edge of the table, and gazing with much satisfaction at the Christmas tree which he had prepared to receive his presents. It was a branch of hemlock, stuck in a block, and gaily decked with ends of ribbon, and bits of bright paper and cloth. It stood on the back of the table, and at the base were two large, red apples. On a piece of paper lying in front of them, he had printed in large, irregular letters, "For you, Santa Claus."

He told me he wished he had more to give Santa Claus, that he must get very tired, carrying things to so many houses, and it was a shame no one gave him any presents when he was so good to every one.

He knew Santa Claus liked apples, for the Christmas before he had left three when he went to bed, and they were all gone in the morning.

L. M. B.

SNOW-BLOOM.

Where does the snow go,
So white on the ground?
Under May's azure
No flake can be found.
Look into the lily
Some sweet summer's hour;
There blooms the snow
In the heart of the flower.

—Lucy Larcom.

UNITY.

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NOTES FROM THE FIELD.

The Chicago Unitarian Club held its first literary and social meeting Thursday evening, December 13th, at the residence of Mr. John Wilkinson. The pleasant parlors of the hospitable hostess were well filled with an interested company, intent upon promoting the common cause of Unitarianism. Mr. Shorey, the president, upon taking the chair stated that the purpose of the club was not to emphasize differences. He referred to the aid extended by a similar organization in establishing the present Unitarian headquarters, and the need of similar aid for its future maintenance, and dwelt upon the importance of such an office where Unitarians from abroad could come for information and fellowship, and from which our religious influence could radiate.

Mr. Gannett's essay upon "Constructive and Destructive Liberalism" at the outset dispelled the dread, natural to some minds, of the destructive tendency of progress, by showing that in the moral as in the physical world, construction was only possible through such destruction. In the proper development of truth there must be minds that affirm and minds that deny. But there should be the self-questioning. Have you treated your mind fairly, have you striven to offset the biases of temperament as well as to avoid reactions beyond the line of reason? The liberal with truly wide sympathies in religion will hope first to construct the temper that is only afraid of fear, and of ignorance, and of blindness to thoughts good and beautiful; the temper of trust in Reason as the Divine Spirit of Light in man, which guides to larger outlooks. The liberal's second hope will be to go out as the apostle of religious feeling toward the new universe which science revealed. He will by his life show that feelings of awe and love must dwell in the soul capable of perceiving God's world. The liberal's third hope will be to disseminate better religious ideas.

In the discussion following the essay, methods of religious work were considered, and those present must have realized that a church is strong, not in proportion to its magnificent edifice or its large membership, but in the spirituality and beneficent activity of its members—that life is not simply worth living, but that it is blessed to live when one realizes the sacredness of truth already possessed and the joy of growing into new thought. The constitution of the club was read, its purposes and aims explained, and an opportunity given

those present to enroll themselves as members. The evening's entertainment closed with the serving of refreshments and pleasant sociability among the guests.

MRS. E. A. WEST, Sec'y.

The Pacific Coast.—Accompanying the cordial greeting from our far off workers comes the following hopeful survey of the work done and doing. "Within two years past the number of our Unitarian movements on this coast has risen from seven to fifteen, and of settled ministers from six to twelve. The Sunday-schools have increased from four to eleven. Five new churches have been built, and three others societies, having secured sites, are preparing to build. The contributors to the American Unitarian Association have trebled. A Pacific Coast Conference has been organized, and has this year raised \$700, chiefly for home missions. Four students of theology have been sent to Meadville; two of them Japanese youths. Several Women's Auxiliaries have been formed and are doing Post-Office Mission work. Publication work has been begun, and a central depot for our tracts and books is maintained in San Francisco by the Channing Auxiliary. The states and territories to the north seem particularly responsive to our gospel, and the recent increase of population and prosperity on this coast has greatly furthered our efforts. But chiefly this progress is due to the wise and generous policy of church extension pursued by the American Unitarian Association, and the important help given by the Unitarian Church Building and Loan Society. Here in Oakland Unitarian services have been maintained without a Sunday's interruption for two years past. The two families who first welcomed me to the city have swelled to 250. A church site costing \$13,500 has been bought, and \$8,000 additional pledged already towards the building, which will cost from twenty to thirty thousand and be begun in the spring.

Humboldt, Iowa.—Miss Marion Murdock, Unitarian minister at Humboldt, sends us her church calendar for 1888-9, in which are set down two services and the Sunday-school for each Sunday, the Ladies' semi-monthly Circle, the Art Club (semi-monthly), Unity Club (weekly), a monthly Sociable and Quarterly and Annual meetings of the Society. Sunday evening work is laid out for nine months ahead, in which the names of ten members of the congregation appear as helpers. All of which indicates a busy minister and a busy church. We are in receipt of the following note: "According to the request made by the Western Conference, an Emerson Memorial Service was held at Unity Church on Sunday evening. Emerson's life, his religion, and his poetry, were subjects of papers read. An excellent review was given of the Divinity School Address, readings were contributed, and the choir, with much enthusiasm, furnished music appropriate to the memory of a prophet and seer. The evening was much enjoyed."

Geneva, Ills.—The society in Geneva began its year's work with a vigor that showed itself in the addition of a hundred dollars to the pastor's salary. This, however, is but a slight return for the pastor's generosity in having provided himself with a colleague who promises to be an efficient factor in the coming activities of this veteran among the country societies. The annual sale has just occurred which met with its usual success. The Ethical Committee are interesting themselves and others in the inmates of the county poorhouse. The younger folks have organized a Lend-a-Hand Club under the leadership of Mr. T. H. Eddowes and Mrs. B. A. Fessenden, which starts out with much zeal among its members.

Sioux City, Iowa.—Eight weeks' of acquaintance with the church at this place con-

vinces me that any high expectations we had of it are to be realized. I have never found a more united and hearty congregation. They have intelligence and a high appreciation of the moral issues of the day. They are attentive and courteous, and give their sympathy to what is good. The Unity Club has a Shakespeare and an Emerson division, both of which are ably conducted. Unity Circle is delightful. Everybody is truly loyal to the pastor, Miss Safford, and everybody sincerely prays for her recovery and her return to her sphere of usefulness. This also is very beautiful. S. S. H.

Fort Scott, Kan.—The new movement here is growing. Our worst difficulty is the lack of a suitable place for services. The people who are leading the enterprise are among the best in the city. The movement is especially fortunate in having the help of Mrs. Hannah Steine, the best musician in the city, and an artist of much skill and great promise. Any one desiring to contribute books, magazines, sermons, or papers to our library, will help a good work. Address the undersigned at Uniontown, Kan.

J. W. CALDWELL.

Syracuse, N. Y.—Unity church continues to grow. The audiences in the evening are large, crowding the pretty hall, standing room being at times unavailable. On December 2, Rev. S. R. Calthrop occupied the Unity pulpit, Rev. J. C. F. Grumbine, the pastor, being absent from the city. A new periodical, literary and humanitarian in character, called the *World of Letters*, and edited by Mr. Grumbine, promises to be a success. Our creed is "freedom, fellowship and character in religion."

Toledo, Ohio.—The Charity committee of the Unitarian church have raised funds and established the first free Kindergarten in this city. Mrs. Jennings introduces it to the public with all a kindergartner's zeal by an article in the local paper. And now we give the city fathers two years to be converted, as in Philadelphia, and make the child-garden the entrance to the public schools.

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Otter, minister. Sunday, December 30, services at 11 A. M. Study Section of the Fraternity, January 4; subject, Lord Macaulay.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, December 30, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, December 30, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, December 30, services at 11 A. M.; Subject, "1888." All Unity Club meetings suspended till after New Year's.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, December 30, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Seventh Lecture by Rabbi Hirsch, Thursday, January 3, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

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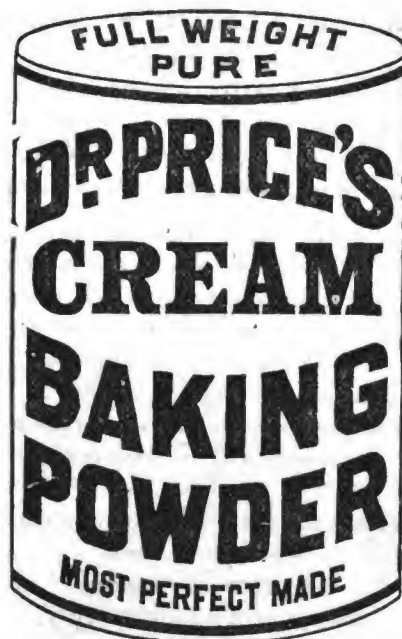
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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

VOLUME XXII.]

CHICAGO, JANUARY 5

[NUMBER 19.]

CONTENTS.

EDITORIAL—

Notes: Fraternal Union between England, America and Canada; the Chili Constitution; "Missionary Obligations;" the Most Significant Event of 1888; Extravagance in Dress; Why so Few Male Church-goers; "Robert Elsmere" and the Free-thought Critics; Mr. Abbot on Current Liberalism; Christmas Falls Short of the Heavenly Message; Mr. Kimball's Ten Years' Ministry 251
1888 252

CONTRIBUTED—

The Common Lot —ALICE WILLIAMS BROTHERTON 253
The Purpose of Education. I.—JAMES P. MUNROE 253

The Pentateuch.—B. G. 255
THE UNITY CLUB—
Burlington Unity Club 256
The St. Paul Unity Club 256
Unity Club Work in Greeley, Colorado 256
THE STUDY TABLE—
"Jesus Brought Back;" "Francis Bacon" 256
THE HOME—
I Didn't Think.—Margaret E. Sangster 257
"Tommy's New Year's Luck.—T. 257
NOTES FROM THE FIELD 258
ANNOUNCEMENTS 259

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VOLUME XXII.]

CHICAGO, JANUARY 5, 1889.

[NUMBER 19.]

EDITORIAL.

GLADSTONE and Goldwin Smith, in late magazine articles, express belief in a growing fraternal union between England, Canada and America; though divided by the Revolution they will reunite by the force of race attraction and similar elements of national life. The spirit of unity, let us believe, is the spirit of to-day.

In Chili, South America, the fifth article of their Constitution reads: "The religion of the state is the Catholic Apostolic Roman, with exclusion of the public exercises of any other whatever." Intelligent Chilians, however, are to-day opposed to this law, and are moving their Congress for some latitude of worship to Protestants.

In looking over a recent number of the *Reformed Church Messenger* we notice with interest the large amount of space given to its missionary work—one article upon "Missionary Obligations," one upon the women's branch of the work, one upon methods of raising money, and over a column of notes from the superintendent of missions. We believe in keeping the missionary side of church work always alive to the times and open to the reading public. To give it an important place in our religious papers, and to apply a fair share of our individual time and strength to these purposes is essential to religious health. Such indications are like a touch upon the pulse, telling of the vigor of the heart-beats. The *Messenger* speaks truly in saying that "church work is never done by the church but by individual members. All church work must be a personal matter," and "from saying to doing is a long stretch."

THE most significant event in the intellectual and religious life of 1888 to our mind was the appearance of "Robert Elsmere." Many, failing to oppose successfully the influence of this book in other directions, are trying to parry it with ridicule. In this attempt they find too ready assistance in the levity and flippancy of the press. They would have us believe that too much has already been said of this book. Many shrink from further mention of it for fear of being laughed at, but let no one attempt to dodge the logic of this book in this fashion. The half that it deserves has not yet been said. Its popularity is merited and most significant. Once more we have a book that reflects the deep emotions of the human soul, that echoes the profounder cries of the human heart. George Eliot has at last a successor, at least in this respect: a woman who feels the deep problems of the day and who dares write out the full workings of her soul, a woman who writes for the elevation of mind and the liberation of soul. The most real and the greatest religious conference of the year has been gathered around this prophet book.

MRS. ELIZABETH THOMPSON, the good woman whose distribution of her wealth is so well known, thus appeals through the *Union Signal* to the "perishing upper classes." Speaking from the top, not from under a large fortune, her words ought to carry weight as from one speaking with authority: "I wish the women of the world would call on the men to give up this wild, ungovernable chase for more money, and the women govern themselves accordingly. Who is the happier for such extravagance in dress, furniture, useless decorations, grand equipages, etc.? Are they

not more or less procured at the expense of the moral and physical nature? What is there that many men, and women too, will not sacrifice for a few dollars more to be spent for that which enriches them not, but makes them poor indeed? Are they wiser, better, or in any way happier for having gained this surplus sum? In my experience I have found more health, more contentment, more kindly feeling among the laboring class, than I have ever seen among that class who make money merely for the sake of display. There is more truth than poetry in the saying that 'enough is as good as a feast.' Few realize the true significance of industry and economy. But why do I talk? I am so weary of words, words, words, and yet some good may come of words. Are not all great and good things simple? And might it not be well for more people to set the example of a simple and well-ordered life, that the young might not be tempted into such extravagance as is now the bane of life?"

THE *New York Times* in an editorial on "The Army of the Perplexed," discusses the reasons why so few men,—except in churches ministered to by such men as O. B. Frothingham and Henry Ward Beecher,—attend church. Mostly the preaching as well as the other ministrations are "in the ruts," and there is want of a connecting link between a mediæval service and a living world. But the more serious matter is want of interest in the institution, as though it were past help or use, and the great pressure upon men of other interests. Men's minds are taken up with matters and modes of thought foreign to religion as administered in the churches. To a large class of scientific minds, worship, in its present and prevailing forms, offers nothing. They are represented by a man like Darwin. "He had been intended for the pulpit, and he died so far reticent in spiritual things that he seems to have lost the key to a spiritual existence. In this intellectual time there are thousands of our brighter men who are essentially in Darwin's position." And nothing short of a thorough training in the first principles of thought, and a full comprehension of religious problems as they are seen by these scientific men, will ever win them to the church's support. No amount of ecclesiastical expenditure in the direction of art or sensationalism will draw them, while every form of gush and sentimentalism only drives them farther away. In fact, the scientific, thoughtful spirit, is distinctly averse to those methods which heretofore have been chiefly counted upon to increase attendance upon the churches.

"ROBERT ELSMERE" by no means satisfies the free-thought critics,—perhaps hardly more than the critics Evangelical. In the January number of the *New Ideal* four articles concern the book. It is an *unreal* book, it does not correspond to facts, they claim. Moncure Conway calls the "Squire" a "grotesque anomaly." Such a combination as the Squire's devoted, patient truth-seeking with his callous cynicism, his cruel indifference to men, and, in the end, his small personal superstitions, he thinks is nowhere to be found outside of orthodox imaginations of free thinking, and he suspects that in this hybrid picture, Mrs. Ward has thrown a sop to the orthodox Cerberus. Frederic Holland laughs at the thought of working-men who have been enthusiastic over a "Comic Life of Christ" being converted into Robert's "new Brotherhood of Christ." Frank Abbott

says: "The real moral of 'Robert Elsmere' and 'John Ward, Preacher,' has been as yet drawn by no one; the real lesson of the helpless and hopeless liberalism they too justly depict is deeper than any of the critics have as yet perceived. Briefly put, it is this: *men must either learn to think more profoundly, or else unlearn to feel.*"

MR. ABBOT pillories the current liberalism of the century as a sort of bottomless philosophy,—a philosophy of evolution founded on mere agnosticism. So far as it claims to be custodian of high truth, he calls it "infinitely inferior to the Christian mythology which it has displaced." "Robert Elsmere and Helen Ward, lovely and noble as personal characters, represent, as agnostic thinkers, the lowest and crudest, because the least intellectual type of liberalism. It is an awful tragedy of the human soul, when its holiest affections and impulses and aspirations, guided no longer by the ancient superstitions which, in whatever coarse and prickly envelope, contained nevertheless most precious *thoughts*, are bereft of all other guidance, gasping for life in the exhausted receiver of mere *vacuity of thought*." But Abbot is as certain of the good time coming to high thinking as he is of the low thinking of the "liberals of to-day." The era of *constructive* or *creative* liberalism is fated to come; and what it will create is necessarily a new theory of the universe, without which no religious movement can live.

It is infinitely false that such a theory is unattainable. The agnosticism which professes to prove its unattainability is nothing but one of two things—either intellectual imbecility or intellectual cowardice. The one unpardonable sin of the intellect is to despair of itself. Liberalism has always stood for *freedom*—freedom from dogma and freedom from ecclesiastical control. Well and good: let it always stand for that! But now it must stand for *truth as well*, and for the power of human reason to attain the truth. . . . The paramount duty of construction and creation to which liberalism is now called is that of working out such a theory, bravely, hopefully, patiently, reverently, devotedly."

CHRISTMAS still falls sadly short of the heavenly message, "Peace on earth." The very nations which profess to revere that message, and to believe Jesus' blessing on peace-makers as the word of God himself, have yet belied it by battles, and preached it by batteries growing ever more deadly, and have the last few centuries shed more blood in wars than all the heathen peoples of the globe together. Within a week of the present Christmas, the soldiers of Christian England attacked the defenders of the Soudan, and one correspondent wrote of their slaughter that the "naval brigade did splendid work," and another wrote that "it was a brilliant contest, and the spectacle was an inspiring one." Many good judges think that British interference in Africa,—whether among the Zulus or in Egypt and the Soudan,—has all been useless and unjust. Mr. Froude, though so friendly to the government, was yet forced by his residence in south Africa to say that the war there had left evils worse than it found them, and that England's only gain was a new debt for the honor of having murdered 12,000 defenders of Zulu-land. Of the interference in Egyptian affairs, the New York *Tribune* said that from the bombardment of Alexandria, English rule has been a blight on the fortunes of the Nile country; and Lord Salisbury himself admitted less than a year ago that the British occupation of Suakim was useless and ought to be abandoned, and many think that the talk of suppressing slavery on the Red Sea is only a cover for more selfish motives. But even if British interference in Africa is in the interests of civilization, such barbarous language about the victories as that above quoted, ought to be rebuked. We may be sure that the Jesus who gave the highest blessing to peace-makers, would not countenance a Christianity which mocks him by

casting cannon, and keeps that Christmas message by their murderous music.

WITH a noble sermon, which has since been printed, Mr. Kimball closed his ten years' ministry in the Unitarian church at Hartford, Conn., a few weeks ago. Mr. Kimball is our Hugh Pentecost; that is, he, like Mr. Pentecost, has given up his pulpit in consequence of the excitement which his strong and thoughtful plea, not for the anarchism of the Chicago anarchists, but against what he regarded as the injustice of their treatment, roused in the city. "I did it not as a believer in anarchy, but as a believer in Christianity. You know the cyclone of criticism it brought upon us, pastor and people both, the one for giving and the other for upholding such outrageous obedience to the Sermon on the Mount," he said in this good-bye sermon. "It has brought me also a multitude of letters from all over the land,"—grateful and approving letters. In that plea for calmer judgment of the cause that tried to right itself by the wrong of dynamite, he thinks his ministry reached the nearest to its own ideal and came its nearest to the teachings of him who said, "Inasmuch as ye have done it to the least of these my brethren, ye have done it unto me," and who himself on the cross spoke a word of kindness to a condemned criminal. But the sermon is about much more than this. Its title is "A Minister's Ideal." The heavenly vision, as it came to him, bade him try to make (1) a church of the people, a "Robert Elsmere" church, based not on a set of opinions about religion, but on religion itself, love to God and love to man; (2) a church of reformatory zeal, whose religion should be "sociological rather than theological;" (3) a church in which science should be utilized as one of religion's divinest aids. Mr. Kimball is not without his sense of future to realize this lofty vision, but bates no jot of faith in it. His farewell word is, "May another and better leader soon be found to conduct you from the victory of failure to the sweeter, if not grander, victory of success!" We hope Mr. Kimball's ideal may be worked out by many in the West. It is what many in the pews and pulpits here are trying to make real, and whoever brings good leadership in the attempt is pretty sure of recognition. What Mr. Kimball said in his plea for calmer judgment of the Chicago anarchists was virtually said by more than one of our preachers here, and though the saying rocked a church or two a bit, it broke or even cracked not one. May the "heavenly vision" be realized.

1888.

Had the temple of Janus survived, its doors might have been closed during most of the year just gone, for the powers of the earth have been for the most part at peace with each other. The rival powers of Europe have joined hands in many ways, particularly in the patronage of art, the sciences, and the suppression of the slave-trade. The travail of the world has been with the industrial and economical problems of social science rather than political. In this country we have survived another political strain, and now that it is fairly over with, all right-minded Americans must be a good deal ashamed of the noise, the intemperate words and deeds, the immoral exaggerations and the unscrupulous gambling connected therewith. The waning strength of the Knights of Labor and the disastrous results of the great strikes of the year to all parties concerned prove that some better way must be found to counteract the great evils which deserve the attention they received in the President's last message—the evils of trusts, monopolies and unscrupulous wealth. Henry Georgeism and socialism, like all other *isms*, must have their day and pass away, but as symptoms of a divine quest for a truer adjustment between toiler and toiler, between brain and brawn, between labor and the accumulations of labor, they represent abiding interests. Much of the best thinking of the year

has been upon these lines. Of the more technically religious events of the year, the most significant thing has been the travail of the denominations to preserve their limitations, or rather to break them. In England we have seen the Episcopal rectors of Welsh livings petitioning for disestablishment in order to save religion, while we see Martineau and other Unitarians urging the Established Church to become broader and more tolerant, to make itself co-extensive with all the religious needs of all the citizens of the realm so that no one need ask for disestablishment; and we see Canon Taylor there confessing the superiority of Mohammedanism over Christianity for the present needs of the constituency given to it. In this country we have seen the Presbyterians north and south making various sincere but as yet unsuccessful attempts to re-unite. We see the various branches of the Reformed church seeking closer alliance. We see the American Board of Foreign Missions refusing to send Mr. Noyes as a missionary to the heathen because he had too much hope for the heathen, and the orthodox Berkeley street church of Boston sends him itself at a cost of ten thousand dollars. We see the Universalists in their convention in this city trying to make more creed room, their little creedlet three articles long proving a chain whose chafing is becoming more and more painful. We see the Unitarian denomination slowly but surely recovering from the unnecessary alarm over the action of the Cincinnati Conference of two and a half years ago. In spite of the persistent efforts of alarmists, the cause of undogmatic religion, the movement toward planting and sustaining churches from which no one who desires to advance "Truth, Righteousness and Love" shall be excluded, has gone quietly, hopefully, successfully along. The number of independent churches is increasing, and each one is a contribution towards that coming American church, a church for the people, a *home* for thinking, loving, working, striving souls, a church based on human needs not on human conclusion, and cemented in human sympathies. This year we have seen the unsectarian missionary movement in the interests of the child-widows of India carried forward to almost a triumphant conclusion led by the quaint little Hindoo woman, Pundita Ramabai, and have seen the Unitarian missionary in Japan welcomed and abetted by the leading citizens of that realm, his word welcomed everywhere, his opportunities multiplied beyond all possibility of his meeting them. This year we have seen the order of the "King's Daughters," which finds its name in the beautiful poem of Rebecca Utter, the Unitarian woman, and its motto and methods in the famous writings of Edward Everett Hale, a Unitarian minister, adopted by the orthodox women of the land to such a cordial extent that the Unitarians are scarcely admitted; but of this we will not complain, if they go on in other respects conducting themselves as becomes royalty. In this city of Chicago to offset the noise and humiliations of the demoralizing throng of the Presidential Convention, we have heard for the first time the scholarly calmness of John Fiske, the impassioned earnestness of Mrs. Ormiston Chant, of England, and of the Pundita Ramabai. The Chicago Institute for instruction in letters, morals and religion has been organized and auspiciously begun, and Rabbi Hirsch has been lecturing on Old Testament literature to large audiences, a majority of whom have been gentiles. The Chicago Unitarian Club has just been organized, with an enrolled membership of about forty at its first meeting. Everywhere there are signs of broadening sympathies and consequently deepening piety in the intellectual life.

It will not do to forget the year's contribution of sorrow and disappointment, mistakes and defeats. The failure of the great Panama canal scheme and the desolations of the yellow fever are typical of disappointments and bereavements greater than these, because more inward, but the *desseps* energy, skill and courage, the fortitude and disci-

pline, remain as the permanent wealth of France, and the Board of Health of Jacksonville, Fla., report an exceptionally low death-rate notwithstanding the scourge. The impending doom gave them a clean city, which more than compensated for the dread epidemic. So may the pains and mistakes of 1888 everywhere contribute to the strength and life of 1889. So may we regard with gratitude the perpetual gifts which death has given to the future in the year just gone. W. W. Corcoran, the Washington philanthropist; Henry Bergh, the knight who won his knighthood in his defense of the bird, the dog and the mule; Proctor, the reader of the stars; Gray, the interpreter of the flowers; A. Bronson Alcott, the serene Brahmin in the heart of struggling New England; Louisa Alcott, the childless mother of a hundred thousand loving, grateful children; General Sheridan, the dauntless horseman of our war; James Freeman Clarke, honored as a preacher, respected as poet, essayist, scholar, but all these overshadowed by and subordinated to the wise citizen, the noble man; Matthew Arnold, the interpreter of a life which he could not attain to but towards which all men are tending; Abbie W. May, whose modesty forbids our calling her the foremost woman in Boston; and in our Western household Robert Hale, of Memphis, Mr. French, of Davenport, many-handed Mrs. Felix, and tireless Mrs. Sayres,—all these and many more whose names we must not speak, and the still greater multitude whose names we could not speak, stand in our hearts and memories at the beginning of a New Year as the noblest fruit gathered in this harvest home festival of 1888. May their light help us find our way through the mazes of 1889. May their life interpret for us our own unmentionable treasures of thought, deepest heart experiences, and love-treasures, which, if wisely used, will help us honor 1888 with a still more honorable 1889.

CONTRIBUTED.

THE COMMON LOT.

Because I joy to sing of common things,
You say, rebuking: "Poesie has wings.
She has no need to tread with weary feet
The dusty meadows or the crowded street."

Nay, let me learn—where'er I find it—life,
All meanings of its endless stir and strife.
'Tis life the poet voices when he sings
His best; and life is made of *common* things.

ALICE WILLIAMS BROTHERTON.

THE PURPOSE OF EDUCATION.

I.

During the present strife between the advocates of classical and of scientific methods in teaching, between the adherents to the old grammar-school training and the exponents of the modern advanced ideas, it is well to consider and to discover, if possible, in what true education consists. The fundamental question is, evidently, one not of methods but of results. The process is of secondary importance, provided the end justifies it. Methods, be they never so unusual, have but to point to an achieved success to prove their right of existence.

With every child brought into the world the first questions are, or should be, how shall he be trained in order that the greatest possible good may accrue to the community through this citizen? How can he, humanly speaking, be brought to the highest perfection? Is it in our power to so far eradicate or smother any physical or moral tendencies exhibited or in danger of development, that this infant shall be a help rather than a hindrance to the world's progress?

These are grave and momentous questions, but they are the accompaniment of every birth, and no parent is worthy

of that high dignity who is not ready to meet the problems presented and to do his utmost towards their solution.

Children are not living dolls designed for the amusement of those nearest them, neither are they annuity investments upon which, during infancy and adolescence, the smallest possible interest of food, clothing and education is to be paid, with a view to comfortable support for the investors, misnamed parents, in old age. Children are sacred charges to be reared strictly and conscientiously to their own fullest usefulness.

No son is bound to observe the fifth commandment whose parents have not, to the extent of their ability, won a title to respect. Fatherhood, as such, has no claims upon its offspring. A curse indeed is parentage which, stopping at procreation, leaves education to be absorbed from the streets and gutters. Far too little stress is laid upon this matter. Young America is too truly accused of irreverence and ingratitude, but the easy indulgence which lazily allows these vices to flourish, is as guilty of neglect as is the cruelty which turns the offspring out of doors. It is easier to accede to childish persistence than to enforce discipline; it costs far less trouble to grant the wrong request than to explain and argue its impropriety; but the moral scars, the mental distortions produced by such treatment will last longer and fester more deeply than do the worst physical wounds inflicted by brutality.

Responsibility is, then, the part of every parent, and how that responsibility may be best met is a question whose solutions are infinite and whose true and perfect answer is beyond human knowledge. Is it possible to discern through the labyrinth of discussion and experiment, the clue to the path which, if not the true one, yet leads thitherward?

Let us consider well our first requirement, namely, that this child shall be brought to his highest capability as a citizen. It is obvious that no two children will ever have just the same relations to society and the state, and it is equally clear that, among the millions of the earth, no two beings exist whose training can be exactly similar. Nevertheless, within certain limits, education may be viewed broadly and its propositions applied to the whole civilized world; these may, in turn, be subdivided to meet the variations of government and race, and further fractionated to include the state, the town, the parish, the family and, finally, the individual. Indeed, the fundamental principle, that of good citizenship, embraces the whole world, being as obligatory upon the worshiper of Mumbo Jumbo as upon the citizen of Massachusetts. It is, doubtless, quite as difficult so to train the Ethiopian infant, anteceded and environed as he is, that his feet shall not stray from the rudimentary path of savage virtue, as it is to implant in the Boston child the moral strength to keep his soul unspotted from the complex world of Western civilization.

What constitutes the good citizen? Unselfishness, honesty, self-command and worthy ambition. Equipped with these, a man is fitted to uplift the world, mightily if he be endowed with adequate brain-power, in lesser degree if his capacity be small,—but in some measure will he make the world better. The saint and the hero are not given extraordinary qualities. It is their thorough mastery of and skill in the common virtues that lifts them above average mortality.

How shall these qualities of the good citizen be implanted in the child, or how, rather, shall they be fostered? Providence wisely places the seeds of virtue in the infant organism, leaving to us the duty only of tending them to flower and fruitage. Shall the plant be forced with glass and strong fertilization, or shall we let it develop naturally, watching that the sun may warm without scorching and the rain refresh without rotting? The best fruit is from a natural growth, watered, sheltered and surrounded with favoring conditions, carefully separated from weed growths,

and trained, if need be, upon trellises until self-supporting. The elements of progress are in the child. Their right fostering and guidance is our whole and only duty. To this end is necessary unremitting vigilance, unflagging care. Great qualities are but aggregations of little virtues. The hero who dies, a saving sacrifice, was the boy who considered others before himself. The child who follows the right, regardless of arguments and taunts, will, if he have the power and opportunity, become the statesman who leads his country to honor and peace through perilous straits. But the watchfulness, while never ceasing, must never harass, and the omniscient care must itself be invisible. Training, when it proclaims itself such, fails of its end and galls the object of it into insubordination. The child must be environed and saturated from the cradle, not with precepts, but with examples; not with far-away, old-time illustrations, but with living, breathing evidence. The boy must not alone be told, he must feel and see that it is better to do rightly than wrongly. Goodness must be made pleasant and evil hateful to him. The instinct of right and wrong is wonderfully developed in the infant economy, however feeble may be, through lack of use, the perception of concrete applications. It is upon this instinct, as upon a corner-stone, that is to be built the moral structure, and the poise of a balance is not more delicate than is the tendency of this moral sense, on the one hand to perfection, and on the other, to utter perversion and destruction. The unnoticed moral slip, insignificant in itself, may give birth, in after years, to the crime. Such is the awful and solemn justice of nature. The drop of poison, inadequate to stir an adult's pulse, may prove a ferment to the child, turning the tiny fountain of instinctive goodness within him to bitterness and evil.

Three forces are brought to bear upon the life training of every civilized human being, namely, the home force, the school force, and the world force. The first deals chiefly with the soul, the second with the brain, and both are exerted solely to prepare the child and youth for the schooling of the third,—the terrible, lifelong power whose pressure must be met, whose problems must be solved, alone, with no mother's counsel, no teacher's aid to give direct help, only their past work, their finished lessons to sustain and guide in the unravelling of the hard riddles, the vital questions placed before every man by the unswerving, unsympathetic Sphinx of life.

This is no place to enter into the question of the purpose of living. It is sufficient to know and feel that it is our duty to make the most of earthly existence, and, in our feebleness, to develop ourselves into the best we can. Life trains us for we know not what; we are sure only that the home and the school train us for life.

The home must begin and carry out this delicate formative work, the school can but supplement it. In the household must be instilled what in the school-room can be emphasized. The primary, the crucial stage of education is in the nursery; all after efforts are well nigh vain if they lack this elemental basis.

The transition from the home influence to the school influence should be gradual, leading the childish mind slowly from the indirect, yet never relaxing training of the father and mother, to the more formal and exact, yet less compelling methods of the school. To accomplish this transference without shock, and, when made, to insure the supplementing of the home work by the school work, the parent and teacher must be in unison; there must be no clashing of methods, no division, except temporary, of authority. By this is not meant that the school shall be conducted in accordance with the differing notions of every parent. Far from it. Pedagogic methods are the business of the teacher and of him alone. When the child is put into the hands of competent instructors—and no child should leave the nursery pupilage until it can be exchanged for proper in-

struction—the authority of those teachers must be final and absolute so far as methods, sequence of study and like questions are concerned; but the higher appeal should lie always with the parents. Dissatisfaction and criticism, provided it be reasonable, may be addressed to the school-master, it must never be hinted to the pupil. The former must be upheld and seconded so far as the parents' best judgment shall approve, and no farther. Beyond that point, if the two authorities fail to agree, the child must be at once removed. Variance between home and school authority is more than detrimental, it is fatal to the progress of education. Better ignorance of books than instruction clashing with the straight, true line of home training, a training which begins with the first breath and which must never relax until the formed and knitted character proclaims the work done. Better, even, a mistaken home training, provided it be sincere and not vicious than the negative education of opposed authorities. If the parents find themselves incompetent, which is, alas, too often the case, then only may their authority be surrendered for that of the school or similar foster-parentage. Unfortunate the child so placed, but such moral orphanage is sometimes better than its alternative of false home life. In that case the problems presented differ widely from those dealt with here, where the existence of the home in greater or less perfection, is assumed.

The point of the finality of parental authority granted, where and how shall the responsibility of parent and teacher be divided? What part of the rearing of the child shall be delegated to the paid instructor? It seems that, to-day, there is a tendency to make the teacher answerable for too large a share of the educational process, to shift from the paternal to the pedagogic shoulders the burden of ethical as well as of literal training. The wholesale adoption of the methods of object teaching has led to an expectation of philosophical development in the child by the instructor. The teacher is called upon to bring out soul-perception while inculcating habits of physical observation. This, it seems to me, is a grave mistake. The function of the pedagogue is to train the brain, not the soul. The borderland between brain-knowledge and spirit-knowledge is, of course, not distinct. There is no hard and fast rule by which we may definitely separate the province of the teacher from that of the parent; but the modern tendency is to run from the Scylla of placing religious instruction in the hands of the secular teacher, into the equally-mischievous Charybdis of making him the vehicle of abstract and abstruse moral training.

As has been said, the teacher's field is the development of the mind, but his province does not end there. The brain and the soul are so connected, each is so intimate a part of the other, that the simplest material fact must, of necessity, touch, in greater or less degree, upon higher spiritual and ethical truths. In so far as this intertwining or overlapping of these truths occurs, to that extent must the teacher recognize them and point them out to the pupil. Indeed, in one way and another, the whole ten commandments have daily application, and must be emphasized at every opportunity, in form, since the exactness and rigidness of school methods admit of that direct pointing of a moral which is inadmissible in the gentler home discipline.

But beyond this the teacher should not go. He should not be called upon to expound and apply the deeper ethical truths bordering closely upon, or, indeed, entering into the religious side of life. It is a task too difficult, it is ground too delicate to be trenched upon outside the intimacy of home. The child, and, through him, the outside world, are sure to misinterpret such teaching, bringing confusion to the school and bewilderment to the pupil. Neither should the schoolmaster be expected to unravel to the growing mind, except in most general terms, the complex web of social and political economy, to unfold and explain the

thousand delicate and varying relations in which the boy will increasingly stand towards the body politic. This is home work and college work, not school duty. The personal, unspoken influence of a right-minded, conscientious teacher is, undoubtedly, enormous; the silent force of example works as powerfully in the school-room as in the home; but beyond the inculcating of simple morality, the general outlining of social economy and the rigid enforcement of a rational, not an excessive and petty, discipline of manners, the field of the school does not extend. This presupposes, of course, as before stated, the existence of a home force to assume the higher duty. Without this force the questions presented are entirely different.

To recapitulate, the aim of the chief elements in education, home training and school training, is to fit the child for the larger and unending school of life, to develop the possibilities of the infant into the certainties of the good citizen. Of these influences, that of the home is first, fundamental and complex, dealing chiefly, as it does, with the higher, subtler qualities. That of the school is supplementary, straightforward, and should be, above all, simple. Only as this distinction is recognized and adhered to, and, on the other hand, only as the two forces supplement and aid one another, harmoniously and always progressively, will the purpose of education be fulfilled, and every child, each to the extent of his possibility, be brought to perfection.

JAMES P. MUNROE.

THE PENTATEUCH.

The excellent attendance on the evening of January 20th to hear Rabbi Hirsch's sixth lecture showed undiminished interest. With a brief reference to the immensity of the subject under discussion, the speaker entered upon his suggestive outline. The Pentateuch, he said, bears the official name of the Torah, a word of Greek origin meaning a book in five parts, each in a separate case. In order to comprehend the office of this collection of books we must first understand the opposition between the prophet and the priest: the former, laying little stress on sacrificial rites, represents the spiritual, moral and universal, element; the latter is the soothsayer who consults the will of God by lots, the flight of the arrow, by flashes of light from the jewels, Urim and Thummim. In the beginning the oracle was called the Torah, the consulter of the oracle being also the mediator of the sacrifice; he became a professional priest who made special study of the correct method of approaching the deity,—so that not only among the Jews but among all nations, the priest's duties became a professional secret, and the Torah finally signified the priestly ritual, every sanctuary having its Torah.

The Pentateuch is commonly referred to in criticism as the Hexateuch, including the Pentateuch and Joshua. The study bestowed upon the Pentateuch, or the Law, as it was called, shows between it and the Homeric poems an exceedingly striking analogy, both having been aggregated layer by layer. Moses was commonly supposed to be the author of the Pentateuch, all but the last eight verses of Deuteronomy, and the songs of Balaam, the tradition having taken shape during the first commonwealth, or before the exile. The Gnostic heretics, however, declare that Moses could not have written the Pentateuch, being supported in this view by many Jewish scholars of the middle ages, among them Israeli, a North African, Aben Ezra who was strongly tainted by heresy, and such Christian theologians as Carlstadt, Masius, Hobbes, and Spinoza who states that the Mosaic authority can not be held on scientific grounds. These various views were the bright rays heralding the coming dawn, greatly hastened by the discovery of the regular alternation of the names *Elohim* (God) and *Yahweh* (Lord), indicating in Genesis two sources of subject matter, the Elohist and the Jehovist. Thus Astruc

(1684-1766) the earnest advocate of this position, became the skillful surgeon plunging his knife into the Pentateuch. After him came other careful students who successively demonstrate by its contents that Genesis is composed of two currents,—the Elohist being again divided into the younger Elohist,—and finally that the entire Pentateuch is a collection of fragments. Ewald believes Moses to be the author merely of the Decalogue and a few songs. His was indeed a soaring genius but he was, in modern parlance, a crank, and too full of originality to give due credit to the views of other able minds. De-Wette shows that the historical books do not bear out the Mosaic authorship, Deuteronomy first appearing under Josiah and the other books about that date. Staehelin traces the Pentateuch to an old book, the Elohist, (or *Grundschrift*) preserved to Exodus vi; a younger work, the Jehovist; and a third, combining these two complementary productions. Karl H. Graff marks a high plane of criticism in his proof that the *Grundschrift* is not the first but the last work, in which theory he is supported by Kuenen in "The Religion of Israel." The Levitical Codex must however have preceded Deuteronomy, the latter being a work by itself and found, as stated, during Josiah's reign.

The non-authenticity of the Pentateuch is shown by the work itself. It is indicated by (1), The impossible occurrences in the desert. (2) The various contradictions and repetitions, as in the descriptions of the festivals; the provision of officiators for the sacrifices; the appropriation of the tithes; the rules for sacrificing the first-born children to deity—the law regulating these matters varying in Deuteronomy and Numbers. (3) Certain phrases used, as "up to the present day," which loses all significance if applied to Moses. Thus the book itself shows not one author but many.

The non-authenticity of the Pentateuch is shown also by lack of reference to it in the prophetic and historical books. Jeremiah, when denouncing in unmeasured terms the very sins prohibited by the Decalogue, never uses the language of those cardinal rules of morality; the prophecies show no trace of the priestly ordinances; and though most of the laws refer to Sinai, the name occurs in none of the prophetic books.

The lecturer concluded with a brief resumé of salient facts concerning the Pentateuch: It contains old songs; embodies the written law or judicial decisions of the Israelites in the Book of the Covenant; springs from two currents of history, the Elohist and Jehovist, the former composed of the younger Elohist of the South, and the older Elohist of the North; shows Deuteronomy very much altered from its original form by emendations and additions, being formerly without the first four and the closing chapters, and the Levitical Law or Priestly Codex having been later incorporated with Joshua and the books of Moses; and lastly it is marred by changes made in accordance with the new religious spirit. After the exile the priestly force grew, Ezra and Nehemiah emphasizing the exclusive tendency of the Jews. The Hebrews must constitute a sort of Holy See.

Thus the Pentateuch covers a period of Jewish history beginning with the free movement of song and terminating in the narrow fanaticism of the priests. Yet this intolerance was not all a misfortune. Without such spirits as Ezekiel and Nehemiah the Jewish race might have been entirely absorbed in the surrounding peoples, and we should have had no Christianity, no Mohammedanism.

The Jew must not only teach, he must suffer. Through eighteen centuries of tears and sighs liberty of conscience is born. We view the Pentateuch, then, not as prophetic writing, not as history, but as the inspiring record of a growth. The Jew mounts to heights of broad humanity, lifting others to the same eminence. Not the priest, but the prophet of the Pentateuch will be known and remembered

as one who would establish life on nobler principles, and through ever-widening processes humanize the world.

B. G.

THE UNITY CLUB.

BURLINGTON UNITY CLUB.

We meet every other Tuesday, writes the president of the Burlington (Vt.) Unity Club, and begin promptly at half past seven, devoting the first half hour to conversation on the topics of general news of the day, with which each one has come provided. Then we take up the work on Holland for an hour, when we adjourn to the kitchen and have a social chat over coffee and sandwiches.

We have about twenty-five at our meetings, which are held in our church parlors. We each of us leave a dime or so on entering, which goes to defray the expense of our very light refreshment.

THE ST. PAUL UNITY CLUB.

This Unity Club, as of old, lays out its winter programme in two courses,—one a series of social meetings in which all will be interested, the other a series of study-meetings. These meetings alternate, week by week. The method may be recommended as one that leaves nobody out in the cold, yet provides a solid culture-course for those disposed to work. The "social" evenings are by no means without an intellectual core, however. This year they include two lectures, one music evening, two dramatic, three with art, three "children's evenings" besides the Christmas frolic, three "miscellaneous," and three teas. The study class spends five evenings on great novels, ("Romola," "House of Seven Gables," "Seed Time and Harvest," "Robert Elsmere," "Les Misérables,") three on philanthropics, and seven on art, following Synonds's "Renaissance."

UNITY CLUB WORK IN GREELEY, COLORADO.

The Unity Club work here is carried on under three or four titles, such as the "Greeley Literary Club," "The Scientific Club," and a Magazine Club. A series of Lay Sermons has been arranged for the Sunday evenings of January and February. None of the organizations except the Lay Sermons are closely connected with the church organization; the members, however, are mostly from the society. An outline of the work in the different divisions will be given from week to week. All of the members are interested and the results are quite satisfactory.

The Literary Club has been working since September on Early United States History. The programme committee has been unusually successful in choosing topics that have led to considerable original research. The work thus far has been of a philosophical nature rather than descriptive. The working membership is limited to twenty-five, and no complaint has been made of any irregularity in attendance, or tardiness. Sunday evening was found to be more advantageous for meetings, and they begin and close early. The Sunday-school gave a play, taken from St. Nicholas, in the church Christmas eve, illustrating the songs and customs of the sixteenth century.

THE STUDY TABLE.

Jesus Brought Back; Meditations on the Problem of Problems. By John Henry Crooker. Chicago: A. C. McClurg & Co. Price, \$1.00.

Those who believe with Robert Elsmere that the chief work of religion to-day is to reconceive the Christ, will welcome Mr. Crooker's "Jesus Brought Back" as a valuable help. Entirely rejecting the so-called Christian "body of divinity which indeed has no divinity," as the author says, he

seeks to restore Jesus in his divine humanity. The book is indeed an unusual combination of extremely negative and extremely positive treatment; and after its rejection of so large a part of the Gospels as legendary, some readers will doubt whether it is justified in painting so definite a picture of Jesus. Many will also doubt whether Christianity has come so largely from the personality of Jesus as the author supposes; and will think other historic elements deserve more credit than he gives them. Mr. Crooker's work however is excellently done. The first two chapters, on "The Messianic Hope" and "How the Gospels were Written," show wide reading and studious thought, and form a clear treatment of these themes in the light of the latest scholarship. The other chapters on "Jesus of Nazareth," "The Glad Tidings," and "The Ministry of Jesus To day," are written in pleasing style, and with many beautiful passages. Altogether Mr. Crooker is to be much congratulated for his book; and the public will doubtless show its appreciation and call for his other promised volume.

H. M. S.

Francis Bacon. His Life and Philosophy. By John Nichol, Professor of English Literature in the University of Glasgow. Part I. Bacon's Life. Pp. 212. Philadelphia: J. B. Lippincott & Co.

This is one of the series named Philosophical Classics for English Readers. Volumes on Descartes, Butler, Berkeley, Fichte, Kant, Hamilton, Hegel, Leibnitz, Vico, Hobbes, Hume, and Spinoza have preceded it. It has seven chapters, Bacon's Age and Surroundings, Bacon's Life to the death of Elizabeth, the early years of James, Bacon as Solicitor-general, His Attorney-generalship, The Lord Keeper and Lord Chancellor, Bacon's Fall and last Years. An Appendix contains, a Genealogy of Cecil, Bacon and the chief dates of Bacon's life, and the Parliaments of James VI. The paper is good and the type clean and of good size. Neat binding in cloth. There is an interesting frontispiece.

THE HOME.

I DIDN'T THINK.

I know a naughty little elf
Who never can behave himself;
He beats his drum when grandma's cap
Is nodding for a cosy nap.
And leaves his ball upon the floor
For Uncle James to stumble o'er.

'Twas he who tried to scratch his name
Upon a painted picture-frame;
'Twas he who left the gate untied
Which brindle cow pushed open wide;
'Twas he who nibbled Lucy's cake
She took such pains to mix and bake;
And, though we blamed the tricky mice,
'Twas he who cracked its fluted ice.

This little elf upset the milk;
He tangled aunty's broidery silk;
He went to school with muddy shoes,
Though credits very sure to lose.
Against his mamma's gentle wish
He took the sugar from the dish;
He lost the pen and spilled the ink;
This elf we call "I didn't think."

Our house would be a nicer place
If he would never show his face;
We hope and hope some sunny day
The naughty elf will run away,
For oft he makes our spirits sink—
This troublesome "I didn't think."

Margaret E. Sangster.

"TOMMY'S NEW YEAR'S LUCK."

"Extra six o'clock, all about the great fire," yelled a little ragged news-boy on the corner of Black and Fifth street, the day before Christmas.

A large crowd of rough-looking, red-faced boys came rushing and knocked the little boy into the muddy street against a lady.

"Oh ma'am, I didn't mean for to run agin' you, but them big fellers knocked me one," said the boy.

"Yes, I think they came near knocking two, for you nearly knocked me down. Have you an evening paper?"

"Yes'm. Extra six. About great fire," answered the boy, who was up to his ears in business.

"Here's a nickel. Never mind the change," and with these words the lady was lost in the crowd.

Tommy, (the news boy's name,) stood on the corner until nearly nine o'clock trying to sell his papers, and at last succeeded in disposing of his stock. He went to the dry-goods box behind one of the large wholesale stores. This was home to him. How true is the saying "There's no place like home." But how many of our young friends would like a home like this? No parents, brothers or sisters to cheer them; no kind mother to help you bear your troubles; no loving father to care for you; no prospect of an extra jollification for Christmas.

Tommy did not know what a mother or father was, nor much about Christmas either. He lived in the dry-goods box and that was his home.

He counted his small earnings and needed just one nickel to make his "evening half-dollar," when he suddenly thought of the five-cent piece the kind lady gave him.

He put his hand into his pocket and brought forth the nickel. It was not a nickel but a small gold button with "K. R." engraved on the top.

Instantly he knew what that was. The lady gave it to him by mistake. It was a keep-sake; a present, or something valuable to the owner alone.

"I shall give dat back ter her er my name be'nt Tommy Mowell," said the honest Tommy. "I might put it in that there little box o' mine and play it were Christmas present, till I find her."

Day after day passed and he saw no lady, until the days were a week and still "his lady" came not.

New Year's morning he stood on the corner and called out his papers until his throat was sore. He turned around and saw the lady crossing the street. He started to catch her and succeeded just as she was getting on the car. He followed her into the car and handed her the button.

"Oh, you dear boy! I am so glad you kept this for me. It was my mother's only gift to me. Sit down and tell me again how you tried to find me," said the lady after hearing his story.

"I've nothing more ter tell you than what I've already told you. I must git off now 'er the conductor will 'fire' me," answered Tommy.

"My boy, you need not get off. Just go home with me and I will see what I can do for you."

She explained to him what she meant. He consented to go along, and to-day his name is Thomas Gildon and not the news-boy Tommy Mowell.

"His lady," Mrs. Gildon, thinks everything of her little news-boy, and Tommy in turn thinks more every day of his newly-found mother who is, as he always says it, "Tommy's New Year's Luck."

T.

The other day there was found lying by one side of a ditch, a pig. On the other side, a man. The pig was sober, the man drunk. The pig had a ring in his nose, the man had a ring on his finger. Some one passing exclaimed, "One is judged from the company he keeps." The pig arose and went away.—*Youth's Companion.*

UNITY.

Senior Editor: JENKIN LLOYD JONES.
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NOTES FROM THE FIELD.

Boston.—The great denominational event of the week has been the arrival of Rev. Chas. G. Ames and his modest incumbency of the pastorate of Rev. Dr. Clarke's people. The city ministers will greet him on Friday evening, and a public ceremony of acceptance will be held in his church. Later in the evening the parish, with invited guests, will give him a warm social reception in the church parlors. —Mr. Dole's modest Sunday-school manual, "The Citizen and Neighbor," has blossomed out into a work of Mr. Hale and Mr. Dole to organize a society to teach by public lectures in the Old South church the duties of citizenship.

—Rev. Dr. Bartol has not been able to preach since last summer; but his church will after the new year begins be opened and several ministers of the denomination will in turn occupy the pulpit.

—Many persons in Boston are members of a club engaging not to make Christmas gifts to adult friends or else to send a letter or a trifling memento—and to spend the money which usually goes in that direction in useful articles for needy acquaintances.

—The mayor elect is a parishioner of Rev. M. J. Savage, and the A. U. A. treasurer —Rabbi Schindler received at our late city election the largest number of votes for school committee of all the successful candidates.

Tacomah, Washington Ty.—Rev. W. E. Copeland, recently of Omaha, has made "a long leap and has landed in the 'city of Destiny,' commonly called Tacoma." He writes with enthusiasm of the place and the outlook. "Each succeeding Sunday has found a much larger congregation, in the evening the church is almost full, partly with Unitarians and partly with strangers inquiring what Unitarians believe, who come again and yet again. The ladies have just had a fair which has been a great success though it rained most of the time. I have never yet found a society where there were so many active workers who help the minister in every possible way. The Sunday-school is in excellent condition under the efficient management of Mr. Samuel Collyer. The prospect for the Unitarian church of Tacoma is certainly a bright one."

Cleveland, Ohio.—Christmas week has been especially pleasant to Unity church here. Mr. Hosmer's sermon on "The True Discipleship" was a joy to the large congregation that heard it and a fitting prelude to the festivities

of the holy week. The sermon thought blossomed, at the end, into the poem that UNITY readers have already seen, but which came then straight from its author to his people. At the Sunday-school Festival, on Thursday eve, although the parlors were trimmed with green and the tree was stately and brilliant, yet the prettiest sight was the dining-room with the long white tables decorated with evergreen and holly, lighted with many colored candles, and surrounded by the crowd of happy children's faces.

Annual Membership Fees for the W. U. S. S.—Received \$1.00 each from the following names, for annual membership in the Western Unitarian Sunday School Society: Mrs. J. W. Fifer, Mr. and Mrs. J. M. Wanzer, George L. Cary, Mrs. C. C. Warren, Mrs. T. J. Fiffeld, Mrs. W. Mason, Misses Olive and Mattie Webb, Miss Media Pierce, Mrs. H. H. Covell, Buda Sunday-school, Ten-times-one-ten Club, Buda, Mrs. M. M. Crunden, Mrs. George F. Durant, Mrs. C. P. Damon, Miss Anna M. Zeles, Mrs. L. B. Fish, Mrs. G. L. Stevens, William Bouton, Mrs. F. Wm. Raeder, Mrs. E. C. Whipple, Miss L. L. Dewey, Mrs. Samuel Blasland, Mrs. Elizabeth Bradley, Mrs. Anna B. McMahan, Mrs. Anna S. Woods, Mrs. Robert Montgomery.

Sioux City, Iowa.—On Sunday, December 23d, services were held for the first time in the lecture room of the new "Unity church," Rev. S. S. Hunting preaching the sermon, and dedicating the part of the building used, to the work of teaching. The Christmas festivities were held in the same place on Monday evening. There were recitations and songs by the children, and a Christmas tree; but instead of receiving presents as is customary on such occasions, the Sunday-school gave presents to the church of pictures and articles needed in furnishing. The children testified to their enjoyment of this new way of celebrating Christmas in the church.

Ramona Ranch, Montana Ty.—Rev. H. F. Bond, superintendent of the Montana Industrial School, writes to the secretary of the Woman's Western Conference acknowledging the receipt of gifts from three of our Chicago Sunday schools. He tells of "a glorious time, Christmas" among the children of his school. "The Christmas tree with a visible Santa Claus was a great delight to them." Efforts are being made to bring the children of other Unitarian schools in the West into direct relations with Brother Bond and his band of faithful helpers.

La Porte, Ind.—John B. Holmes, A.M., LL.B., principal of Holmes' Commercial and Short-hand College, La Porte, Ind., died at his late residence, Tuesday evening, December 25. Hundreds of young men and women of Chicago and other cities have received their preparations for business under his instructions. He was one of the most respected citizens and members of the Unitarian church. His funeral was attended by a very large concourse of people, nearly one hundred of his pupils in the procession. The services were conducted by Rev. J. H. Crooker, of Madison, Wis.

Sioux Falls, Dak.—The annual meeting of All Souls church was recently held, and Messrs W. A. Wilkes, John Lundback, O. D. English, W. D. Fuller, and E. L. Smith, were chosen trustees for the ensuing year. Standing committees on fellowship, music, charities, Sunday-school, library and literature were elected. This church enters the New Year with a full congregation.

—Rev. Helen G. Putnam supplied here December 30, in the absence of Miss Bartlett.

St. Paul, Minn.—The Business Woman's Club is working its way slowly and surely. It aims to help in some way every woman

who needs help; to stand towards self-supporting women as the Y. M. C. A. does towards young men. Its new venture is a "Business Woman's Record," a monthly paper started in a double interest,—not only to help such women, but "to act as a sort of *coupler* to the long train of charitable and philanthropic coaches filled with women who are working hard for the progress of one particular coach, but in ignorance of what is being done in any other."

Princeton, Ill.—The People's church, of Princeton, of which Virgil H. Brown is pastor, is reported to be thoroughly organized on business principles and to have a membership of seven hundred. Members are admitted on signing the following bond of union: "We bind ourselves together for religious, moral and social improvement; in the interest of truth, and all that tends to make humanity better, we reverently subscribe our names as members of the People's Association."

Manly, Iowa.—The Unitarian church was open on the evening of November 29 for special Thanksgiving services. A word from the pastor, Burton Babcock, with recitations and readings from the scholars of the Sunday-school, made the occasion one to be remembered by the little band of faithful workers, who under much difficulty are winning their way to recognition among the churches of the community.

Hinsdale, Ill.—Unity church issues a neat annual of 44 pages, giving a brief history of the organization from March, 1887, to the present time, with an appendix containing Unity Short Tract No. 17. The cover is adorned with a sketch of the new church building soon to be dedicated. The little book tells the story of a working church under the lead of a working minister.

Beatrice, Neb.—Work on the new Unitarian church is progressing. The basement will soon be finished. When completed, says a Beatrice paper, this will be one of the handsomest church buildings in the city.

Omaha, Neb.—Rev. C. J. Bartlett, of Sioux Falls, Dak., preached in the Unitarian church December 30, and remains until after January 6.

Beware of Scrofula

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ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, January 6, services at 11 A. M. Study Section of the Fraternity, January 18; subject, British Museum.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, January 6, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, January 6, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, January 6, services at 11 A. M.; subject, "Daily Strength." Unity Club, Monday, 8 P. M., "King Lear;" Tuesday, 8 P. M., Evolution.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, January 6, services at 10:45 A. M.

THE CHICAGO INSTITUTE. Eighth Lecture by Rabbi Hirsch, Thursday, January 10, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

ADDRESSES WANTED. The publishers of UNITY will be greatly obliged if their friends will send them as many addresses as possible of members of Unitarian churches and others believed to be interested in liberal thought.

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BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notices must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 175 Dearborn street, Chicago.

The Coming Slavery, the Sins of Legislators and the Great Political Superstition. By Herbert Spencer. New York: The Humboldt Pub. Co., 24 E. Fourth street. Paper, pp. 60. Price, 15c.

The Year's Best Days. For Boys and Girls. By Rose Hartwick Thorpe. Boston: Lee & Shepard. New York: G. T. Dillingham. Chicago: A. C. McClurg & Co. Cloth, pp. 302. Price, \$1.00.

Signs of the Times. From the Standpoint of a Scientist. By Prof. Elliott Cones, M. D. Chicago: Religio-Philosophical Publishing House. Paper, pp. 44.

The World of Cant. A Companion Book to "Robert Elamere." Chicago: J. S. Ogilvie, 79 Wabash Avenue. Paper, pp. 348. Price, 50c.

The Acme Declamation Book. By B. A. Hathaway. Lebanon, Ohio: The School Supply Co. Cloth, pp. 176.

An Illustrated Primer. By Sarah Fuller. Boston: D. C. Heath & Co. Boards, pp. 101.

Andersonville Violets. By Herbert W. Collingwood. Boston: Lee & Shepard. New York: Chas. T. Dillingham. Chicago: A. C. McClurg & Co. Cloth, pp. 276. Price, \$1.00.

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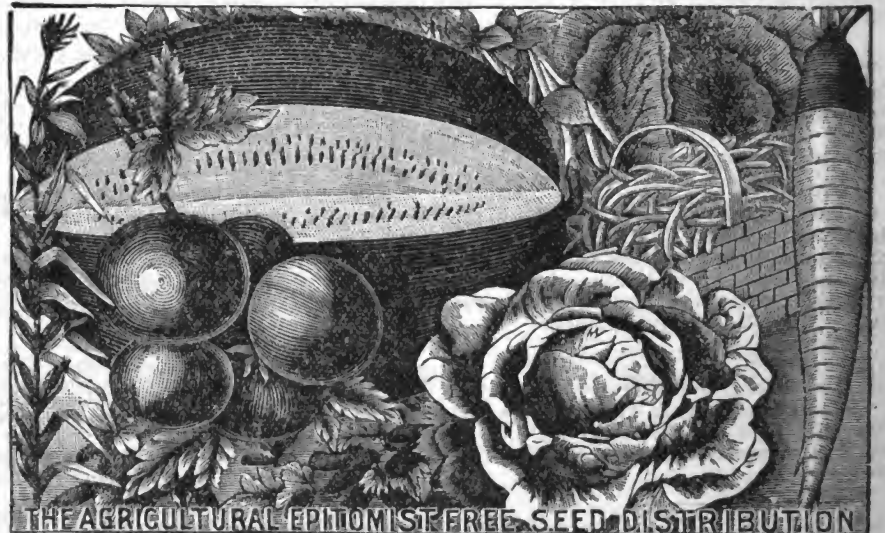
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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, JANUARY 12, 1889.

[NUMBER 20.]

CONTENTS.

EDITORIAL—

Notes: The Liberal and the Stingy; the Yale College Athletic Association; Our Worst Enemies; a Solemn Vesper Service; Three New Churches; the Expense of Dying; the <i>American Church</i> ; the True Theory of Religion; the Woman's College of Baltimore; Timely Questions; a Noble Pioneer Preacher; the Church Addition fund for the Rossville Methodist Church; Altruism and the Christian Belief; the Magnificent New Library in Chicago; the Universalist Creed Question; Frederic Harrison's "Apology,"	263
Fielder Israel.—J. R. E.	264
The Eclipse.—H. M. S.	264
A Fellowship Meeting.	264

NEW CHURCHES—

Church of the Christian Union, Rockford, Ill.	265
Unity Church, Hinsdale, Ill.	266
The First Unitarian Church, Moline, Ill.	266

CONTRIBUTED—

New Year's Eve.—A. E. H.	267
The Purpose of Education.—II.	
Right Training in Schools.—JAMES P. MUNROE	267
The Poetry of the Bible.—B. G.	268

THE HOME—

The Laugh in School	269
A Little Dog of Boston	269

NOTES FROM THE FIELD

ANNOUNCEMENTS	270
	271

UNITY will be sent to any new subscriber from now to March 1, 1889, for 25 cents, or to five new names sent together for one dollar.

Clearance Sale of Books.

We have on hand about \$1,000 worth of books which we wish to convert into cash during January, and as an inducement to *UNITY* readers to purchase at once we offer them at the following low prices, which will hold good through January unless our stock of any particular book is closed out sooner. The prices are net in Chicago; postage must be added if books are to be sent by mail.

Abbot's Scientific Theism, cloth, 12mo, retail \$2.00, January price \$1.40, postage 10 cents.

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Allen's Our Liberal movement in Theology, retail \$1.25, January price 88 cents, postage 8 cents.

Mrs. Brotherton's Sailing of King Olaf and Other Poems, retail \$1.00, January price 35 cents, postage 5 cents.

Miss Campbell's "Jack's Afire" or "The Burton Torch," retail \$1.50, January price 50 cents, postage 13 cents.

Carew's "Tangled," retail 75 cents, January price 45 cents, postage 8 cents.

Chadwick's Book of Poems, retail \$1.25, January price 87 cents, postage 7 cents.

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Frances Power Cobbe's Religious Duty, retail \$1.00, January price 65 cents, postage 8 cents. Darwinism in Morals and Other Essays, retail \$2.00, January price \$1.20, postage 12 cents.

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Emerson's Conduct of Life, retail \$1.75, one copy slightly shelfworn at \$1.30, postage 12 cents.

Fallows's Dictionary of Synonyms

and Antonyms, retail \$1.25, January price 65 cents, postage 10 cents.

Fallows's Progressive Supplemental Dictionary, full sheep, quarto, 531 pages, retail \$3.75, January price \$2.75, postage 35 cents.

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Gannett and Jones—The Faith that Makes Faithful, full morocco, round corners, gilt edges, with marriage certificate if preferred, January price one dollar, postage 6 cents. These books were bound up to sell at \$2.00, but the binding not being wholly satisfactory to us, we prefer to close them out at this reduced price. They are very pretty and durable, but the morocco is not of the first quality.

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Mrs. Tileston's Quiet Hours, two series in one volume, full morocco, gilt edges, retail \$3.50, January price \$2.25, postage 10 cents. Selections from Dr. Tauler, the Apocrypha, and Ecclesiasticus. Three volumes sold together or separately, retail 50 cents each, January price 35 cents each, postage 3 cents each.

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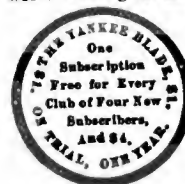
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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, JANUARY 19, 1889.

[NUMBER 21.]

EDITORIAL.

THE iceberg shows but one-third of its size above the ocean surface. So visible humanity is a fragment only. Underneath is the might of God buoying up its unconscious life.

It is a beautiful and fruitful thought of Victor Hugo's that a man need never be inwardly unhappy so long as he has two things, "something to do, and a sight of the sky." Something definite, precise and practical on which to exercise his soul and forget the lapse of time, and bound with that some glimpse of an infinity that overbroods and comprehends his life and labor. These two are eternal needs of the human spirit.

FROM a liberal theologian of Holland, Opzoomer:—"The poetry of religion is no slumber-song, rocking men in sweet dreams and sentiments that bear no fruit, but a song that wakens all his spiritual powers and inspires him to mould life and reality into happier, fairer and better forms. It is a battle-song which calls him to the fight against all that is false, low and incomplete and gives him no rest till he has won the victory."

Good Housekeeping has started another clever bit of merriment at the expense of the "fashionable choir." At the morning service the four parts wrestled long and with great variations with the fact that "Solomon was not arrayed," but it finally was developed that he was "not arrayed like the lily." In the evening all four had a similar time in declaring that "they would wash," and not until a long time was it discovered that they meant "to wash their hands in innocence."

THE *Deaf Mute Hawkeye* is a creditable weekly published by the Iowa Institution for the Deaf and Dumb. This institution furnishes board and tuition free to all between the ages of nine and twenty-five who are too deaf to attend the common schools. Even clothing is furnished to those too poor to supply themselves, so there is no excuse for any deaf child in Iowa growing up in ignorance. The useful trades taught will enable the pupils to become self-supporting when they leave the institution. This is but one of many reasons why Iowa citizens may be proud of their state.

It is interesting and encouraging to see how our liberal churches of the West are groping towards the beauty as well as the strength of the liberal faith. The growing inventiveness of our parishes in the Christmas time shows how deep the Christmas season and the message of the new year lies in the heart of our gospel. Not every church can afford a poet, but the church of the Unity in Cleveland does, and Mr. Hosmer's noble poem entitled "Discipleship," published in *UNITY* of the 29th ult., made an elegant as well as a noble Christmas greeting from the pastor to the people. From St. Paul comes a "Unity Calendar" with a generous page for each fortnight in the year with blank lines for engagements and announcements, and noble texts, largely from the household of the liberal faith, at the bottom of the page. The Des Moines church puts forth a pretty calendar with a monthly tablet containing dates and four or five great texts on each

leaflet, the whole backed with a card containing great words prettily printed and the announcements of the church. Mrs. Wilkes, of the Unity church of Luverne, puts forth ten pages of high selections from the year's reading lessons that are "worth knowing by heart." She hopes that her parishioners may "find a time, perhaps when around the breakfast table or at the 'good night' hour to read a page together every day, and that thus read they may help us live nearer our prayers this year." We know of two other ministers who put the Unity Mission tracts on Emerson and Channing into appropriate Christmas covers and distributed them among the parishioners and friends.

A WRITER in the *Presbyterian*, after describing some of the modern methods of soliciting money for the church and its various enterprises by what it terms "a kind of Christian blackmailing," that is, by importunate requests sent far and near through the postoffice, gives this rebukeful, manly advice: "If young women, or any other people in any place, have some worthy enterprise to promote, let them take hold of it in an honorable and business-like way. According to their ability, and to the necessities of the case, let them do what is to be done. But let them not delude themselves with the idea that they are doing good service by trying to press out from strangers what they wish to expend for local purposes. Let them not belittle the name and cause of Christian beneficence by petty methods of begging, which are calculated to bring them and their work into contempt."

THE sermon by J. Ll. Jones recently printed in *UNITY* on "The Spiritual Leadership of Jesus" can be furnished now in tract-form, as "No. 30" in the *Unity Mission* series. A letter from a lonely brother down in Arkansas pleaded, "Preach me a sermon from the texts that tell of the miraculous conception and birth of Jesus. They are constantly quoted to me as proof that Christ was very God." This sermon was the answer to that asking. The outline this: (1) The rationalist's thought of Jesus. (2) The objections thereto, Biblical, historical, and psychological. (3) The power of the humanitarian thought of Jesus. (4) The relation which this Jesus of rational thought bears to our word and work; in other words, the spiritual leadership of Jesus,—in what does it consist? Arkansas is a large state to be lonely in, but the lonely brothers are everywhere. Send in the questions, neighbors.

THE holiday season has brought nothing more beautifully suggestive in the way of printed matter from our western parishes than the neat little book of fifty-six pages, which contains an account of the laying of the corner-stone of the Church of the Christian Union, at Rockford, last September. The letters, hymns, addresses, a picture of the church, an admirable portrait of Doctor Kerr, the loved pastor, are all here, handsomely preserved, with Charles H. Kerr & Co., of Chicago, as publishers. It will be a pleasant memento of a beautiful occasion to all those who were present, and it will be inspiring reading to those who believe in untrammelled religion and undogmatic piety, who are waiting for science and the scientific spirit to bloom into churches full of ethical zeal and reverent devotion. We congratulate our friends at Rockford upon the book, and append to this word this extract from the letter from

E. P. Powell, published in the book:—"A word for your church? Yes. Tell them to dedicate that beautiful building to MAN—to the highest possible development of humane and honorable character—to loveliness and vigor, and truthfulness and purity of character. Tell them to dedicate it to the children and to a nobler childhood and cleaner heredity. Tell them to devote it to the education of the young and old, in the truths of *this* world, and *this* life; to *in*-formation, and to the evolution of character. Tell them to make that building holy, not with praying, but with doing; and to love it, as the house where there is no superstition, but much understanding. Tell them the science that is wanted now is *not* that of four or three thousand years ago, but the knowledge of *this* day; and, that, if God does not speak to them out of the facts of the *present*, he will not, out of those of the *past*; if they cannot hear him in the *living-bush*, they will wait in vain to hear him *articulate himself* in the burning bushes of *mythology*."

MISS WILLARD in a letter to the *Signal*, describing Mrs. Elizabeth Thompson and her work, says: "In reply to a leading question about her personal beliefs, Mrs. Thompson smilingly said, 'I have no politics, no creed. But I have more faith in the unseen and the unknown than all the ministers and deacons I have ever met, because I trust myself fully to them. I have asked half a dozen ministers of different denominations to baptize me, but they say, Before we can do this we must examine you and see if you believe as we do. In answer to that I can only say, I believe in what my inner-soul tells me, in the still small voice that speaks to every one of us, if we will only listen. I believe that the pure spirit of religion runs through all the creeds, as the sap runs through a tree. And for my politics, I believe in humanity, in the true spirit of democracy, that would put forth green leaves and healthy fruit if it could only have a chance to get a pure breath.'"

FREDERIC HARRISON, in the last *Fortnightly Review*, gives his religious experience as follows: "I was brought up an orthodox churchman in a religious home, with unusual attention to a Christian education. Till manhood I was accustomed to continual study of the Bible, and ecclesiastical history, biography and exposition; to daily prayer, constant communion, and to familiarity with all great books of sacred poetry and prose. I assimilated all this with the whole mind and the whole heart; nor do I suppose that there was any part of the ordinary Christian's hopes and fears which I did not experience, or which I was unable to feel. As I came to manhood it dawned upon me that the whole dogmatic basis of belief, on which this religious frame of mind once rested, had melted away as imperceptibly as the sunset melts out of the Western sky. I woke up to find that the whole of my religious sentiments, habits and consolations, had been built upon a vast substratum of gratuitous assumptions, without a vestige of solid proof." He tells how he then passed through the ordinary stage of Broad Church, no church, philosophic theism, and various thin thought, with no help. "All this time I had been reading Comte, and after some ten years of continual study, I slowly came to find solid ground in his conception of Humanity as a practical Providence, and in the service of man as the practical sum of religion. And now so much of my early habits and emotions . . . began to have a new life and to acquire a new meaning. My Dante, my Imitation, my Jeremy Taylor, my Wordsworth and my Milton, became again full of religious consolation and power. I read my Bible with an even deeper zest than before . . . The sense of Providence, of a life beyond the grave, of sin as treason against Providence, of the helplessness and dependence of the individual soul, of the duty of working with the Providence on which each life depends, of religion as entering naturally into every act of life, all this

came back to me in a real and solid form, resting on perfectly clear and certain explanations of human life. I was no longer without a religion. I had found it in form fuller, richer and more glowing."

A GUIDE-BOARD TO THE TRACTS.

Mrs. Stowe published "Uncle Tom's Cabin," and then she published "A Key to Uncle Tom's Cabin," that readers might find their own way into the experiences of slavery which she had described. For a similar reason it may be useful, having now some fifty tracts in our two *UNITY* series, to set up a Guide-Board to these tracts, that they who care for them may know where to find just what they want. This Guide-Board will look dry. Guide-boards usually do, and yet all strangers bless them. And we beg the reader who glances so far as this word and is just going to give up this article as having nothing for him, to glance a little farther and make sure that along the tract-roads pointed out there is no one road to a subject on which *he* has been asking the way. Is he caught in the net of a sin, is he a drudge, is he in sorrow,—there is something for him. Is he married,—something for him, and something more if he have children. Has he wondered over problems of faith, or what science has to say to religion, or what it is to be a "Christian," or what Unitarians believe; has the thought of God, of prayer, of immortality, of miracles, of inspiration, puzzled him; has the secret of Jesus' life fascinated; would he know what the advanced criticism of to-day says about the Bible,—he will find one or two tract-paths, such as they are, to each one of these questions. Or would he read in short metre what "Four Great Masters" of our modern liberal faith have written, he can do that among our tracts: there are no better anthologies of Channing, Emerson, and Martineau than in these rich five-cent pamphlets. Or would he have fifty noble hymns, and nearly as many more singing to popular "revival" melodies but phrased to the liberal thought, he can find those, also, on our tract-paths.

If the seeker find gaps in our list, and he surely will,—subjects needing tracts not yet supplied,—let him send note of such gaps to *UNITY*,—subjects on which *he* wants a tract and can find none: the word will be as a little guide-board to those who have the publication in charge. But one gap is intentional: there are few anti-orthodox, or anti-anything tracts in our lists: the aim has been to affirm truth as we see it rather than to deny another's.

What better material for religious study-classes than an elect tract?

What better manual for the thought-side of the liberal faith than a course of a dozen such tracts? Let the adult class in the Sunday-school equip itself with these cheap leaflets, all read them at home, and what a live hour would follow after the Sunday greetings!

What better convoy to slip into one's letter to a friend than a happily worded tract—on that point which writer and receiver once talked over?

Our *UNITY* tracts run in two series. The larger pamphlets, called the "Unity Mission" series, cost five cents each or (with a few exceptions) twenty-five cents for ten. In the lists below, these are indicated by the letters *U. M.* The other series is called "Unity Short Tracts," and cost thirty or sixty cents a hundred copies; these are indicated by the letters *S. T.* Elsewhere in our columns both lists are advertised in more detail. *UNITY* Office, 175 Dearborn Street, Chicago, is the address.

PERSONAL LIFE TRACTS.

The Hell of Evolution.....	S. T. 9
Blessed be Drudgery.....	" 13
The Ministry of Sorrow.....	" 18
"I shall not pass this way again".....	" 23
(See, also, the Readings in "Four Great Masters," below.)	

FAMILY LIFE TRACTS.

The Art of Married Life.....	s. T.	4
The Family Purse.....	"	22
A Blessing on the Day.....	"	2
Co-Education of Husband and Wife.....	U. M.	25
Co-Education of Parent and Child.....	"	26

DOCTRINAL TRACTS.

The Nature of Religion :—		
Religion not Theology.....	s. T.	19
Natural Religion.....	U. M.	1
The Religion of Jesus.....	"	2
Emerson's Divinity School Address.....	"	8
The One Religion.....	"	12
The Sympathy of Religions.....	"	23

Science and Religion :—

Faiths of Evolution.....	s. T.	6
Natural Religion.....	U. M.	1
The Growth of Faith.....	"	7
Is Scientific Basis for Religion Possible? ..	"	22

Christianity :—

The Religion of Jesus.....	U. M.	2
Emerson's Divinity School Address.....	"	8
What is it to be a Christian?.....	"	27

Unitarianism :—

Unitarian Affirmations.....	s. T.	1
Book-shelf of the Liberal Faith.....	"	3
Faiths of Evolution.....	"	6
"A Negative and Doubting Gospel".....	"	7
Channing the Man and his Message.....	"	8
Channing and the Unitarian Movement.....	"	11
Things Most Commonly Believed To-day among us.....	"	17
Natural Religion.....	U. M.	1
Religion of Jesus.....	"	2
Unitarianism, its Story and its Principles..	"	6
Emerson's Divinity School Address.....	"	8
Missionary Work in Unitarian Churches...	"	10

(See, also, "Four Great Masters," below.)

The Thought of God..... U. M. 1 and 15

Prayer..... U. M. 4 and s. T. 2

Death and Immortality..... U. M. 3 and s. T. 14, 18

Jesus :—

Jesus.....	s. T.	5
The Manliness of Christ.....	"	12
Religion of Jesus.....	U. M.	2
Jesus.....	"	9
The Death of Jesus.....	"	29
The Spiritual Leadership of Christ.....	"	30

Miracles..... " 16

Inspiration..... " 5

The Bible :—

Concerning the Bible.....	U. M.	17
The Bible Regained.....	"	24

Retribution..... s. T. 9

FOR USE IN WORSHIP.

Two Five-cent Hymn-Books :—

Songs of Faith, Hope, Charity.....	U. M.	11
Love to God and Love to Man (For revival airs).....	"	28

Four Responsive Services..... s. T. 21

The Sunday Circle..... " 20

FOUR GREAT MASTERS.

*Great Passages Selected from their Writings, with Sketch
of Life.*

Channing..... U. M. 18 (also s. T. 8, 11)

Theodore Parker..... U. M. 19

Ralph Waldo Emerson.....	U. M.	20 (also 8)
James Martineau.....	U. M.	21

MISCELLANEOUS.

A Tract Directory (to A. U. A. and Unity tracts)....	s. T.	15
The Temperance Society in the Church.....	"	16

W. C. G.

THE USES OF RELIGION.

What is religion for? Is it not to supply the daily needs of the soul, to feed the spirit? Is it not to guard the heart from daily exhaustion? The real problems of religion are not, How was the world made, Who wrote the Pentateuch, What is the nature of Jesus, or what is his place in history. Nor are they, What will be the conditions in the world to come; but rather are they, "How am I to get through the day in a respectable fashion? How shall I preserve my poise, keep cheerful in the presence of discouragement, diligent in difficult tasks, serene in the presence of excitement, earnest amid flippant companions, sincere in thought, word and deed in the face of so many temptations to be conventional, politic, expedient, evasive, cowardly." The religious task presented to each soul is how to live the truth it professes and to be the thing it dreams of. Christian, as a thing of doctrines and interpretations, of creeds and ceremonies, Christianity bounded by confession of faith and articles of belief as a demand for conformity in thought or ritual, something that loves to draw lines, that attempts to establish a spiritual aristocracy, surrounded with walls that has only a small gate with a gatekeeper who says to every one who seeks admission, "Believe and be saved or doubt and be damned,"—this we do not care much for. In it we have not much interest; for its extension or perpetuity we will not labor. Perhaps the world has too much of this already, certainly there is zeal enough in its behalf; but Christianity as Christ-likeness, as a spirit of gentleness, an attitude of mind, a mellowness of heart, a tenderness of conscience, Christianity, as the spirit of the "Golden Rule," as a Mary-quest for the better part, a good Samaritan impulse to befriend the friendless, a prodigal's resolve to "seek the Father's house where there is bread enough and to spare;" Christianity that is a search for excellence, a movement towards a brotherhood, a living for others and, when need be, a dying for truth, this we want, for this we work.

What are the things to be dreaded by the religious soul this week? Some startling suggestion of the scientist that will disturb the chronology that has been taught it by the Sunday-school teacher; some searching revelations of soul, like that which Mrs. Ward has given us in "Robert Elsmere," that will disturb intellectual conceptions, give rise to large hopes for those who have been considered hopeless, or touch with sacredness some things that have been heretofore considered secular and perhaps profane? No, but rather the temptation to do a mean trick, to smile at what we ought to rebuke, to affect an interest we do not feel, to seem to be the thing we are not, to take mean advantage of another in trade. We should dread petulance, jealousy, disloyalty to the "haunting dream of better forever at our side" as the real enemies of religion. We should beware lest we give the name religion to anything that does not resist these foes. This makes the religious life a much more difficult thing than the prevalent ecclesiasticism would indicate. It is a great deal easier to die splendidly than to live patiently. It is easier to go to heaven by the belief-road or by some sacrificial scheme than it is to make heavenly the common things of earth. To acquire this religious strength, we must seek food not from one but from many sources. The thirst of the spirit is slacked not by waters drawn from one sacred river, but from the holy fountains "upspringing everywhere;" not from the exceptional and the

occasional, but from the normal and the perpetual sources, is the religious life to be nourished. Not over-work but under-nourishment is the trouble with most spirits as with most bodies. Not fewer duties, but more food that will give us "daily strength for our daily needs" is the high quest of religion.

THE "ESTABLISHED SCHOOL" IN FRANCE.

Last Sunday some of the ministers of Chicago were preaching by request upon education,—especially compulsory education. Terms are getting oddly mixed. *Free compulsory* schooling is the growing idea; education given free, but to be accepted whether or no. You don't pay any money—save in taxes,—and you don't have any choice. As the "established church" fades away in the nations, the "established school" takes its place. And just in proportion as the people take charge of themselves the change goes on. Our land is one example of the change. England is another. France is another; and as the latest of the three to grip the problem, France goes to the front in its ideals. By the two educational acts passed by the French Legislature in 1880 and 1881, gratuitous compulsory education is provided for all French children, and not only that—the system embraces *manual training*. The laws propose to make industrial and art training an organic part of the public school instruction,—to have manual training begin at the very bottom of the system and run from the kindergarten through the primary, grammar and high-school grades, so that every child, whether destined to be a mechanic or not, should have its hands and mind trained in industrial operations. This legislation has been gradually going into operation the last six or seven years. In Paris, in the public kindergartens 30,000 little children of the poor are cared for from 8 A. M. to 6 P. M. in winter, and from 7 to 7 in summer, while the parents labor. Of the boys' elementary schools ninety are now fitted with work-shops for iron and wood-work, instructors in these branches being paid thirty cents an hour. Regular programmes of work running through the year. Time given, one to two hours each day. In the girls' school similar instruction suitable for girls is given. All the schools will soon be fitted up like the ninety mentioned.

Another feature of this new French ideal,—the schools are provided with kitchens. The little *kinder* of the *gartens* get soup at 11 o'clock, bringing with them whatever else they need. In the other schools warm dinners are provided for two cents a dish. Those who cannot pay get it gratis; and to save the feeling of the poorer children each one, whether it pays or not, has to obtain a check for each dish it may wish. But apparently most of the children bring their meals from home, for the kitchen-cost of a school of 500 was but \$73.56 for three months, the receipts covering \$41.15 of this amount. Similar help is given in regard to clothing, where parents are unable to furnish it, so that the very poorest are really enabled to send their children to school.

So much for what the *people* do, when they, instead of either emperor or upper classes or the church, take charge of the government and the public schools. In Paris, under the people's rule, the public schools cost annually \$6,000,000 now, or ten per cent. of the whole city budget; in the last year of Napoleon III it amounted to but \$1,200,000. Mr. Gronlund's leaflet, issued by the Industrial Education Association of New York, from which we quote these facts, proudly makes the point that all this new advance should be "credited to Socialism in its noblest aspect. In this way the evolution of human affairs—and God behind it—is little by little paving the way for the great, the blessed change that is surely approaching, and which, in place of the present brutal struggle for existence, that mocks every dictate of ethics and religion, will inaugurate a system of national co-operation."

w. c. g.

CONTRIBUTED.

THE PILGRIM.

FREE TRANSLATION FROM SCHILLER.

Still in youth's delightful spring-time
Was I, when I wandered forth,
Leaving all the joyous pastime
To my brothers in the north.

All my fortune, all my riches
Threw I gaily at their feet;
Pilgrim-staff in hand I traveled
Child-like dreams of bliss to meet.

For a mighty hope possessed me,
Faith the glowing word then cried:
"Wander, for the way is open,
Nothing will be *there* denied.

"When thy feet have gained the portal
Enter in, without delay;
There, the earthly will be heavenly,
Nothing will thy trust betray."

Evening came, and then the morning;
Onward, forward, pressed I still,
But the goal was ever hidden
From my sight, against my will.

Mountains loomed so bold before me,
Streams my crossing foot did stay;
Over chasms built I bridges,
Forcing thus in time my way:

Till at last I reach the river
Flowing eastward to the main,
Trusting that its course will guide me
To the happy shore. In vain!

To the great and mighty ocean
Am I carried with the shoal;
Ever farther, ever farther,
Seems to me that happy goal.

Ah! the heaven still above me,
Will not touch the earth below;
Can the earth e'er reach the heaven?
Faith alone, and time, may show.

ROSA E. ROEDER.

HE OF THE BIG FISH.

When I read Mr. Simmons' noble sermon on Jonah in UNITY of November 24, I wanted to say to him how admirable it seemed to me, and yet that I wished he hadn't felt called upon to eliminate the big fish. I cannot agree with him that possibly it is an interpolation, or on any other ground to be explained away or apologized for.

It seems to me it was meant to convey a serious lesson, and is quite capable of it, and as I do not believe the book is history, but fiction, and the one instance in the Bible in which bigotry and inhumanity are laughed at, I shall not make myself ridiculous by trying to keep down the laugh which even Orthodoxy finds it hard to suppress when it insists that the book is veritable and sacred history.

Accepting it as fiction, there is no reason why a fish may not be made the medium of a moral truth as well as a gourd, or the talking Ophidian of Genesis, or the human-tongued ass of a later book who talked more sensibly than the prophet who rode him.

"Tis clear that beasts were always able
To hold discourse, at least, in fable."

Why not, then, let a fish teach Jonah the lesson of all others he most needed to learn. The angry little prophet.

cross and peevish even to God, is made purposely ridiculous. His wickedness is not denounced even when it passes all limits of reverence, but the great-hearted author pokes not a little fun at him. The ill-natured bantling is made to strut round in the revered office of Isaiah and his great successors, and make himself contemptible. Like an ugly, fractious child he sulks and pouts out of measure because his pet prophecy did not come to pass, and would rather a half million men had perished. But when in his surliness and malignity he wants to die, and readily consents to be thrown overboard, the author drops his bantering and turns on him as we sometimes turn on a cross child whom we have borne with long enough. All in earnest for a moment, and with a keen flash of insight, he says to the disobedient prophet: By no means, not even by dying, can he escape God. When God bids a man go and do a thing he has no choice but to go and do it. Though cast into the raging sea, the very denizens of the deep shall cast him up on dry land, and, whether he will or not, he shall go and do the will of God.

This seems to me the deep serious meaning of the fish story, and so serious that the laugh all dies out of me as I think of Jonah's dismal wallowing in the gastric acids of the fish, and not even permitted to die there. I wonder if any one ever consciously and willfully disobeyed God and did not find himself in a hell as dreadful, and with the like certainty that after all he had got to go and do the thing he said he wouldn't.

This is the lesson, it seems to me, the big fish is meant to teach, and one necessary for the artistic completeness of the book. It wouldn't do to let Jonah go with a laugh, or die in his own willful way. He needed a touch of wrath to teach him the moral meaning of the laugh. I am content to let the big fish stand.

MILFORD, N. H.

A. M. PENDLETON.

THE WISDOM SERIES.

A good audience of attentive listeners welcomed Rabbi Hirsch on January 3d, the evening of his eighth lecture. There are three books, said the lecturer, Proverbs, Job and Ecclesiastes, generally designated as the Wisdom Series. This term represented among the Hebrews what other peoples designate as philosophy, not the philosophy of the Greeks, a Plato or an Aristotle, but an inquiry into the relation of deity to the world, God being pictured as holy, removed from all contact with humanity. When the Jews met with the Greek culture, this special problem absorbed them, the mythological pictures and symbols of the Greeks helping to harmonize their thought with that of Greek culture. The winds and clouds were poetically designated as servitors to do God's bidding; from this thought was evolved the notion of a mediator between God and the world, and later God's wisdom was personified in one of the books. In Alexandria this conception of wisdom grew into the *Logos* thought, the *Word*, and finally into the theory of the divine hypostasis assumed and developed in the fourth Gospel. Thus through the evolution of Jewish thought we reach modern theology. In time a class of *wise men* arose whose labor was to observe the practical laws of morality, and from them sprang certain phrases, "the doctrine" etc.; the schools are beginning to be formed; gradually the priest, the prophet, and the wise man become distinct functionaries. In the introduction to Proverbs three channels appear through which wisdom is manifested, the similitude, the dark saying, the knotty saying. The Wisdom Series deals with the doings of daily life. The Proverbs are not always, as with us, sayings current in the mouth of the people, but frequently well-known Oriental fables: we hear of the speaking serpent, the speaking ass, the speaking tree, as in Judges i: 9-15 where we find one of the most beautiful fables extant in any language, King Amalek representing the bramble. There are also parables

relating the history of some man to point a moral, as in Nathan's parable of the ewe lamb in I Samuel xii: 1-7, the best of its kind. In Proverbs we find the application of the fables and parables. Says the wise man, "Go to the ant, thou sluggard, and be wise." Tradition credits Solomon with being the author of Proverbs, doubtless because, empowered to ask what he would, he chose wisdom. Perhaps, too, because in a later tradition he is designated as the wise man, understanding the twitter of birds and the language of trees, and hence a performer of miraculous feats. Proverbs is divided into seven parts, the second or larger part including the 375 Proverbs of Solomon and the last the mother's counsel to her son, concluding with the picture of the virtuous woman. The whole collection cannot be the work of one man, on account of the repetitions, and also because the first portion is marked by a style entirely distinct from that of the other parts. The second collection beginning with the 10th chapter, and ascribed to Solomon, that king could not have written, because not couched in the language of the court but that of a miserable people denouncing their sovereign. That part portraying the righteous king points to the early time of the monarchy; the denunciations, toward the Babylonian exile, the first section being akin in style to that of Deuteronomy. The Book of Proverbs, then, is a collection composed by different men at various times, the second division in the early monarchy, the first portion later, then the riddles, and lastly the alphabetical poem of a virtuous woman.

The second book of the Wisdom Series, Job, is the most interesting of the whole Bible. It is divided into five parts and Moses is said to be the author, but this is one of the latest books, falling into about the period of the exile. Job, probably having no real existence, was doubtless but a type of the pious man. The name signifies one against whom there is contention, and the whole book is the story of one who must suffer; as Ruth, meaning the beloved, is a type of the faithful, and as most Bible names are typical.

In Proverbs and Job the national element sinks into the background and human experiences are of first importance. Job has been called an epic drama, but it is composed of discussion and conversations between friends in the evening hours. So finished a style could not embody the exact words of a speaker in those early days, as supposed by the orthodox view, but was the work of a man writing in his study with a distinct purpose—to typify the suffering of Israel and to encourage his people. Bear all, is the admonition, and all will yet be well. As frequently happens the original purpose has been outgrown, and at last in the one suffering man, mankind suffers. In antiquity, sin and suffering were terms of one equation. The sufferer must have sinned to incur the wrath of God. Still, ethics from any view is useful to society. Job objects to the inference that because he suffers he must have sinned.

The prologue of the book, representing the scene in heaven where Satan and the Sons of God appear before the Lord, was probably written not before the exile but suggested by the day of assembling of the Persian kings when their ministers and vassals appeared before them to hear their kind words. The real motive of the book appears when Job, his limbs swollen with a terrible leprosy, is left upon a dung-hill, solitary, bereft of family, health and fortune. His three friends come to comfort him, after the Oriental fashion sitting silent beside him.

The Satan mentioned is not the devil of Christian theology, but a historical development. First he is the accuser, a political opponent, later the adversary, afterward the instigator, and finally the attorney-general, from whence rises the diabolus of later times, though before the exile no such notion existed.

Chapter xxix, picturing Job's former prosperity and present troubles, is the most beautiful passage in the entire work, and according to a German scholar, much more

appropriately than the third chapter should have opened the narrative. Job's friend, Eliphaz, the censor, speaks: Man, he says, is born to trouble, and if innocent, Job will triumph in the end. Job inquires how long he must endure this torment. If God be kind why does he not end the agony? His friends, he thinks, mislead him. What is man that God should be concerned for him?

Bildad is the type of the orthodox defender. God cannot pervert judgment, he argues, we can know nothing of his ways. Job is like the marsh grass of yesterday that, without sufficient root, withereth away, as are all who forget God. Bildad appeals for proof to the consensus of the past, the invariable method of orthodoxy, ignoring as useless the thought of to-day. Job admits ironically the truth of God's righteousness, meaning his triumph. God destroyeth the perfect and the wicked; yet did not God make man?

Zophar speaks with a flood of coarse, cruel, dogmatic assertions. Man can know nothing; Job must repent.

The second cycle is filled with vivid pictures of the fate of the wicked. The third cycle, though similar, is more intense and terrible. At last Elihu interposes, declaring that God chastises to make us better. Then follows Yahweh's sublime picture of creation.

The epilogue and restoration of Job to all his former prosperity have been criticised as a fall from the previous high plane of thought. Not so. It represents but an act of justice. There are two chapters in the book of Job of special interest: one, supposed to teach the doctrine of immortality and of a coming Redeemer; the other, embodying the description of wisdom. In the first passage, after intense suffering, Job cries: "I know that my Redeemer liveth." But the Hebrew text is here exceedingly corrupt. Correctly rendered it should read, "My blood-avenger liveth." His family should have stood by him, nevertheless another will stand upon the dust. "Yea, I see him," he cries, picturing himself forsaken, yet finding one to right his wrongs. Hence the whole passage has been grossly misconstrued.

The description of wisdom, said the lecturer, follows nobly upon the reference to the hiding-places of gold and precious stones. Mining operations were extensive in Egypt, hence the allusions in connection with the words, "But where shall wisdom be found." "Behold, the fear of the Lord, that is wisdom; and to depart from evil is understanding," concludes the writer. And with this noble truth let us close our consideration of the book of Job.

B. G.

THE UNITY CLUB.

DEAR UNITY:

Last winter some of the Unitarian students, assisted by Mrs. M. W. Sackett and a few others, succeeded in organizing a Unity Club in this city, and have managed to keep up a good interest in the same since that time. The poems of Whittier were first taken up, and many interesting essays were given upon the life and work of the gentle Quaker. Our club was reorganized in October last, with the following officers: President, E. S. Greer; secretary, H. D. Barrett; executive committee, Miss Edith Russell, F. W. Holden and A. H. Norman.

We have thus far made a study of Emerson's essays on History, Self-Reliance, and Compensation. We have endeavored to do faithful work, and feel that we have gained much from our labors. Though we are few in numbers, we are yet *willing workers*, and our fortnightly meetings are always profitable as well as pleasant.

The last regular meeting was held at the residence of Miss E. G. Huidekoper on December 27th, at which the following officers were chosen for the ensuing three months: President, Walter Lane; secretary, Miss Blanche Pente-

cost; executive committee, Miss Elizabeth Fry, H. D. Barrett and E. S. Greer. We are now studying the essay on Spiritual Laws and find it full of valuable thought as are all of the essays of Emerson.

We have about the same attendance at each meeting of the club, and we notice that whenever a new face appears for an evening it is generally seen at the following meeting.

Societies of all kinds are plenty in Meadville, and this fact, together with the prejudice against Unity Clubs on the part of many, makes our position somewhat harder to sustain than it would be if we had the cordial support of all the friends of liberal thought and progressive ideas. As it is, we are doing our best, and feel that the benefits we receive from our little meetings fully compensate us for all our trouble. Our thanks are due to Mrs. M. W. Sackett, Miss E. G. Huidekoper, Misses Clara and Edith Russell, for many favors received, as all of these ladies have been warm friends of the Unity Club since its organization.

Fraternally yours,
HARRISON D. BARRETT, Secretary.

THE STUDY TABLE.

The Happy Prince and Other Tales. By Oscar Wilde. Illustrated by Walter Crane and Jacob Hood. Boston: Roberts Bros. Pp. 116. \$1.00.

Thoroughly beautiful. We know not when we have read short stories of fancy so lovely as these five, both for matter and for style. The language has a beautiful simplicity and rare charm. The substance of the stories is uncommon and full of picturesque imagery. The first three, namely, *The Happy Prince*, *The Nightingale* and *The Rose*, *The Selfish Giant*, are exceedingly delicate and tender. The last two, *The Devoted Friend*, and *The Remarkable Rocket*, are shrewd and incisive. The manufacture of the book is very tasteful in type, paper and cover. The illustrations are dainty. It would be a pretty gift for young or old.

J. V. B.

Little People, and their Homes in Meadows, Woods and Waters. By Stella Louise Hook. Illustrated by Dan Beard and Harry Beard. Pp. 228. New York: Charles Scribner's Sons.

In this beautiful book, eight chapters treat of "The Flower Fairies," meaning Butterflies and Moths; "The Musical Elves"—Katydid, Crickets, and the like; "Little People in Armor"—Beetles, large and small, of land and water; "The Water Sprites"—Dragon Flies, and similar creatures; "Troublesome Midgets"—Flies and Mosquitoes; "The Wisest of the Little People"—Wasps and Bees; "The Fairies' Pets and their Relations"—Aphides, Cochineal, Lac Insect; "The Brownies"—Spiders. These subjects are treated, as the titles show, in a picturesque, fanciful way, yet in strict accord with scientific truth. The style is very good, lively, attractive. That children will enjoy the book we *know*; for we have read it aloud to some children, from beginning to end, and they listened with absorbed attention, and called it "lovely." This is the more creditable to the author because she avails herself not at all of stories; but makes the habits of insects so vivid as to be like narrative in charm. The illustrations are successful, both whole-page, vignettes and marginal, being pretty and having a style of their own. The binding is of light olive vellum cloth tastefully illuminated. A charming gift book.

J. V. B.

The Economic Interpretation of History. By James E. Thorold Rogers. New York: G. P. Putnam's Sons. Cloth, pp. 550. \$3.00.

The author of this work is professor of Political Economy in the University of Oxford, and of Economic Science in King's College; and those who read his former book on "Six Centuries of Work and Wages" will know beforehand that the present one will be of great value. It may be

briefly defined as an attempt to illustrate and correct political economy by history, and to interpret history by a true political economy. The two studies have been severed to the disadvantage of both, and can be perfected only by blending, Professor Rogers thinks. He says "political economy is in a bad way," and that one of the two things that have discredited it, is "its traditional disregard for facts;" and such a political economy he elsewhere calls "a crude metaphysic, which gives a very artificial and erroneous account of actual life." So he says history has been written with very little regard to its real economic causes; and he aims to show in this volume that "very often the cause of great political events and great social movements, is economical, and has hitherto been undetected." He therefore makes a study of the history of the last five centuries, not chronologically or in the usual way, but under such heads as Labor, Trade, Taxation, Distribution of Wealth, Rents, Money, Pauperism, Prices, Manufactures, *Laissez Faire* and Protection, Exports and Imports, Public Debts, and others. It is needless to say that the volume is rich in facts and ideas, and will be much prized by students.

H. M. S.

Sociology. By John Bascom. New York: G. P. Putnam's Sons.

This book of Doctor Bascom, late president of Wisconsin University, is much more attractive to the general reader than his well-known writings on metaphysical subjects; deals with questions more immediately practical, with his usual depth of thought and with clearer language. It does not profess to be "a full and systematic discussion" of sociology, and is written "with only secondary reference to general symmetry;" and has, the author says, "covered a large field suggestively, rather than a narrow field exhaustively." It is not less interesting for this; and is full of varied and valuable passages in its chapters on "Custom," "Government," "Economics," "Religion," "Ethics" and "Social Problems." Some are quite surprising, coming as they do from a clergyman of reputed orthodoxy. What more could be asked, for instance, than these sentences concerning the inspiration of Scripture? "The proof on which this doctrine is made to rest, is unusual and insufficient. It is unusual, because no men and no writings can be allowed, by their own testimony simply, to establish their inspiration. It is insufficient, because the Scriptures do not testify to their own inspiration in any of the more precise and severe forms in which the doctrine is held. If a full appeal is made to reason, we need no dogma of inspiration, and can make no use of it. Inspiration will stand with us for the lively, successful action of the mind toward the truth." "A doctrine of inspiration that in any degree bears down the reason, the moral insight, is immoral. Reason is the citadel, the soul of morality." So elsewhere he says there is no more fundamental right and weighty duty in spiritual life than to think; and he calls the effort of the church to limit thought, "intensely unjust and intensely immoral." Many similar passages the liberal reader will find to enjoy in Doctor Bascom's book.

H. M. S.

THE HOME.

A VIOLENT HAIL STORM.

Running westward from Cape Corrientes, South America, is a range of hills a few hundred feet high called the Sierra Japalgnen. When Mr. Darwin visited South America in 1831 he came near encountering a furious hail-storm in this vicinity. He was travelling on horse-back from Bahia Blanca, and when some miles from the *posta* at the foot of the Sierra, he saw lightning and signs of storm in the distance. When he reached the *posta* it was over, but he was a witness to the great destruction it had caused. The hail-stones were described as very hard and as large as hens'

eggs. They killed nearly all of the wild animals in the neighborhood, even those as large as deer. Men were already bringing into the *posta* the slain animals, and Mr. Darwin saw about twenty carcasses of deer. One man found about fifteen large ostriches and numerous ducks, hawks, and partridges. One of the latter had a black mark on the back as if killed by a large stone. Many ostriches were afterwards seen blinded in one eye. A man who put his head out of doors was badly bruised and his head was bound up by a handkerchief.

The buildings there are made of thistle-stalks, an immense thistle eight or nine feet high growing everywhere. A number of stalks tied together form a column, and upon many such columns and rafters a roof is supported. These buildings were not wholly proof against the pelting hail, and in one place a strong fence of thistle-stalks was nearly destroyed.

Such storms are not frequent, but that they occur occasionally has been testified to by other travellers.

A. M. G.

NUMBER ONE.

"I tell you," said Robbie, eating his peach,
And giving his sister none,
"I believe in the good old saying that each
Should look out for Number One."

"Why, yes," answered Katie, wise little elf,
"But the counting should be begun
With the *other one* instead of yourself,—
And he should be Number One."

—Charles R. Talbot, in *St. Nicholas*.

THE SURGEON BIRD.

Two birds were building a nest under a study window. A gentleman sat in that study every day. He watched the birds. They were building the nest of clay. They brought round bits of wet clay in their bills. They stuck these bits upon the wall.

Right in the middle of their work an accident happened. One of the birds stepped on a piece of broken glass. It cut her foot very badly.

The other bird looked at her anxiously. Then he turned around and gave three loud, strange cries. Soon several birds came flying about, to see what was the matter.

A little surgeon bird came with them. He looked like the others, but he soon showed that he was a surgeon. He brought a bit of wet clay in his bill. He ground it fine with his own little beak. Then he spread it on the bird's sore, stiff foot, just as a surgeon spreads a plaster. Next he took in his bill a long green cornstalk which lay near. He flew up on a tin water-pipe under the window. One end of the cornstalk was near the lame bird. She understood what to do. She took hold of it with her bill, and helped herself up on the water-pipe too. Then the surgeon bird helped her into the half-built nest.

Poor Mrs. Bird! It was very hard to be sick, and to move into a half-built house.

Could the gentleman in the study have been kinder or wiser than that little bird?—*Interstate Primary Reader*.

"It is better to set ten men to work than to do ten men's work."

"If we teach the children to merit happiness and success—they are near to both."

ONLY fifteen or twenty more burials can take place in Westminster Abbey. The question now is of an "addition" in which to find room for the approaching procession of illustrious men.

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NOTES FROM THE FIELD.

The Women's Auxiliary Conference.

—The union meeting of the Suffolk branches of the Women's Auxiliary Conference was held in Boston at the chapel of the Second church on Thursday afternoon, December 20th. After the opening services the president of the Conference, Mrs. J. W. Andrews, spoke as follows:

"MRS. CHAIRMAN AND MEMBERS OF THE CONFERENCE:—As we met and separated at our last monthly meeting, none dreamed of the sad tidings which a few hours were to bring to us, tidings of the death of Miss May, the beloved and honored president of the Women's Auxiliary Conference during the first six years of its existence. Her resignation was caused by sickness, and protracted weakness constantly withheld her from our meetings. But the influence of her deep, religious nature, of her loyal words and deeds, did not leave us. Nor did her interest and love for the work of the Conference weaken with her strength. We all, officers and members alike, mourn her to-day as a leader, a co-worker, and a sister. But the loss which the death of this noble woman brings to you, my friends, is twofold,—your own and your president's. After the honor you conferred in accepting me as Miss May's successor, all unworthy of it as I was, she was among the first to offer words of congratulation and welcome. She became the encouraging and helpful friend; and her criticisms and counsels, whenever sought, were honestly and graciously given. Reports of the progress of our work were ever interesting to her. And, during her last conversation on the subject, she seemed keenly alive to some of our hindrances, and quickly laid aside personal preferences in her desire that the Conference should become a broad and helpful sisterhood.

"I feel that I should be unworthy of your confidence, my friends, unworthy of the patient consideration and unvarying kindness of my associates, to whom I owe so much, and unworthy of standing a moment where Miss May has stood to utter her inspiring words, did I not bear this brief personal testimony to her generous, tender and broad spirit.

"At our last directors' meeting, a committee, consisting of three members most intimately connected with Miss May, Miss E. P. Channing, Mrs. S. E. Hooper and Mrs. Isabel C. Barrows, was appointed to prepare a resolution in memory of Miss May."

Miss Channing then read the following: "The Women's Auxiliary Conference makes no formal resolutions to express its respect and love for and gratitude to Abby Williams May, its dear friend and first president. Still less will it use words of vain eulogium to be misunderstood by the few who did not suspect the fine quality of her nature or the excellence of her service to God and man. Not many words are needed for the multitude who admired her loyalty to country, fostering of education, benevolence and high standard of womanhood. Still less needful is it to remind the sacred inner circle of friendship of her modesty, thoughtfulness, and the rare grace which gave sought for counsel as if receiving, rather than granting a favor. The Women's Auxiliary Conference was, perhaps, her latest, certainly her dearest interest, as it appealed to her deepest, her religious convictions. In impaired health, she embraced with alacrity its arduous duties, presiding gently, though firmly, at its board meetings, and, at its public, speaking always to the point and with ripe wisdom. Who that heard her will forget her tender words on the comfort and efficacy of prayer, or her clear statement of the aims of the Conference. Her memory should inspire an ardent devotion, and keep steadily before the members of this Conference her earnest and just view that it was created not for culture, social enhancement, charity, or mainly for money, but for missionary and denominational zeal, the 'development of character,' and religious nurture. By being true to Miss May's high ideal, the Women's Auxiliary Conference will prove its love and respect for so faithful a friend, and its thanksgiving to God for granting it so true an exemplar."

All present rose in acknowledgment of Miss Channing's tribute. Addresses were then made by Mr. W. W. Fenn, of Pittsfield, Mass., and Mr. W. F. Greenman, of Winona, Minn., in behalf of the new Unitarian society in the latter place.

Davenport, Iowa.—Our Sunday-school, being in a more flourishing condition than usual, was treated to an exceptionally fine Holiday entertainment. Besides a beautiful tree, there was a fine array of Christmas pies. The children's eyes danced at seeing the costumed, gentlemanly cooks carve those pies with immense knives and then pull out the plums in the form of toys and books, which were distributed by the well trained waiting-maids. But the best part of the entertainment was the delight the children took in bringing a Christmas for the poor. Before they had had their own fun they were invited, by classes, to march around a long table on the platform, and as they did so each child deposited thereon some money, food, or clothing. Then, while singing a lively carol, they marched into the Sunday-school room.

—The ladies' fair in December was well attended and a success. A new and taking feature was a fruit stand. All kinds of preserves, canned fruits and vegetables, put up by the church people, found ready sale. The art gallery was another attraction. Several hundred etchings from the best European and American artists were on exhibition. C. T. L.

Boston.—Last Monday the Universalist and Unitarian ministers held a joint meeting in Channing Hall to listen to a lecture on the preacher, "Tolstoi" given by Mr. Ivan Panim. The public was also invited to attend and the hall was filled. Mr. Panim is fully qualified to speak of Tolstoi and to judge of his powers and his religious teachings, as well as his utterances on social questions now pending in Russia, because the two gentlemen have enjoyed a long friendship. Mr. Panim has lately given before our "Lowell Institute" six lectures on Russian themes of which three were upon Tolstoi.

—Rev. Mr. Ames has already begun his extra

parochial work in and about Boston. He has consented to preach the sermon January 16th before the Worcester Conference at its meeting in Leominster. He declines some pressing invitations because he still feels himself the protector of his late parish while it is seeking a new minister.

—The National Bureau of Unity Clubs is offering in its latest circular, besides other advantages, to send UNITY for a year and a series of Bureau Leaflets to clubs now joining or renewing subscriptions to the Bureau.

Chicago Women's Unitarian Association.—The crowded state of our columns compels us to condense the report of the Secretary, Miss Emma Dupee, as follows: The Chicago Women's Unitarian Association met on the evening of January 3 at the Church of the Messiah. Gentlemen were present by invitation. Supper was served to 250 guests. The meeting was called to order in the parlors by the president, Mrs. J. M. Ware. The paper of the evening was given by Mrs. C. P. Woolley, subject "The Ideal Unitarian Church." After a historical sketch in which she set forth the method of reason as the distinctive feature of Unitarianism and of the ideal church, she gave some hints of the practical side of such a church. A spirited discussion followed in which Messrs. Furness, Shorey, Roche, Utter, Milsted, Blake, Mrs. West and others took part. The meeting adjourned to meet at All Souls church January 31.

Champaign, Ill.—The second series of lectures and sermons by the Unitarian ministers of Illinois in this university town was successfully inaugurated last Sunday by Mr. Utter. A member of the local committee reports that the "attendance on sermon and lecture was the largest we have had yet, and perhaps the most representative. This shows that the interest grows, and apprehensions of serious mischief from Unitarian preaching have greatly diminished."

Lawrence, Kans.—Rev. John S. Brown, our veteran Post-office Mission worker, gives the following cheery account of himself: "My work is going on pleasantly in the Post-office Mission line. I have for the last four weeks scattered abroad three hundred of M. J. Savage's Unity Pulpit sermons. I send away at least one hundred tracts and papers weekly. I oftener get short of stamps than of sermons and papers. A Happy New Year for work!"

Syracuse, N. Y.—Rev. Mr. Calthrop, of Syracuse, N. Y., and Bishop Huntington, have just closed a stirring controversy on "Robert Elsmere." The Unitarian finds the hero's experience just his own in his struggle out of Episcopacy, while the Bishop, who started with Unitarianism, finds higher truth in the noble creed—if broadly interpreted—which has his allegiance to-day. Mr. Calthrop's discourses drew crowded audiences.

Miner County, Dak.—Rev. E. T. Wilkes and Rev. Helen G. Putnam have recently held a two days' meeting at this frontier post, in a school house. Large audiences of men, women and children greeted them.

Chicago.—The annual meeting of the Third Unitarian society was held on 14th instant, the treasurer reporting all bills paid and a small balance in hand. A Happy New Year to the Third church!

West Newton, Mass.—This distant parish struck hands with us last week in the person of its minister, Rev. J. C. Jaynes, on his way to Duluth, Minn., where he remains four or five weeks.

Sioux Falls, Dak.—At the annual meeting of All Souls church the present pastor, Rev. C. J. Bartlett, was invited by a unanimous vote of the parish to remain with them another year.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, January 20, services at 11 A. M. Study Section of the Fraternity, February 1; subject, Isle of Wight.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milled, minister. Sunday, January 20, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, January 20, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, January 20, services at 11 A. M.; subject, "The Divine Ascription." Unity Club, Monday, 8 P. M., Novel Section; Tuesday, 8 P. M., The Philosophy Section.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, January 20, services at 10:45 A. M.

THE CHICAGO INSTITUTE. First Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday, January 24, 8 P. M., Lecture Room, Art Institute Building, entrance on Michigan avenue.

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Boston Journal: Echoes from the Blarney Stone and Other Rhymes, by W. C. R., may or may not be written by an Irishman, but they are pervaded by the Irish love of humor and appreciation of the ludicrous. They are thoroughly, bright and entertaining. Charles H. Kerr & Co., Publishers, Chicago. \$1.00 postpaid.

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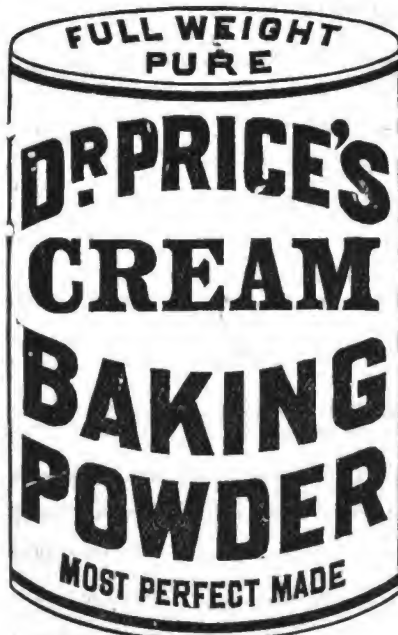
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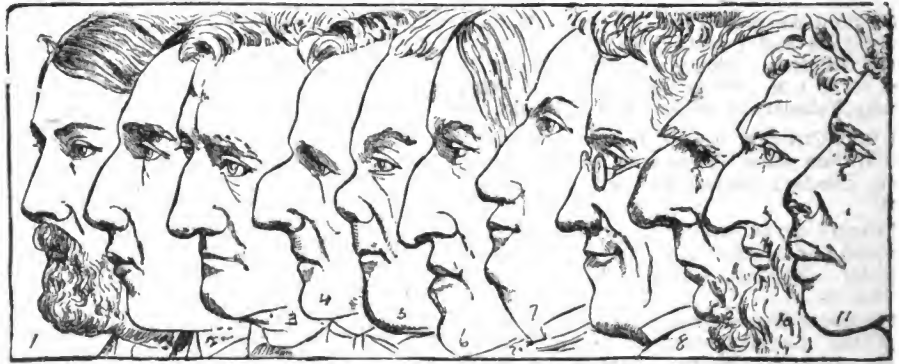
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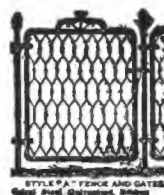
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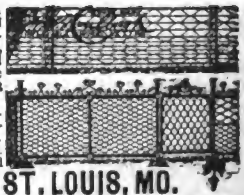
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CONTENTS.

EDITORIAL—

Notes: All Souls have an Angle of Reflection; Opposite Sides of One Fact; Words from "Ecco Homo" Worth Remembering; Difficulty in Stopping Swindles; Dress Reform for Wheelmen; Should the Art Institute be Kept Open on Sunday; Indian Boys and a Liberal English Education; a Requisite for Citizenship; Doctrine of Eternal Punishment in the New Testament; Liberal Interpretation of Orthodox Doctrines; the *Christian Union* on Appointment of Colored Men; India a Family of Nations; the Race-Bond between English Speaking Peoples; Mrs. Burdett Coutts' Motto; a Prominent German Champion of Woman's Progress; Unitarianism Dead and Laid out for Burial; Compulsory Education; Baron Hirsch on Jewish Exclusiveness; a Bit from the Meditations of Elizabeth Thompson; Whispered Conversation in Church; the Message of an Orthodox Brother in Ohio; Rejections Not too Sweeping; the Brave Successor of Dr. Townsend; Rev. Mr. Parkhurst on Cross-bearing..... 287
The Time Factor in Men's Judgments and Thought—F. L. H. 289

CONTRIBUTED—

The Burdened Pilgrims—WILLIAM S. LORD..... 290
Our Word to the Toller..... 290
The Development of Post-Biblical Judaism—B. G..... 291
"Is the Religion of Love Inefficient?"—EDWIN G. BROWN... 292
The Public's Dictum—FREDERICK CLARK STEINIGER..... 292

THE STUDY TABLE—

"Shaving the Profit;" "The Rose and the Ring;" "Stories from the Italian Poets;" "Three Greek Children;" "Beecher as a humorist;" "Colloquia Latina;" "Songs for little Children 292

THE HOME—

A Little Glass of Jelly—JUNIATA STAFFORD..... 293
"Pass it On" 293

NOTES FROM THE FIELD..... 294

ANNOUNCEMENTS..... 295

The publishers of UNITY will be glad to receive any number of addresses of members of Unitarian churches and others supposed to be interested in progressive religious thought.

Clearance Sale of Books.

We have on hand about \$1,000 worth of books which we wish to convert into cash during January, and as an inducement to UNITY readers to purchase at once we offer them at the following low prices, which will hold good through January unless our stock of any particular book is closed out sooner. The prices are net in Chicago; postage must be added if books are to be sent by mail.

Allen's *Our Liberal movement in Theology*, retail \$1.25, January price 88 cents, postage 8 cents.

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Miss Campbell's "Jack's Afire" or "The Burton Torch," retail \$1.50, January price 50 cents, postage 13 cents.

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Clarke's *Every Day Religion*, re-

tail \$1.50, January price \$1.00, postage 13 cents.

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, JANUARY 26, 1889.

[NUMBER 22.]

EDITORIAL.

"I CAN know myself as I am, only in so far as I know myself as I ought to be."

"IF THE cause is right, defeat is but deferred victory."

"THE wrong side of a question is the outside."

"WHEN I bow my head to my neighbor, that is the homage I pay to the divinity that is in him."

Wm. M. Bryant, in *American Journal of Education*.

FAR in the distance a window-pane flashes a bright beam into my room. Perhaps all souls have an angle at which they flash back the sunlight of God. Try to find that angle of reflection.

MAN in the conception of science is a means to other ends, in the conception of religion, an object or end of the eternal reason and the unbounded love. Both are opposite sides of the same fact.

THESE words of the author of "Ecce Homo" are worth recall. "No heart is pure that is not passionately pure, no virtue is safe that is not enthusiastic." We may add that earnest living can alone make a happy and cheery memory.

WE fear that this item from an English exchange is applicable to affairs in the United States: "The great difficulty in stopping swindles of this class is, that the rascals make enough money to be able to employ the best legal advice."

ALL the dress-reform ought not to be on the woman's side. A physician in the *Bicycling World* warns wheelmen against the injury of tight belts, and thinks the pantaloons should be suspended to flannel waists after the fashion of little boys' suits.

THE Art Institute of Chicago, we understand is still considering the propriety of keeping open doors on Sunday. We trust it will not be long before the privileges of this institution will be made available to those who most need it, the toilers whose only margin of leisure is Sunday.

MORE than two million boys and young men of India are to-day receiving a liberal English education. How many decades must the Ramabai work before the leaven of her emancipation hopes speaks through the social order of her country and makes a like record possible for girls and young women?

THE *Union Signal* furnishes this item, which goes to show that in the coming time, character will be considered a requisite qualification for citizenship: "Judge Daniels, of the New York Supreme Court, has distinguished himself by refusing naturalization papers to a man who was proven to be a drunkard and a wife-beater."

THE *Universalist* is particularly exercised because certain Unitarians, the *Unitarian Review* in particular, admit that certain passages in the New Testament, when fairly interpreted, yield the doctrine of eternal punishment, although it also urges that the spirit of the New Testament is favorable to Universalism. This, in the eyes of our contemporary, is a grave sin, but the Rev. Mr. Crowe, of the *Universalist*

Record, seems to have arrived at the more sure foundations of faith that lie in the nature of things, the constitution of the human soul. He says, "The rationalist's foundations of faith are found in reason, faith and practical results. These are the criteria of truth." While the Protestant asks, "What does the Bible say;" the Catholic, "What does the church say;" the liberal should ask, "What do reason and experience say?"

UNITY would assure the *Christian Standard* that Unitarians have no craving "to place the orthodox doctrines in an absurd light;" rather they would wish to give so large and liberal interpretation to them that the essential harmony of Trinitarian and Unitarian thought may grow more and more clear to the vision of man.

THE *Christian Recorder* well disclaims the rightfulness of a certain one hundred business men of Alabama trying to influence certain appointments by Mr. Harrison of the white as against the black man. It honorably declares "that there are noble men in both race-varieties, and the best should be appointed from both."

LORD DUFFERIN, in his late address at Calcutta, stated that India is not a nation but a family of nations, and it is only under the pressure of a superior authority that it is kept a happy family. There are 106 different Indian tongues. It must be many years before a real national sentiment can grow under the great diversity of thought and life which this fact proves.

WE like the ring of national sentiment in the addresses of Lord Stanley and others as reported by the *Week*, at the late banquet of the Toronto Board of Trade. Let there be a Canadian individuality just as real as the American or English, and then let the race-bond unite the three great peoples into a higher nation, which shall become the vanguard of enlightenment and progress to the world.

MISS FRANCES WILLARD gives the following as the life-motto of Mrs. Burdett-Coutts. It is an admirable statement for those who believe that religion is to derive its inspirations from moral aims rather than from intellectual conclusions. It is another version of the Western Conference basis. "In things proven, unity; in whatever can be doubted, free diversity; in things not trenching upon others' rights, liberty; in all things, industry, frugality and charity."

PROF. VON HOLTZENDORFF, of Munich, deserves notice as one of the few professors in the great university centers who champions woman's progress. No university is open to her in all Germany. Zurich is the only one near the borders where women students may go. In contrast to this persistent limiting of German culture to man it refreshes one to read that in Italy the president of the board of public instruction has issued an order admitting women to the same intellectual advantages as men, and that eleven women are now studying in the university of Lund, Sweden.

EX-PRESIDENT McCOSH thinks Unitarianism "dead and laid out for burial," and adds that as the modern method of instruction in morals and religion appears to come through the pen of the woman novelist Harvard will have to regain its long past literary reputation by employing one of

its Annex lady students to put life into the "agnosticism of its young men." Oxford has its novel, Harvard and other universities should have theirs. Is this irony serious or intended to be mirth-provoking?

H. D. STEVENS, pastor of the Unitarian church in Moline, has been visiting the public schools and telling what he saw there in the local papers. This is a good hint to other ministers. All who do so will likely come to his conclusion: "Our public schools are so good, and their work of such great importance to future American citizenship, that the most important thing remaining to be done is to get more of the children of school age to attend them and to receive their invaluable benefits."

BARON HIRSCH, the Paris banker, has rather electrified orthodox Jewrydom, and indeed all but the deepest seers among the race, by declaring lately that the triumph of Israel will never come through the intensifying of their racial characteristics and high exclusiveness of mission, but rather through the assimilation of their peculiar and best national elements with the world-conquering spirit of Christianity. "The prophet fire—Israel's essential greatness—may then burn the force of its moral spirit into the thought of man and more than ever become the regenerating power that will move the world."

THE *Union Signal* has this "choice bit" from the meditations of Elizabeth Thompson, who spends her entire income of \$75,000 per year in noble works of charity and reform: "A little light too much and you are blind; a little too much sound and you are deaf. Perhaps a little more knowledge of God and immortality than is allowed us here would dethrone reason. So I sit in the evening tide shadows and say: 'My God! give me patience to wait.' A drop has the ocean in it as to all its essential qualities, and because it the ocean it will find it again, and no power can prevent its quest. A human soul has God in it, and for this reason will be sure to find Him, returning to him as the drop to the sea."

THE following words from a brother minister speak a timely word to many congregations: "One of the most annoying and disheartening of the careless habits into which church attendants fall is the whispered conversation that often hums in the minister's ears up to and beyond the moment when he rises in his place. It is an evidence of bad taste, but it is something worse than bad taste. It shows a complete misunderstanding of what a religious service means. If public worship is a real and vital thing it is worth while to take it seriously. I confess to a high regard for the Episcopal custom of silent prayer from every worshiper on entering church. After that petty gossip and talk is impossible, and it is a mighty uplift to the minister to know that the congregation have come to worship with him and not merely to hear his performances."

A voice of a brother preaching in another fellowship from our own in a large city of Ohio comes to us like a cry of an imprisoned soul. He says concerning some recent utterances in UNITY, "they are brave, bold words, such as we do not hear very often here where ultra orthodoxy runs rampant. Even moderate utterances of advanced views strike against hard walls of common bigotry and blind prejudice. I am glad, however, that inroads are making, voices are being heard in the night, voices that have the ring of candor and conscientiousness, that thrill with the eloquence of liberty and love, that move with the spirit of courage and conviction. The world's sleep has been long. The dark must away. The sunlight is bathing the uplands. Soon the valleys will feel its touch and all life will spring in its newness towards God. Service must have more joy in it because intelligence inspires more of purpose. Man will have higher concepts of his own worth and importance.

The world will be fuller of worship because he will translate the language of stream, wood and flower, the tones of the bird, into words of the Infinite. O I feel that the soul of man must be uncaged ere it can soar very high. My struggle is to be free in God's light that I may know the highest. I would find help wherever help is. The Bible is dear to me, but I can not worship it. It must be that other revelations from God reach us through the seers and prophets of other centuries. I am anxious to hear the last word said on great subjects. I need help, and send my subscription for UNITY."

BROTHER FISHER, of Unity church, Cincinnati, in a sermon on "The Old and New," strikes off some important sentences at the close of the discourse, from which we quote the following: "Many things have still their good uses which are not wholly perfect. The Bible contains truth and treasures, as well as rubbish and faults. Rejecting the theory of its plenary inspiration, we now find more actual good within it than when we before found ourselves startled and stumbled by the incongruity of supposed Divine utterances, such as were unworthy of intelligent, chaste, pure-minded men. Even Ecclesiastes, with all its pessimism, is a book we would be unwilling to lose. Neither can we socially get entirely outside of everything imperfect. No church is perfect, but we need the church notwithstanding. We are not to expect too much newness nor too much cleanliness. Hence, let not our rejections be too sweeping, our denials too positive, our affirmations too dogmatic nor our iconoclasm too ruthless."

THE Rev. Mr. Frank, who on account of the continued ill health of Doctor Townsend has taken charge of the Independent church at Jamestown, maintains the traditions of that church for courage, eloquence and fearless earnestness. His words are often printed in the local paper, his audiences are large and interested. In a sermon on the atonement, after fully exposing the pagan quality of the common doctrine, he thus expounds its true significance: "Jesus said, I am the way, life, resurrection. Ah! truthfully. But, think you, he means by that that his way, life, death, and resurrection would stand for you, if you accepted them 'by faith' in the final day of judgment? O! pity on such a simple idea! Nay, he is your way, life, atonement and resurrection when the inspiration of his life has entered yours and when you learn as he did that the way of love is suffering; the life of truth is ostracism and agony; the atonement of sacrifice is the union of your own love with the divine love, which can only be procured through sacrifice and want; the resurrection is the restoration in your own soul—as exemplified in his exalted consciousness—of the Divine image of your Maker and the authority of his supreme wisdom! Yes, I repeat, when you learn this truth, then, and only then, will you learn the true meaning of Christ's sacrifice and death, his life, atonement and resurrection. All the faith in the world could not lift you into the life and truth and knowledge of the Christ in Jesus, unless, by your own sufferings, your own aspirations, your own crucifixions and atonements and resurrections you rise from day to day into the absorbing consciousness of joy unspeakable, which cometh from the fountain of all truth, a refreshing stream in your own soul forever."

THE following true and eloquent words are taken from a noble sermon by Rev. Chas. H. Parkhurst on "Cross-bearing and the mission of Christ" published in *The Christian at Work*: "We do believe in this doctrine of dying for the world, every one of us. We have a true concerted assurance that the true life of a man consists in steady self-expenditure—Golgotha in daily installments—as the true being of a candle is fulfilled, not in standing out in the daylight upon a golden candlestick, but in being burnt in the night to the comfort of the home and the cheer of the way."

farer. Whether the gospel story is true to historic fact or not, it is true to human nature, and cut in the grain of our deepest instincts. If you do not believe in the man who died for the world just outside of Jerusalem, you believe in every man who dies for the world now. You believe in dying for the world yourself. You believe in taking your powers of body, mind and affection, and melting them up in ducats to help meet this sad world's necessities, and pay its dolorous expenses. And you, men, with your large wealth, boxes full of gold and bonds, busy half of the time in counting your assets and cutting coupons, it is a part of your inflexible creed to believe in the men, the Coopers, the Dodges, the Shaftesburys, who died tired, worn, spent, burnt out, and to the last, as the wick fell in the socket, trying still to flash forth one more warm beam into the night. Yes, my affluent friend, you believe in them, and you believe in going down yourself under the weight of the world's distresses, in being burnt yourself that the world's night might be filled with a glorious light, if only you could widen yourself to the scope of your own splendid ideal, and match your life to the glorious Christly instincts that make part of the framework of your God-made soul."

THE TIME-FACTOR IN MEN'S JUDGMENTS AND THOUGHT.

Every reform in society and every discussion over the new issue of thought that have arisen from time to time have their lesson for us in this respect: they teach us the importance of taking into account the *time-factor* in the molding of opinions and belief. What controversy has been waged—and with what bitterness imbued—over issues that are no longer matters of question to any intelligent person! We are apt to wonder that ever they could have been seen in a very different light from that in which we see them so clearly to-day. Ah, yes; but time has taken us on and for us has changed the point of view. It has divested these issues of certain supposed consequences once involved in them, which excited alarm at the time but which we now discover to have been imaginary and really no part of the question at stake.

Take, for example, the opinions advanced by the earlier geologists in regard to the age of our earth and the period of man's occupancy of it. On the publication of these opinions the ecclesiastical world was greatly stirred. Whether man had been six thousand or sixty thousand years upon this planet did not in itself much matter; nor yet whether the earth had been six days or six million days in the making. In either case it might be presumed that the earth would keep on in its course, as in the past, and human history would still be made. But the supposed infallibility of the Bible was involved in the discussion, and upon this assumed infallibility the faith and morals of the people were thought to rest. Destroy the popular belief in this infallibility, and there was no longer any authority for right conduct; no certainty for retribution; no adequate restraint upon the evil passions and inclinations of society; no sufficient support for faith. Accordingly the theological world bitterly opposed the new theories advanced by science; and the theological world can be very bitter when it wills. It was verily fighting the battle of human welfare, as it believed, and though hasty, its action was honest,—that is, so far as hasty and ill-considered action and speech are ever entitled to be regarded as really honest.

In the more recent agitation which the theory of evolution has caused in the province of religious thought, we have a repetition of the earlier story. Men's mental attitude again has changed. Theories once declared destructive of faith are now becoming incorporated in a larger faith. The old bitterness is passing. Indeed there are not a few "orthodox" preachers who now find that their Bible has all along been teaching "evolution" and that a Genesis day has always meant an indefinitely long period!

If we ask now what has caused this changed attitude of mind touching these particular issues that once raised such dire controversy—why it is that the more intelligent pulpits in every fold have ceased to teach a six-days' creation, why it is that the evolution-theory has, in some form and adaptation, grown into acceptance in the churches, and has also had great influence in suggesting a like process of unfolding in the moral as in the physical world,—we shall find that it has not been by the immediate force of argument that the patient students of Nature and her methods have won; not by argument *alone* that truth has been let into men's minds. The moment intelligent study was given to the problem of the earth's beginnings, the legendary and poetic character of the Genesis stories became apparent. The points made against the process or manner of creation as therein described were as clear at the opening of the controversy, in many respects at least, as they are to-day. To be sure the evidence has been cumulative, but it was at first sufficient to assure unbiased minds that the old views had far less of fact on their side than the new. If the marshalling of argument *only* had been requisite, then the victory of the new views would have been sooner won. But we can see now that argument was not enough by itself, any more than the seed alone is enough to produce the blooming plant or fruitful tree. It must drop into the mind like that seed into the soil. It must germinate there. It must assimilate its surroundings to itself. It must appropriate new elements. In other words *time* must come to do its part in the problem of mental change and growth.

Let us take another familiar, not to say threadbare, illustration. In these later years Theodore Parker has been steadily growing into general recognition as one of the great preachers and prophets of this country, one of the constructive men in the Liberal pulpit. Yet when he preached that sermon, now some more than forty years ago, upon "The Transient and Permanent in Christianity," he seemed to shake to its very center the fellowship that then held him and has since been glad to hold on to him and to "let by-gones be by-gones." The miracles no essential part of Christianity forsooth! Why, they were the only evidence of its divine origin. Without these what had the New Testament to offer us but the moralities of the Mount, a group of Parables, Paul's chapter on Charity and the like,—hopes and faiths beautiful to be sure, but hopes and faiths of men as human as ourselves! Thus many ministers in the strong and wealthy churches honestly thought, and so thought men in the pews. Now what has made the change of view with which the great preacher and his opinions have come to be regarded? Not simply argument as to the credibility of the New Testament miracles. No; not this alone. Probably no amount of added argument on the one side or the other would have allayed the alarm or have healed the division of honest belief at the time. What then? Why, the larger recognition that, whether the miracles of the New Testament be true or not as history, human love and faith and duty are founded upon these or inextricably bound up with them, but have their deep and lasting source in the very nature of man and can survive disbelief in the "miracles" so-called, as in fact hundreds of lives about us every day bear witness. But this only *time* could set in clearer light, as it took men on to new points of view and larger experience.

We do not hold our stores of knowledge or supposed knowledge in its different departments isolated and alone. Men's beliefs become inter-rooted, so that in modifying one we disturb others beside it. It is this fact that makes truth, or what alone and by itself clearly seems truth, oftentimes so strangely slow of acceptance. So it was in the instances already referred to, which might be added to almost indefinitely. The new thought disturbed associated beliefs, beliefs deeply cherished, beliefs which were deemed essential to conduct and faith. And so men fought it, and fought it

with an honest though blinded zeal. No amount of argument could have disarmed their fear; and their convictions unhappily were enforced by their fears. As time took them on, they saw that the new thought was not really destructive of faith and morals among men, but that men's moral and religious conceptions shaped themselves to these gains of knowledge in other domains of thought. As this adjustment went on, the new views found their vindication. The strength of those who saw clearly the new revelations of truth lay in their patience and in their silent appeal to the future; and the weakness of those who did not recognize the new revelations was in the lack of somewhat of that wisdom of Gamaliel of old,—“if this counsel or this work be of men, it will come to nought; but if it be of God, ye will not be able to overthrow it; lest haply ye be found to be fighting against God!” The ever-pertinent lesson herefrom,—pertinent to all who have in care the shaping of human thought and conduct,—is the lesson of faithful endeavor and quiet confidence; a cheerful trust in the God of truth, whose vision and purpose span more than the passing hour, and who takes the issues of life beyond this immediate present into his sure guidance and care. Certainly we have a right to trust the soundness of the universe wherein we find our lives set, if only we seriously strive for the truth and hold it in love and do its behest. All right living tends to ripen thought and that deeper faith by which we live. It is not enough to “learn to labor.” The wise man learns also “to wait.”

F. L. H.

CONTRIBUTED.

THE BURDENED PILGRIMS.

Along the road from Birth to Death
Three weary pilgrims met;
The while they drew a lengthened breath
Their burdens down they set.

One wight was weighted with a load
He carried on his back,
The wonder was he kept the road
With such a heavy pack!

The second bore upon his head
His burden, standing square;
Its weight was such it might be lead
Or other heavy ware.

The third had belted at his side,
A little round-shaped thing:
A burden he could never hide
Nor ever from him fling.

Cried one unto his brothers fair,
“Ere farther we proceed
Let each the other's burden bear.”
To which they all agreed.

And then they struggled, but in vain,
Each other's load to lift,
Exerting all their might and main,
The burdens would not shift.

Then questioned each the other wight
In accents of surprise,
“What is the burden seems so light
And yet so heavy lies?”

Made answer Pilgrim of the Pack,
His hands begrimed with soil,
“The load I carry at my back
Is many years of toil.”

Then he who bore upon his head
A weight to press him down,

Made answer in a tone of dread,
“My burden is a crown.”

The belted pilgrim then replied,
“Mine is the hardest part,
For pressing ever at my side,
I bear a heavy heart.”

WILLIAM S. LORD.

OUR WORD TO THE TOILER.

In our issue of December 22 we invited answers to a searching question, of a correspondent, the force of which was illustrated by a case in point. The “toiler,” in the mind of our friend, was not the one with overtaxed hands but an overtaxed heart. The burden of conscience was added to the burden of poverty. We offer below some of the answers received. Our columns are still open and our own word we defer.

ED

I. F. PORTER, BOLTON, MASS.

A word on your UNITY Problem of December 22:

At least we have the old gospel, and there is no better—the gospel of the fifteenth chapter of Luke—the gospel of an open way to the Father's house always, and divine help always near for those that seek it. No lack of gospel to the sinners that desire better things, but what blinding and convicting light of truth can we bring to bear that will reach the conscience of one of your Chicago millionaires, for instance, to prevent his using his millions for the manipulating of a wheat corner and the stealing the bread of poor and rich alike?

B., CAMDEN, N. J.

I am glad in asking the question—“Have we a message for the toiler”—that you drew the picture of the sin-soiled, sin-wronged sister, because for some toilers the church does have a cheering and hopeful message, but not for such as she. During the nineteen hundred years since Jesus taught that the one with out sin should cast the first stone, his earnest appealing words have been practically ignored. I fear the church does not exist that would bring to such a congregation the true gospel Christmas message of “Peace on earth.” We should have to stand a little aloof, never stopping to think that if advantages and surroundings were to be weighed, our own lives might in comparison sink quite below theirs. The liberal church, like all other churches, has yet to learn *practically* the meaning of the angel's song, “Behold I bring you glad tidings of great joy.” *The Christ is not yet born.*”

L. F. GARDNER, POUGHKEEPSIE, N. Y.

The call for testimony or cheer for the toilers prompts me to attempt answer. Science and thought can not have crippled the world of man. We are told that light is the result of activity in the world of matter. Physical light, why not mental, moral, spiritual light, as the consequent, activity along these lines? We are entering upon new life in the use of electricity. Electricity is not new, the use and the possibilities are new to us. We annihilate distance, and distinctly *hear the voice of the unseen*, yes, of the unknown. There is assurance here that we are growing into a larger knowledge of our sphere, a quickened apprehension of the beauty and grandeur of our Father's mansions and dominions. The command is upon us, “Comfort ye my people.” We can help our neighbor discover his or her relationship to the world. To look for Christ in my neighbor's face, helps me to treat my brother as if perchance the divine guest was there. We grow the image of our thought, and strengthen the muscle or the faculty we most use. If our house be small, we can turn our work table so that we can look out into a larger world. If street be narrow, step to the door and look up, and thus give exercise to the wings that else

remain prisoners. If we live where the sun can shine upon us, face the sunshine and be happy. He who lives and works facing the "Light" escapes the shadows, and the chills of doubt and darkness.

H. TAMBS LYCHE, WARWICK, MASS.

In an article in a previous number of *UNITY* the question was raised what we of a rational religion can preach to the fallen who labor under a sense of their fall and sin, of "estrangement from God and virtue." It seems to me that we can do and must do as the orthodox do, preach the love of God, this readiness to *forgive*, the possibility, in other words, of rising—thanks to the way the world is made—from the lowest pit to the highest height. We can certainly preach this in every way as strongly, as warmly as the orthodox revivalists, while we are not bothered with all his limitations, harshnesses and unreason. All of good he has we have. Let us preach—in such *phrase* as the people we would help prefer—the goodness of God as nature, reason and experience reveal it. Let us show them that the parable of the prodigal son is true, was drawn from nature, illustrates the God nature reveals; that He does in such manner forgive sin, love the meanest, run to meet half-way the returning prodigal; that a thousand helpful forces spring to the aid of him who turns from evil to do good, that out of sins red as scarlet God is forever raising up his saints in spotless garments. The story of sins forgiven and a true, loving Father in heaven has *not* been outgrown; it came before the Bible, and made the Bible, and will outlast all Bibles and nature itself, whose great, star-written text first told it and yet tells it.

It probably goes without saying that we must make ourselves the tools of this Divine love and forgiveness. The Father must come to meet them in us; His love be revealed to them first of all in the sympathy we give, in the charity with which we cover their faults and sins, in the real *friendship* we offer them, in the reverence which we, spite of their sins, feel for their humanity, in the faith they feel we have in them, in the hope we cherish for them. We must show them the Father and His love, as Christ did it.

What have the orthodox more of hope and promise? What more is needed? But for that revelation of God's tender love for *persons*, for infidel persons, many do sigh;—and that we have in our keeping.

THE DEVELOPMENT OF POST-BIBLICAL JUDAISM.

On the evening of January 10th Rabbi Hirsch delivered the last lecture in his announced course on the Bible. If there was not at this thought regret in the faces, at least there was in the hearts of those present, as manifested later in the evening by a hearty and unanimous vote of thanks tendered the lecturer.

To understand properly Ecclesiastes, the book of Daniel, and the Apocrypha, the speaker began, a brief history of the Jews after the captivity is necessary. They possessed at that time only the Pentateuch, which was their constitution. It must reflect their religious and social life as well as their political institutions. Life's great current cannot be dammed, and the later Jews sought to crowd into the Pentateuch all new laws and institutions. New rules of interpretation sprang up corresponding to the new life, thus giving rise to a vast body of additional laws and ordinances. During the three hundred years of the Persian dominion the political history of the Jews was a blank. Yet that period was most fertile in shaping Judaism. After Ezra and Nehemiah there came the complete Temple service. The temple itself became a great slaughter house; and in every town rose a synagogue—a religious meeting-place, and a fixed ritual prevailed.

Among the Hebrew teachers were numbered, first, the scribes, appearing naturally in a period of writers, and the aristocracy of learning began to make itself felt (the priests

already represented the aristocracy of birth), the study of the law forming the theme. The second class of instructors was the teachers of the Mischna, and from these two learned bodies sprang the Pharasaic and Sadusaic bodies. The New Testament picture of the Pharisees as hypocrites only is grossly unjust. They were not the hypocritical, nor were the Saducees the pious, Jews. The Pharisees concerned themselves with the national life, and were called Separatists because holding aloof from the belief of the bulk of the people; they were the sturdy apostles of democracy. The Sadducees represented the priestly party, the conservatives; the Pharisees were the learned men, insisting on higher purity, national independence and a coming world of righteousness and peace. The day of religious protest began not with Luther but in this far-away time, with the Pharisees, who were no trivialists but enlarged the spirit of the patriarchal laws. The day of spiritual independence was coming, ushered in by Alexander the Great overturning the Persian empire and bringing face to face Jews and Greeks. Sensuality—the exposure of the body and defilement of the soul—characterized these debased Stoics, and immediately between the two peoples ensued a violent contest. Ecclesiastes is the one book of that time marked with this conflict. To Solomon has been incorrectly imputed its authorship. We should hardly expect to find these philosophical disquisitions in the biblical canon, though the reluctant flow of language, the trace of struggle between the thought and the verbal garb marking the Hebrew language, is evident. The opening idea in the book is the prevailing one, "All is vanity." Man is restricted by eternal laws, thought leads to disgust, pleasure to satiety; wrong and injury prevail in the world, and the future is unknown. Still, spite of the author's Epicureanism his pessimism never provokes him to denying God, and he finally preaches resignation. The eleventh and twelfth chapters contain that poetical description of old age beginning "Remember now thy Creator in the days of thy youth."

Of a later time is "Jesus the son of Sirach," of the Wisdom Series, and a part of the Apocrypha. Why were these Apocryphal books excluded from the canon? Not, as some assert, because of their later date, for this book is cotemporary with Ecclesiastes and of earlier origin than Daniel and the Psalms. Neither because of their non-religious character, since Tobit is less worldly than the Song of Songs. The Apocryphal books were excluded merely on account of their external character. Some were written in Greek, the Alexandrian; others in Aramaic, the Judean,—the Greek having been originally intermingled with what are now the canonical books, though finally excluded because no Greek book should be put into a Hebrew scroll. "Jesus the son of Sirach," probably written about 180 B. C. just before the Maccabean Rebellion, resembles the biblical book of Proverbs in its wisdom and well-known practical piety; the style growing toward the end more animated and even approaching the poetical beauty of Job. Tobit, written originally in the Hebrew, counsels the suffering to be true to their religion. It is not historical, but free inspiration. Judith serves to stir the same courage among the Jews; long before the oppressed race flew to the sword they had wielded the pen.

The book of Daniel belongs properly not to the prophetic but to the Apocalyptic books, most of which are not in the Bible; it is a book of revelation, like that of St. John in the New Testament. The *end* in the Apocalyptic writings refers to the Messianic age, the new world; the interpreter is concealed, he is not in fact the prophet peering into the future, but the expositor treating of the past. Here lies the beginning of the philosophy of history; in the mystic drapery of symbolism the poet wraps his thought in dreams, as in Daniel, Job and St. John. The book of Daniel, written before the triumph of the Maccabees, about 165–164 B. C., was not composed by the one whose name it bears. Nor

was it the work of an impostor. In those early days the modern literary canons of honesty and dishonesty in authorship had no existence. Traditions were current concerning the visions of Moses, Enoch, etc., and the authors thought it no wrong, no mark of cowardice, to put their own thought into the mouths of these people. The book is divided into two parts,—the first six chapters, consisting of a historical narrative to infuse courage into the Jews; the seventh to the end, containing four visions. The four kingdoms in the second chapter refer to those of the Babylonians, the Medes, the Persians, and the Greek or Alexandrian kingdom, subdivided into those of Ptolemy and the Seleucidae. The fourth chapter refers to Antiochus Epiphanes, sometimes jocularly called Epimanes (crazy). The true meaning of the handwriting on the wall at Belshazzar's feast in the fifth chapter has been at last unraveled. *Mene*, thou hast received the kingdom in good condition; *tekeli*, under your evil practices it has deteriorated; *upharsin*, it will be divided into two parts, 'as it was by the Medes overrunning it. A careful study of these visions and the dates shows that all refer to Antiochus Epiphanes.

Among the Apocalyptic writings are the three books of the Maccabees, the second (written against the Maccabees and recording the Feast of Dedication, or Feast of Light, our Christmas), the third, the Alexandrian book, (written about 10 or 20 B. C. showing the development of the wisdom theory into the logos theory of Philo), and the book of Enoch, composed of three similitudes, two Noah sections and one Enoch section, all overlaid with Christian symbolism.

After a brief description of the Apocalyptic writings, the lecturer said in conclusion:—From our hurried examination into the Old Testament writings we have learned that one who would clearly understand and discern the force of the Bible must know far more of Jewish history and customs than the average Sunday-school teacher. But we have found always a core of truth in these grand old writings, and truth is its own witness whoever discovers it. Theologians have heretofore failed in pinning their faith to certain untenable theories about the books of the Bible, and with their overthrow has fallen the entire superstructure. But later biblical translators have given new wings to truth and left these dragging weights behind. The Bible is not a manual of science, or a compendium of history, but a picture of the conflicts of the human heart; it embodies lofty ideals of character, man's life in the service of the highest and best; it is a pure sparkling jewel whose lustre shall never be dimmed, for always the true, the noble, the good, is changeless, the more enduring with the passage of the ages.

B. G.

"Is THE Religion of Love Inefficient?" We say—God rules, God is Love, God is Truth, and we should try to be Godlike; then we go and teach fear and falsehood, saying: "The ignorant and depraved can not recognize truth, can not understand love." Have we forgotten the man who prayed—"I thank thee, Lord, that I am not as other men." Is it possible to think that God has created beings who can not understand love and truth? They may not understand your truth or mine, may not appreciate your love or mine; but you and I are at fault. The rays of God's truth and love that pass through us to them are twisted and discolored by our selfishness and injustice. Clear truth, pure love never yet failed to uplift the soul of any living creature that they touched. The need is not falsehoods for the ignorant and depraved, but regeneration of self, that truth and love may pass through us *clear* and *straight*. In the old creeds it is not the falsehoods that help, but the admixture of God's truth which they contain.

EDWIN G. BROWN.

"NEVER retort a sharp or angry word. It is the second word that makes the quarrel."

THE public seems to say, "If you will keep your tongue tied and say nothing, severely nothing, about moral action, then we will patronize your art; but just as soon as you try to make art understandable, to take away its mysteries and its accidentalism, just as soon as you take it out of the field of natural instructed blind talent or genius, and put it into a realm you want to make for it in morality, reasoning, education, character, and self-regeneration, then beware! Then we will spurn you, then you shall starve to death,"—that fiery stake of to-day's reformers and martyrs. Ah, beyond a certain very shallow depth, the popular or the cultured, either one, will never dare to dig. They are loth to have their gods torn from them; their idols are dear; and the one true God knows that this thing, unregenerate art, intoxicates men to-day with a damning and benighting influence, so dire as to be incomputable; and if it is not the last false God of the human race, it certainly is the most subtle and deceptive one he still clings to to-day. Regeneration, self-regeneration, moral life, renaissance,—that is what men's souls are wanting to-day to save and fill and glorify them.

FREDERICK CLARK STEINIGER.

THE STUDY TABLE.

Sharing the Profit. By Mary Whiton Calkins, A. M. Boston: Ginn & Co.

Have we a Harriet Martineau among us? Probably not. But in this little book of 70 pages we have a strong, clear statement of a reform in industry, to which many look for a solution of the questions between labor and capital. The book is a model of condensation and comprehensiveness, and shows the careful training of the author.

There has never been a time in our national history when popular expositions of economic principles were so greatly needed, or would do so much good. A great opportunity is open to some one who can do here to-day what Harriet Martineau did fifty years ago in England. L.

The Rose and the Ring. By W. M. Thackeray. \$1.25.

Stories from the Italian Poets. By Leigh Hunt. Two vols., \$2.00. New York: G. P. Putnam's Sons.

These are books in the Knickerbocker Nuggets Series. And if there be anywhere any dainter, prettier little volumes, either for gifts or to hold in one's own hand and enjoy, we have not seen them. The binding is rich, and yet unique and harmonious, and simple enough for good taste. The paper is good and the type large enough, very clear and handsome. The volumes measure 4 by 5½ inches, and have about 250 pages. Thackeray's *Rose and Ring* is amazingly illustrated. Leigh Hunt's *Italian Poets* contain critical and biographical essays on Dante, with four stories from him, on Tasso, on Ariosto, and on Luigi Pulci, with two stories from him.

Three Greek Children. By Rev. Alfred J. Church, A. M. New York and London: G. P. Putnam's Sons.

This is a very useful and entertaining book. It is one of an attractive series drawn for the most part from Greek sources, full of stories of antiquity which throw light upon the pages of classic literature and history. This latest volume is well suited to fill the imagination of a bright child with pleasant pictures of home life in Athens, in Sparta or Corinth.

The "three Greek children" are literally treated to excursions by land and water, and are quieted with tales adapted from the *Odyssey* of Homer. The youthful American who reads these pages will almost fancy that he sees what the little pagans saw, and that he is listening to the stories which were told to them.

Beecher as a Humorist. Compiled by Eleanor Kirk. New York: Fords, Howard & Hulburt.

This small volume of 216 pages shows great skill and thoroughness on the part of the compiler, Eleanor Kirk. The shorter quotations, which are taken for the most part from Beecher's spoken words, fill the first 116 pages, the longer selections, taken largely from his written words, filling the remainder of the book. At the end of each selection is printed the source of it so that, as the publisher says, "the reader may have some hint of the general current of thought from the surface of which these glancing ripples and bubbles have been caught." At the front of the book is an article on Mirthfulness taken from Beecher's sermon, "Malign Spiritual Influences." The book is well printed on heavy paper, is well bound, and has a good index. Price, \$1.00.

Colloquia Latina. Adapted to the beginners' books of Jones, Leighton, and Collier and Daniell. By Benjamin L. D'Ooge, M. A., Professor of Latin and Greek, Michigan State Normal School. Boston: D. C. Heath & Co. Cloth, pp. 81.

Nothing is more helpful to the teacher of Latin and Greek than some device to relieve and lighten up the routine work of the class-room—which in the case of a synthetic language is necessarily dry and somewhat mechanical—by infusing into it the spirit of entertainment and of every-day associations. For this purpose Professor D'Ooge's dialogues seem admirably adapted. They will help to make the pupil enjoy his work, and to realize—what few beginners do—that these stately ancients were not wholly absorbed in hexameters and *oratio obliqua*.

W. F. A.

Songs for Little Children. By Eleanor Smith. Chicago: Thomas Charles. Paper, 90 cents.

Every home which has little children and some one to sing with them, should have this book from which to glean favorite songs for the fireside. For Kindergarten and Primary school use it is invaluable. It contains eighty-four songs and there is beauty and simplicity in both words and music, with a happy activity of movement running through all, especially the game songs.

E. T. L.

THE HOME.

A LITTLE GLASS OF JELLY.

"I'm a little glass of jelly,—
See my color red and clear!
Hold me so the light shines through me,
And my story you shall hear.

"I am made from reddest currants,
Growing on the bushes low,
Swaying in the gentle breezes,
Ripening in the sun's warm glow;

"And of whitest, sweetest sugar,
Made from tall white sugar cane,
Growing where the sun shines hottest,
Juicy with the warm, soft rain.

"Do you know where I am going?
Do you know whom I shall see?
Do you know who'll smile her sweetest
When some one will give her me?

"In a dark and dingy attic,
Where the sunlight never shines,
Where there are no birds nor flowers,
No green grass, or pretty vines,

"Lies a poor, sick little girlie—
Nellie is her pretty name—
Lying on her poor, low pallet,
Day and night, the very same.

"I am going there to cheer her,
Going there to make her smile,—
She will like my pretty color
Gleaming brightly all the while.

"I will take her all the sunshine,
All the redness, all the sweet,
For I'm beautiful to look at,
And I'm good enough to eat."

JUNIATA STAFFORD.

THE extract from a private letter which is printed below, is a note of the better day, and the newer education, when our public schools will recognize it as a part of their business to cultivate spirit and develop the humanities. The children of one of the public schools in the neighborhood of Chicago this last year put their pennies together until they were able to send over \$80 to the support of a Crèche. We hear of another suburban school needing two express wagons to carry their Christmas offerings to the needy homes which the children themselves had sought out. In still another school we hear of a coal fund, which is eked out to help those who have a hard battle with the Frost-king.

"PASS IT ON."

EXTRACT FROM A LETTER.

Two years ago, a friend of ours from the East, stopping transiently at our house just before Christmas time, told my Belle of a custom prevailing at his home. At the holiday season, each pupil at the public school brought to it for distribution to the poor *anything* they were disposed or able to give,—potatoes, apples, clothing, canned fruits, etc. Belle was quite taken with the scheme, and introduced it into her schoolroom that year, and with fair results. Last year all the rooms in her school did the same thing, and with results increasingly gratifying this year. All the rooms in all the schools took it up, and it proved a rousing success, as it was well advertised, and it was also stated that the City Missionary Society would call at the different buildings for the contributions and would attend to the proper and faithful distribution of the gifts. We had a "job" of a size beyond all calculation. At one school "the Central" and, to be sure, the largest in the city, we found 130 bushels of potatoes, 26 bushels of apples, a live turkey, duck and chicken (these almost staggered us at first), a large assortment of canned fruits and vegetables, beside a good stock of boots, shoes and clothing, almost enough in fact to start a fair sized "general store" in a little country town. It was three or four days before the work of distribution was completed, and there is yet a good deal of stuff on hand against future needs of the worthy but poor. One touching little incident occurred at one of the schools. A clean bright-faced little girl, with her face all lighted up with the spirit of the occasion, came to her teacher with her gift saying, "I couldn't bring much 'cause we haven't got much, but I brought what I could," and she threw her one (glorified) potato on to the growing heap. The teacher told "the ladies," and the ladies sought the home of the little girl, and found her to be one of several children of a widowed mother, with lots of grit (and pride, too), but supporting all by her unaided labor. That house was made to groan under the weight of the "comfort" poured into it, and besides will be watched, as but for this little incident, want and hunger might have entered and no moan or groan have revealed it.

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NOTES FROM THE FIELD.

Omaha, Neb.—At a general meeting of the congregation of Unity Church held at the church, Sunday, December 2, 1888, by a unanimous vote, the trustees were directed to draw up resolutions of respect and esteem, expressing the sentiments of the congregation towards Rev. W. E. Copeland, whose resignation has just been regretfully accepted. The resolutions are as follows:

"WHEREAS, Rev. W. E. Copeland has severed his connection with Unity church, Omaha, to accept the pastorate of the Unitarian church at Tacoma, Washington Territory:

"Resolved, by unanimous vote of the congregation, that we deeply regret the loss of our pastor, who has endeared himself to us by his efficient, zealous and unceasing labor in our midst, during the past nine years, in the up-building of the cause of liberal Christianity.

"Resolved, That we recognize in him a most able and worthy leader in the great army whose battle is waged in behalf of liberty, equality and fraternity, purity of life and individual responsibility.

"Resolved, That our love and best wishes go with him to his new home, and we cordially commend him to our brethren of the far West.

"Resolved, That these proceedings be spread upon the records of Unity church; that a copy be furnished for publication in UNITY, and that a copy be forwarded to Mr. Copeland."

Chicago.—All Souls church had an encouraging Annual Meeting on the evening of the 10th. About one hundred and fifty people sat around the well-filled tables, after which they adjourned to the auditorium to listen to the reports of the year's activities in the various branches—sixteen in all. With the methodical management of the several departments, and the thoroughly practical interest of the work which had been undertaken, the meeting instead of being "dry business" was entertaining and enthusiastic. Over six thousand dollars was reported as the money aggregate of the activities of the year. The sum raised for missionary work was \$542.15; of this \$175 went to the Western Conference; \$100 to the Hinsdale church, and about \$100 to the tract and Post-office Mission work. The remainder was distributed between the American Unitarian Association, the Women's Conference, the Western Sunday-school Society, Illinois State Conference, the Loan Building Fund, and

the India and Ramabal Missions. One hundred and eighty four dollars was spent in charitable work outside the church, while the educational work in the church, including the Unity Club, Kindergarten, Young People's Lectures, Reading-room and Library, has amounted to about \$1100. The management precludes debts, and the church starts out on the New Year with only the perplexities of growth and the responsibilities connected therewith.

Cincinnati, Ohio.—The hopeful condition and growth of Unity church is apparent from the following extract from a letter from Rev. Judson Fisher, who is preaching there for the winter. "About a hundred persons sat down to the parish supper, after which quite full reports from those having charge of the different 'sections' of activity were presented, remarks offered and officers chosen for the ensuing year. I have never seen a happier or more hopeful society anywhere, nor one that excelled it in harmony and enthusiasm. You may be sure there is no such word as fall in their vocabulary. It is truly a working society. Even the children got together in a side room, and by themselves organized, laying plans for an entertainment to be given by and by, in order to purchase a piano for their Sunday-school room. The children are a bright, beautiful set having an eagerness of attention and work quite unusual. The Sunday-school has increased to about ninety, with an average so far of sixty-five. A class of young people for the study of Unitarian principles, and also for other studies in due time, has been organized to meet Friday evenings. This class, under the lead of Mrs. Fisher, promises to be large. The Unity Club meetings are well attended and good work is done in them. . . . Unity church is to be looked upon as an established fact."

Boston.—Rev. J. S. Bush of Concordellas, who lately resigned his position as a preacher in the Episcopal church, read at the last meeting of the Monday Club a paper on "Christian Unity and Christian Scholarship."

—Rev. Phillips Brooks has begun a series of people's meetings on Sunday evenings in Faneuil Hall. The audience at the first meeting seemed to be nearly made up of persons not church attendants. Admission tickets were distributed, but no advertisements were published.

—The "cold wave" did not prevent a good attendance on last Monday evening at the monthly meeting of the Sunday-school Union. Rev. E. A. Horton gave the essay on "The True Order of Studies in Sunday-school."

—Next Sunday evening the Unitarian Temperance Society will commence its public work for the winter. Addresses on means of interesting children in the work, will be made by several good speakers in King's Chapel.

Third Church, Chicago.—Mr. J. L. Loveday, secretary, reports "another church all right" as follows: "The Twentieth Annual Meeting of this society was held at the church edifice Monday evening, the 14th instant, and was well attended. The announcement that the receipts of the past year had been sufficient to meet all liabilities and even leave a small surplus was received with cheers, it being the first time in the history of the church that a deficiency had not occurred to be provided for. The pastor gave a full and complete report of his work during the year. Every one present seemed happy and hopeful for the future of the society. The officers whose terms expired with the close of the year were unanimously re-elected as their own successors, and accepted the trust heartily. Report was also made of the Sunday-school by the superintendent and treasurer, showing continued efficient work and a balance of \$28 in the treasury."

Wichita, Kans.—The Unitarian church of this city is showing sure signs of growth. A small number of Unitarian women, feeling the need of a deeper religious life and having a living interest in the Unitarian movement here, have formed themselves into a ten, for the purpose of working directly and systematically, for the growth of the church. An attempt will be made to increase the circulation of UNITY and the *Christian Register* among the members, to inquire into the causes of non-church-going, to render assistance to those in need, to call upon any who show an interest in our views of religion. Rev. N. Hogeland preached a sermon on "Robert Elsmere" to a large congregation last Sunday. His recent sermon on "Who are the infidels?" will be published in the *Daily Journal*.

Hinsdale, Ill.—The people of Unity church, Hinsdale, send greeting to their friends, with cordial invitation to be present at the dedication of their new Church-Home, on Wednesday evening, January 30, 1889. The services begin at 7 o'clock. Rev. Jenkin Lloyd Jones preaches the Dedication sermon. JAMES VAN INWAGEN, Chairman of the Board of Trustees.

W. C. GANNETT, Minister.

The best trains to take leaves the Union Depot, Chicago, at 5.55 and 6.42. A train returns to Chicago at 9.58.

Milford, N. H.—The ordination of Rev. Salon Lauer as pastor of the Unitarian church at Milford took place on Wednesday afternoon, January 9. The sermon was preached by Rev. M. J. Savage, who took for the subject of an able discourse, "The Ministry of Reconciliation," showing the harmony between the old truths of religion and the new truths of science. Rev. W. H. Walbridge, of Peterborough, gave the ordaining prayer, Rev. J. F. Moors, D. D., the charge to the pastor, Rev. George Batchelor the right hand of fellowship, and Rev. A. M. Pendleton, the retiring pastor, the charge to the people. The services were highly interesting, and well attended.

Duluth, Minn.—A correspondent writes: "After a month's spell of inactivity, on Sunday, January 13th, services were held in the new Odd Fellows' Hall. Rev. Mr. Jaynes of Newton, Mass., delivering the first one of a series of sermons to be preached by him here. Mr. Janes appears to be a man of energy and a good organizer, and an extended stay of his no doubt would assure a strong society, for the material is abundant, and all that needs to be done is to collect the same and bring it into working order."

Marshalltown, Iowa.—We hear that Rev. Ida C. Hultin of Des Moines is making fortnightly visits to Marshalltown and doing "a little missionary work;" bringing together Unitarians and Universalists who are willing to join hands "in securing her services." It is good to hear of the revival of our work in this thriving city of central Iowa where a few years ago a Sunday-school and monthly services were enthusiastically sustained.

Des Moines, Iowa.—The First Unitarian society of Des Moines sends greeting to its friends in a beautiful calendar, marking off the months with choice bits of wisdom, poetry and philosophy, culled from a wide range of authors, from many lands and distant ages as well as our own land and time. It turns a bright and hopeful face to the new year.

Spokane Falls, Wash. Ty.—The First Unitarian church of Spokane Falls has recently dedicated a house of worship, using the form of responsive service prepared for the dedication of All Souls church, Chicago. The pastor, E. M. Wheelock, preached the sermon, taking for his subject "The Sonship of Man."

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, January 27, services at 11 A.M. Study Section of the Fraternity, February 1; subject, Isle of Wight.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, January 27, services at 10:45 A.M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Villa Blake, minister. Sunday, January 27, services at 10:45 A.M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, January 27, services at 11 A.M.; subject, Temple Building. Unity Club, Monday, 8 P.M., Emerson Section; Friday, 4 P.M., Browning Section.

UNITY CHURCH, HINSDALE. W. C. Ganett, minister. Sunday, January 27, services at 10:45 A.M.

THE CHICAGO INSTITUTE. Second Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday, January 31, 8 P.M., Architectural Sketch Club Room, Art Institute Building, entrance on Van Buren street.

THE WOMAN'S PHYSIOLOGICAL INSTITUTE. The sixth lecture, on "Cosmetics," by Prof. Albert E. Ebert, January 28, 8 P.M., Ethical Culture Hall, 45 and 47 Randolph street. Lecture free.

The next meeting of the Chicago Women's Unitarian Association will be held January 31 at All Souls church, Mrs. E. B. Bastin, leader; topic, "Physiological Basis of Character."

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BOOKS RECEIVED.

All books sent for notice by publishers will be promptly acknowledged under this heading. Further notices must be conditional on the state of our columns and the interests of our readers. Any book in print will be mailed on receipt of price by Charles H. Kerr & Co., 176 Dearborn street, Chicago.

Systems of Education. By John Gill. Boston: D. C. Heath & Co. Cloth, pp. 812.
Tropical Africa. By Henry Drummond, LL. D., F. R. S. E., L. G. S. New York: The Humboldt Pub. Co., 24 E. Fourth St. Paper, pp. 67. Price.....15c
The Holy Supper is Representative. By J. R. Hoffer. Mount Joy, Pa.: J. K. Hoffer. Paper, pp. 46.
Aesop's Fables. By Rev. Thomas James, M. A. Illustrated. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 262. Price.....\$1.25
Selections from the Prose Works of Lessing. Edited, with notes, by Horatio Stevens White. New York and London: G. P. Putnam's Sons. Chicago: A. C. McClurg & Co. Cloth, pp. 286. Price.....\$1.00
Virgil's Aeneid. The first six books. Translated into English rhyme by Henry Hamilton. Cloth, pp. 197. Price.....\$1.25

Freedom in Science and Teaching. By Ernst Haeckel. Preface by T. H. Huxley, F. R. S. New York: The Humboldt Pub. Co. Paper, pp. 58. Price.....15c
Sunday-school Stories on the Golden Texts of International Lessons of 1889. By Edward E. Hale. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 814. Price.....\$1.00
"What Shall We Write About?" Compiled by Miss E. S. Kirkland. Chicago: Fergus Printing Co. Paper, pp. 63.
Game of Bible Information Cards. By A. J. Kinnaman. Indianapolis, Ind.: Rev. W. A. Patton. Price.....25c

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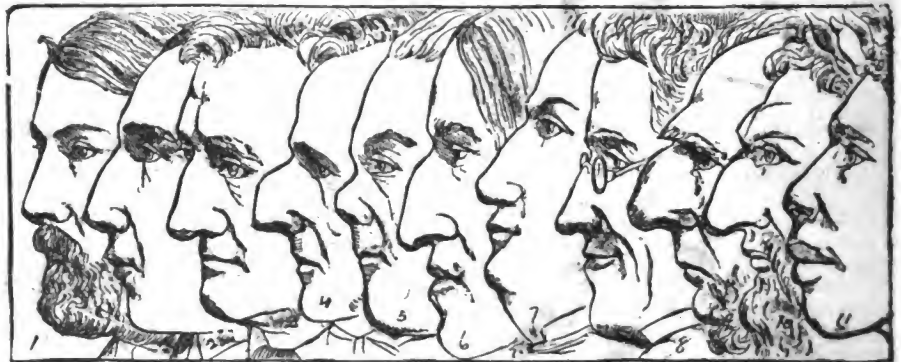
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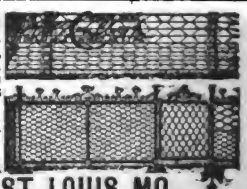
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VOLUME XXII.]

CHICAGO, FEBRUARY 2, 1889.

[NUMBER 23.]

CONTENTS.

EDITORIAL—

- Notes: The Goethe School; Religious faith; "Notes from Palestine"; the January *Unitarian Review*; the New England Society; Terminology of Religion; Domestic Virtues and the Mission School; Mr. Pentecost's "Profound Conviction"; Religious Growth of Working boys; a Religious Reconstructionist 299
- Marcus Aurelius—J. V. B 299
- The Gospel of Love and freedom—L 300

CONTRIBUTED—

- I May be Counted True—S. HAMLET 301
- The Prairie Farmer as a Church-Goer at the Cross Roads—ELIZA T. WILKES 301
- Two Lines of Battle—LYMAN CLARK 302

- To Charlotte Katherine—MARSHALL ILSLEY 302
- Jesus and the Crucifixion from the Jewish Standpoint—B. G. 302
- THE UNITY CLUB—
- Sunday Evening Symposiums—A. J. R 304
- CORRESPONDENCE—
- The Montana Industrial School—J. F. B. MARSHALL 304
- Imitation of Jesus Christ—LEWIS G. JANES 305
- THE STUDY TABLE—
- "What the Wind told to the Tree Tops"; "The Law of Equivalents in its Relation to Political and Social Ethics" .. 305
- THE HOME—
- Child Nature—W. M. Hayne 305
- Laura's Illustration—Mary Eleanor Partridge 305

The Cost of Books.

This article, which we hope to make more or less interesting, will turn out at the end to be an advertisement. We deem it prudent to make this explanation, for once we published (at a reasonable price per line) an entertaining sketch from the *Youth's Companion*, of a poor boy who began life on a capital consisting mainly of sound principles, and had grown up to constitute a blessing to humanity. Everybody liked the article thus far; but unfortunately the article went on to say that this poor boy is to-day at the head of a company for the manufacture of a certain drug said to be beneficial to the human system. All of UNITY's subscribers except one either foresaw the evil and stopped in time, or else read to the end with edification, but this one subscriber felt defrauded and complained bitterly to the senior editor. The senior editor passed on the complaint with his endorsement, and since then we have never dared to print an advertisement in reading matter type without giving warning. Hence this preface.

But we have considerable to say before we come to the advertisement. There are few every-day matters on which people's ideas are generally more vague than on the cost of a book, and naturally, for there are several complex elements that enter into the problem in such a way that two books outwardly similar may be very unequal in cost.

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no critics, advertising or no advertising, then it may amount to more than the cost of manufacture. Perhaps the usual figure is a tenth of the retail price of the book.

The second element is the cost of setting the type, reading proof, and electrotyping the plates, before a single book can be printed. This is a fixed quantity, about \$450 on such a book as "Freedom and Fellowship in Religion," and has to be paid whether the number of books sold is 450 or 45,000. Here comes in an immense difference in the cost per copy, for if only 450 books are sold, this element of cost amounts to \$1 per copy, while if 45,000 books are sold it comes to only one cent per copy. It is needless to say that the former case is more frequent than the latter.

The third element of cost is the actual manufacture—paper, press work and binding. This is frequently, as will now be plain, only a small fraction of the usual retail price of a book.

The fourth element is advertising, and this is the most uncertain quantity of all. An expenditure of \$100 on one book may sell several thousand copies, and on another the same expenditure may not sell fifty.

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All this explanation goes to show how we can afford, in order to build up the subscription list of UNITY and induce prompt renewals, to offer our subscribers a number of valuable books at less than wholesale prices and less than actual cost when all the elements of cost are taken into account.

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(Continued on page 307).

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

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EDITORIAL.

THE Harris-Snider Goethe School has held a successful session in St. Louis.

THE belief that all things are working together for some good end is the most essential expression of religious faith.—*John Fiske.*

WE notice that Miss Cora Benneson is writing interesting "Notes from Palestine" for the *Friends' Intelligencer and Journal*, which is one of our best religious exchanges,

THE editor of the *Unitarian Review* makes a valuable contribution to our denominational history, in his article in the January number on "American Unitarianism and German Thought."

MR. EDWARD S. ROWSE, of the Church of the Unity was president of the New England Society of St. Louis at its last anniversary. The year before the same office was filled by Mr. George E. Leighton, of the Church of the Messiah—both able men, of liberal public spirit.

I do not think common forms of religion will either gain or retain a strong hold upon men who have passed beyond the phase of superstition, so long as its terminology differs so much as it commonly does from the phrases, forms of speech, and tones or inflections of voice which are used in every day life.—*Edward Atkinson.*

THE suggestion was recently made to a mission school worker that his charge would seem to be a good field for calling attention to the domestic virtues; there were so many respects in which the family life among the poor ought to be improved, and possibly might be improved, by pointing out ways of overcoming its unpleasant conditions. The response was so quick and sharp as to give little hope in that direction. The mission school worker looked upon instruction in the domestic virtues as a method of "teaching Christianity with Christ left out," as he phrased it. He would have none of it in his school. This affords another instance of the difficulty which the traditional Christian has in seeing everything good, religiously, in a Christianity into which the name of Christ does not enter. Christianity that has no tag on it to designate it, no post-mark to show where it came from, no stamp of authority, is no Christianity to be sure of or trusted.

MR. PENTECOST, in the first number of the second volume of his *Twentieth Century*, reviews the first year's work for social and religious reform from his independent platforms in New York, Brooklyn and Newark. While we sympathize with his "profound conviction" that great truth is contained in the conservative orthodox as well as radical liberal belief, and with his desire to keep his platform broad all the way up and down, yet where he refers to the "operation of natural law to which our social arrangements should correspond" as opposed to the will of God, and states that our "social environment is what we make it not what God makes it," and that the poor are to be raised into confidence through better conditions of environment alone, we think he fails to touch that deeper strata of faith which makes natural law and God's will identical, which makes our social environment

just as much God's work in the large ordering of His universe as our own, and which makes the problem of poverty solvable through education and moral enlightenment of the individual poor man as well as by a juster ordering of the relations of capital and labor.

A THOUGHTFUL brother in the ministry commends to us a question so vital that we ask our readers to consider it with us. It is this:—"How to organize and interest boys as we find them in hotels, stores, etc., in things religious. I am not satisfied with merely literary entertainment and amusement. I once organized a secret literary and social organization with an initiation service and committed it to the hands of young persons, but it soon all ran into dancing, and then exploded in silence. I see in every place hundreds of boys who have no mental discipline but are learning business, and we can do nothing with them. Robert Elsmere's story-telling strikes me as perhaps the thing. Who will bring together the stories—from life and fiction—to aid the too busy minister? The Lend-a-Hand clubs do not do the work, nor the Agassiz clubs. Think of these things."

WE cannot have our attention too frequently drawn to Schleiermacher, whose influence has been so great in the reconstruction of modern theology. Mr. Allen quotes Prof. Philip Schaff as calling him "the greatest divine of the nineteenth century." Schleiermacher emphasized the sentiment of religion as existing independent of all doctrinal forms whatever; the religious life was something that might go on whether creeds were accepted or rejected. This passage is given from his own experience: "Religion was the mother's bosom in whose sacred warmth and darkness my young life was nourished and prepared for the world which lay before me all unknown; and she still remained with me, when God and immortality vanished before my doubting eyes." It was such sentiments as these which, working in the minds of New England Transcendentalists, and finding expression in some of them, roused Professor Norton and the old school Unitarians to debate and conflict. To the men of logic and "business" all such talk was nonsense. It was "vague, delusive, and sophistical." In Schleiermacher's system "all sharp bounds of doctrine disappear; and this simplicity of method (basing all on the facts of *Christian consciousness*), carried out with the wonderful wealth and fervor of his exposition, makes him the great master of liberal theology, by whatever name his disciples may be called." It is not to be forgotten that to Schleiermacher we owe Strauss, who, whatever we may say of the mythical theory of his "Life of Jesus," did more to remove the scales from the eyes of biblical interpreters, to free men from false methods of reading the Scriptures, than any man of his age.

MARCUS AURELIUS.

The "Thoughts" of Aurelius are to be taken as a part of the world's Scripture. They are full of the purest ideality, nay, based on it, and of the highest religiousness. They should be read in George Long's excellent translation, and of this, G. P. Putnam's Sons, of New York, have issued an exquisite edition in their beautiful "Knickerbocker Nugget Series." The publishers have headed the announcements of their dainty editions in this series with a definition of Nugget, "a diminutive mass of precious metal."

Aurelius is "precious metal" indeed. He is to be read slowly, and then will arise a love and veneration for him. Then he is to be read again slowly, and with much comparison of one place with another, and much gathering of many passages into one assemblage so that they may shine on each other and show thus all together their unity and the glory of their thoughts; and then will arise more love and veneration, and a worshiping temper of mind. 'Tis noticeable to a loving reader of Aurelius that his ideas are few, very few, and forever repeated in divers forms, and even the forms not many. But this means simply that Aurelius lived with the grandest ideas, and these perforce are few. Also two or three places where he enumerates and epitomizes are very valuable. Such is his nine rules, which he likes to consider as the same in number as the muses, in Chapter XI. These nine rules I may condense, but very insufficiently, thus:—1. Lower things are made for the higher, and the higher for each other. 2. Observe men carefully. 3. Judge very warily. 4. Remember that thou also doest wrong. 5. Reflect how little at best thou *understandest* about others. 6. Remember that we all must die. 7. 'Tis not men's acts but our opinions of them that hurt us. 8. Anger at injury, not the injury, is what pains us. 9. Kindness is invincible if it be genuine. So does one passage in Aurelius bear on another that I have filled the margins of the passage containing the nine rules with seventy-nine references to other passages in the "Thoughts." In another passage, Chapter II, Aurelius states together five injuries of the soul, thus:—1. To be unresigned to anything, which is like being an excrescence on the Universe. 2. To turn away from any man angrily. 3. To be overpowered, either by pleasure or by pain. 4. To be insincere. 5. To do anything thoughtlessly and without an aim. Around this passage I find that I have gathered one hundred references to other places in the "Thoughts," where these principles are expanded. In Chapter VIII, they are put in one sentence, "Every nature is contented with itself when it goes on its own way well; and a rational nature goes on its way well, when in its thoughts it assents to nothing false or uncertain, and when it directs its movements to social acts only, and when it confines its desires and aversions to the things which are in its power, and when it is satisfied with everything that is assigned to it by the common nature." In Chapter IX, the rules are reduced to three, in one sentence, "Thy present opinion founded on understanding, and thy present conduct directed to social good, and thy present disposition of contentment with everything which happens—that is enough."

J. V. B.

THE GOSPEL OF LOVE AND FREEDOM.

While Lutheranism and Calvinism have a German and French ancestry, Unitarianism had its birth in the very strongholds of the papacy. Its forerunners are Italian and Spanish. Mainly in Italy sprang up the "gospel of love and free inquiry" which afterwards found its way into all parts of Europe. *Fra Bernardino Ochino*, a Franciscan friar, and later vicar of the Capuchins, whom Bonet-Maury speaks of as perhaps the grandest figure "that had appeared in Italy since Savonarola," fell under the persuasive spell of Valdés, a Spanish mystic who had gained disciples at Naples, and became a convert to evangelical doctrines; yet while he spoke out his convictions of the truth of the new doctrines, his biographer refers to the "infinite patience" with which he put up with "the invocation of saints and of the Virgin, and the thousand puerile practices of the Roman cult." But in six years that chrysalis of mysticism in which he wrapped his thought could no longer conceal his heresy, and in August, 1542, he was summoned before the Inquisition.

"Three courses now presented themselves to him: to make open profession of his evangelical faith, and perish like Savonarola; to submit himself to the judgment of the church by abjuring his belief; last, to flee far from Italy

which almost adored him as a divine being and which he for his part loved as a mother." He chose the last, seeking liberty in exile.

For a while he became pastor of the Italian church at Geneva, where ten years later Calvin helped burn Servetus. Then after various wanderings and persecutions he reached London, where he resided for more than five years, and where in the "Strangers' Church," as it was called, some of those heresies were dropped, and some of those disciples made who are the true antecedents of the Unitarianism of to-day. "All the questions that have since been agitated were revolved in his brain; and he threw out a number of heresies which were to be accepted as truths two centuries after his death."

Both Servetus, a Spaniard, and Socinus, an Italian, shared the spirit and were confirmed in their convictions by the bold oratory and subtle thought of Ochino. An old man with silvered head, he was called back to the continent, and he became a pastor of the Italian church, made up of exiles at Zurich. For eight years he preached, consoling the afflicted, his house open to exiles. Since the burning of Servetus, nothing so pronounced and bold had appeared; but he said, "Truth overcometh all things." But one day he was denounced to the magistracy by a merchant of the town, who had heard his heresies spoken against while at a fair at Basel. The charges were taken up. His own colleagues, fearful of the consequences, deserted him in the hour of his peril, and he was condemned without even the privilege of defending himself. "A widower, accompanied by four children, he set forth on his journey of exile, in the depth of winter, at the age of seventy-six. After having been repulsed in succession from Basel, Muhlhausen, Nürnberg, and even from Krakow, and having lost three children owing to sickness and privation, he succumbed beneath the weight of so many insults and sorrows, and died in Slavkov in Moravia (1564). His martyrdom had lasted nearly a year. But by his preaching and his writings he had brought light to the minds of many who entertained his doctrine, at Geneva, Basel, Augsburg, London, Zurich and the Val Tellina."

He has been designated as the first agitator of theological thought in England after Wickliffe. He preached a refined Arianism. He had access not only to Queen Elizabeth, but to Cranmer and the best minds of the realm, and was every way worthy of the noblest fellowship. "Bernardino Ochino—and this is what constitutes him a figure so original—exhibits in epitome, by the sweep of his thought, the whole curve described by Protestant dogmatics, in the sixteenth and seventeenth century."

It is interesting to notice, what is true in all genuine religious movements, that Ochino, no more than his teacher Valdés, had in the beginning any thought of reforming the church. The wish, the earnest desire was, not to interfere with the outward and general measures of a venerable institution—not to reform the church, but to reform men. There is a fascination in this thought if not also a deep wisdom. If we can reach men, if we can stir the finer emotions, the deep motives of character—if we can arouse in the individual the spirit of earnestness and devotion, the intense love of justice, the unfaltering fidelity to truth, how paltry and small become the externals of religion! We may retain the ceremonies of worship or not, as each is moved to do, by his own taste or preference. The transformation of the life having been effected, all else is secondary. In such a mood, men say that all this contention over mere forms, all extra emphasis upon mere theories of belief, or pertinacious assault upon old doctrines of the mysteries of faith, are rather destructive than helpful of spiritual progress. The true policy is rather to ignore these matters. They may be defective, but they are not essential. Conform to ancient usage for the sake of peace. Let the old church continue externally as it has always been. Yield to all the constituted authorities, but appeal to the individual soul! Rouse it from its lethargy, fill it

with the light and love of God, and so infuse new life into forms that are dead.

In this stage of feeling we find all the reformers. We see it equally in Luther and Ochino — still practicing the "divers idolatries" of the Papacy, invoking the Virgin and the saints, and long after these forms afforded them any satisfaction or help.

By and by, however, these outward rites, these concessions of the reason, which they had tried to believe were harmless, assume another aspect. It is discovered that to the common mind comes little discrimination between the symbol and the thing signified. To most men, in fact, the external form, the ceremony, the confession, the visible observance, is the larger part of religion, and at length becomes its substitute. If they keep up appearances, if the outside of cup and platter is clean, if they are on the side of respectability, they see nothing more required of them. Yet no reformer was ever satisfied with this. Not for this was he born, not for this did he enter upon his work, not for this will he yet brave exile, risk his life and perish if need be by violence or starvation. He comes to see that these forms are obstructive — that they bar out the realities of faith and the graces of religion. Where is sincerity, they ask, under these habits and restrictions? Where love to God and love to man or any freedom to appreciate worth and beauty beyond the mere shell and dead letter of worship? Then he raises the voice against these false stewards of truth and duty. He smites them with heavy hand. His words, as Luther's were, are half-battles, and ring as heavy hammer-strokes against that venerable institution which by the increase of light without has now become a fortress of error and unreality.

Over and over again the question is put to us, Can we reform the man and leave the ancient custom intact? And the verdict of history has been, We cannot. The moment a man is reformed, his thought rises to a new plane of progress or reason, and institutions must be constructed to correspond. The oyster can never be anything but an oyster so long as it sits clothed in an oyster shell. Just as fast as light, which is the life of institutions, comes into them, they must be transformed, they must cast off the shell of imprisoning error or superstition and take new shape; they must build themselves more stately, at least more worthy mansions, as the swift seasons roll — leave their low-vaulted, their petrified past, and look up to heaven through a dome more vast, until at length they shall be free —

"Leaving their outgrown shell
By life's unresting sea."

L.

CONTRIBUTED.

I MAY BE COUNTED TRUE.

Upon the shore of life I stand;
An ocean, tossing to and fro,
Sweeps from my feet, no glimpse of land,
No pathway telling where to go;
What can be counted true?

Yet, go I must into yon whirl,
'Twas so decreed when here I came,
Defiance I must boldly hurl
To tireless storm I cannot tame;
May I be counted true?

What moves me on into this stress?
Incessant action all around.
I cannot this great law transgress,
No culprit yet hath pardon found;
I must be counted true.

The hand reluctant cannot guide
My bark upon that stormy sea;

The danger spots that me betide,
The quailing eye can never see.
Shall I be counted true?

And must I venture all alone?
Yes, trembling heart, 'tis so decreed,
Thy faults none other can atone,
Nor take the glory from thy deed,
If thou art counted true.

Oh must! Oh ought! Ye voices stern,
I cannot break your dread command,
Nor from your bidding heedless turn
To seek and clasp a softer hand.
May I be counted true.

Compelling must! Sustaining ought!
I heard ye as the voice of God;
My little boat its course then sought,
And found as 'twere a path well trod.
I may be counted true.

S. HAMLET.

THE PRAIRIE FARMER AS A CHURCH-GOER AT THE CROSS-ROADS.

It is a chronic problem of the churches how to man their pulpits well. From Dakota prairie land this letter comes from one who knows the secret of *womaning* our missionary pulpit:

We are up here on the prairies—Miss Putnam and I—holding a protracted meeting with the Union church organized here last summer. As I looked at our audience of sturdy, earnest men, women, children and babies last night, I thought of your question about our western farmers; and now while Miss Putnam is answering the farmers' questions about Miracles and Prayer, I will try to tell you about these men of the prairies.

Many of them are the second emigration from New England, their parents settling in Wisconsin, Illinois and now the children taking this new country. Those farmer friends of yours you think so much of, are not above the average western farmer in character, save in *tenderness*. They must have had great-hearted parents who loved each other very tenderly to have so deepened this side of their children's natures. But in sturdy honesty and independence, this neighborhood is quite equal to that. They read the newspapers, and in the winter occasionally a book, but do much more thinking than the western business man. We find them ready to listen, as I never knew any other congregations to listen, and accept "common sense" religion readily. They seem to have outgrown prejudice on these prairies, if they brought any with them. The church here has in it Presbyterians, German Lutherans and Congregationalists; but as the Presbyterian said the other day, she sees that "theology can't save people," and the Lutheran is enthusiastic over the thought of our Unitarian sermons. The Union seems to be growing firmer and on our line of thinking.

This morning when we came to the breakfast table, I saw "Daily Strength" lying on the plate of the host, and we read together the same words you did. I was never more impressed with what we can do with this little book.

ELIZA T. WILKES.

TWO LINES OF BATTLE.

One of the most trite observations concerning human life, trite because true, is that history repeats itself. The recent tariff discussion threshed the same straw which has been flailed from the beginning of our government. But that irrepressible question is not the only one which has been considered. Wm. H. Seward announced a very important fact when he declared that an "irrepressible conflict" was being waged between freedom and slavery. The

simple understanding of that fact as a fact was an immense gain to the anti-slavery clause. Everybody knew of the conflict, but the political powers of the country for years were dominated by the belief that the conflict was repressible by compromise. Lincoln came to the fore-front of history through his clear perception that this was a simple question of right and wrong. The conflict was fought out and settled on that line. Slavery was wrong and that was the end of it. Another "irrepressible conflict" is before us. This is the conflict, in our country, between temperance and intemperance. It will be a great gain when the fact that this conflict is irrepressible is recognized. Whether seen or not it is a fact, and, as Lincoln declared with reference to the slavery question, it is a simple matter of right and wrong. The conflict has been waged for a long time along two lines of battle. The first line is that of total abstinence from alcoholic liquors as a beverage. The most effective, earnest, moral suasion work for temperance for a half century has been along this line. The Washingtonian movement, the Sons of Temperance, the Reform Clubs, the Woman's Christian Temperance Union, and many others have been based on the total abstinence principle. Some have tried to fight on the line of moderate use, but no effective, influential work on that line can be pointed out. No enthusiastic body of workers has been rallied along this line. It is morally weak. The moderate user is not likely to go to the drunkard and ask him to abstain. He knows that he will be met with the reply, "You drink yourself." It is unsatisfactory to answer, "But not so much as you." The temperance advocacy based on moderate use is nerveless. It is much easier for those on this line, instead of fighting the enemy, to turn the guns of their criticism against the total abstinence army for taking what is thought to be an extreme position. This is very commonly done. There are hosts of moderate users whose chief temperance activity is that of criticising more energetic temperance workers. The total abstinence line is one of the two lines of battle on which this irrepressible conflict is to be fought out. The second line is that of the prohibition of the traffic in intoxicating liquors as a beverage. Alcohol will be used in the arts and sciences, but the sale as a beverage, found in the saloons of the country, is a gigantic nuisance, which largely fills our almshouses, prisons, asylums and cemeteries. Several states, as Maine, New Hampshire, Vermont, Rhode Island, Kansas, Iowa, have outlawed the traffic. It is probable that in other territory as large as them all it is outlawed by what is called local option. This is the "squatter sovereignty" of the temperance question, the recipe which Stephen A. Douglas offered as a cure for the evil of slavery. While it has done much, it is ineffective in one case as the other. In Massachusetts liquors containing one per cent or more of alcohol are by law deemed "intoxicating liquors." A three per cent rule was found so open to abuse that it was abandoned and one per cent substituted. A UNITY worker has recently proposed to reorganize legislative opposition to the liquor traffic along a new line; that is, the prohibition of the manufacture and sale of distilled liquors. The absolutely fatal objection to this is that it leaves the entire saloon front unbroken. It only asks them to confine their sales to wine, beer, ale, cider, etc. The enforcement of such restriction would turn upon the percentage of alcohol, perhaps thirty, instead of three or one per cent. All the drunkenness of antiquity would be on the temperance side of such a line. The drunkards of old time were chiefly wine drunkards. It has been thought that the distinction between fermented and distilled liquors would furnish a more "natural line" for the purpose of legislative restriction. But distillation does not change the character of alcohol. It only increases the proportion found in a given amount of liquor. The "natural line," inasmuch as it is the alcohol which chiefly does the mischief, would seem to be that between liquors which do and those which do not contain injurious qualities of

alcohol. It is clear that both fermented and distilled liquors are upon the same side of this line. To make distillation the condition of legislative restriction is impracticable. The temperance armies cannot be rallied along this new position. The conflict, as in the past, must continue upon the two lines of total abstinence from alcoholic liquors, as the safe rule of personal habit which gives a man power with his fellow-men, by both precept and example; and the prohibition of the traffic in alcoholic beverages, as a matter of public policy, duty and right. The saloons are by their nature schools of intemperance which would cease to exist but for constant recruiting from among the young men for the army of drinkers. Abundant means of conducting these schools would be found if they have the range of wines, beer, ale, cider, etc., all of which so readily admit of strengthening with alcohol, and which are sufficiently harmful of themselves.

LYMAN CLARK.

TO CHARLOTTE KATHERINE.

The shepherds left their flocks, and wise men came
From Orient lands with precious offering
Of myrrh and frankincense; so now I bring
The child my humble tribute with the same
Meek wonder, led by that eastern star's dear flame
Within man's soul forever shimmering,
As every birthday do the angels sing,
And peace and good will unto men proclaim.
Dear little babe, thy helplessness hath bred
Such tender pity in our hearts for all
Thy kind, that we are nearer God for thee,
Thou word of Love, nearer when there shall be
Prepared for least a welcome, nestling wall
Of family kindness, and their hunger fed.

MARSHALL ILSLEY.

JESUS AND THE CRUCIFIXION FROM THE JEWISH STANDPOINT.

The largest audience of any yet assembled by the Chicago Institute lectures gathered to hear Rabbi Hirsch's last address, given by request. After a few words from Messrs L. F. Head and J. Ll. Jones concerning the purpose of the Chicago Institute and the succeeding course of lectures by Mr. W. Alexander Johnson, the lecturer of the evening began his address by commenting upon the difficult task before him. I do not question, said the lecturer, the existence of Jesus of Nazareth, though it has been doubted, notably by Bruno. We have no real biography of Jesus, nor was his influence on contemporary thought as great as to be inferred from the Gospels. His name is almost ignored in contemporary annals. The Gospels themselves were not the work of eye-witnesses, and even conservative biblical scholars acknowledge them to be composed of fragments collected during the earlier years of the second Christian century. Matthew's artificial and systematic account, written one hundred years after Christ, was an elaboration of these fragments with universal elements. Luke's account is diametrically opposed to Matthew's, and Mark's a colorless mixture containing extracts from both, a collection of Jesus' logia (sayings). Internal evidences, quotations from the Old Testament, etc., show that our Gospels were composed by writers removed by two centuries from the events they described.

The Mishna was written in consequence of the influence of Christian doctrine. The narrative of Jesus' life passed orally from mouth to mouth, the legal element in it arising naturally, and being soon overlaid with the miraculous character in tales and legends. The Gospels, like the Mishna, are constructed on mere mechanical principles with no chronological order (as even conservatives admit), the sayings grouped according to verbal form rather than subject matter. The fourth Gospel is a philosophical reconstruction of the life of Jesus, widely varying from the

synoptics, which mention miraculous deeds wanting in John, crowd the public activities of Jesus into one year, and even name a different date for Jesus' death. A theological afterthought placed it on the fourteenth day of Nisan that Jesus might represent the Paschal lamb. The fourth Gospel may be summed up as an ideal spiritual work, written about 150 after Christ, Asia Minor its home. Being an impostor implies consciousness in the agent; the Bible writers were not guilty of this. The Gospels, though they do not present a reliable picture of fact, yet give us an insight into the soul aspirations of their time; in the life of Jesus we have the pediments of truth on which all higher truth shall rest. Thus, after careful examination of the Gospels we might almost despair of separating the artificial from the reliable data but that the history of contemporaneous Judaism throws a powerful light on the time.

Jesus belonged to the Jewish people, who were under Roman dominion. Rome's need was dire, and through the procurators, she swooped down with her vulture's beak and talon upon the defenceless Jew. The oppressed people looked yearningly for a Messiah. Not a savior to redeem them from religious sin, but one who should restore national independence, conquer with the sword. Neither as to the person or character of the Messiah were the Jews agreed. Israel was rent into parties. The Pharisees never lost hope that the foreigners should be driven from Palestine, they believed in the religious mission of Israel, they preached a world to come of peace and righteousness and as a corollary from this doctrine, the resurrection of the dead. The Sadducees meanwhile continued to do priestly offices in the Temple, entertaining no national dreams. The Essenes were Quietists, who took no interest in the current of contemporary life, guarded against innovations of all kinds, believed not in marriage, and lived in a communistic state apart from the outside world. The influential Pharisees insisted upon certain observances, and even kings must conform to their demands. A class of people holding office for revenue only, affected for Pharisæic institutions a zeal they did not feel. These, not the Pharisees themselves, were those against whom Jesus railed as hypocrites, wolves in sheep's clothing. The Pharisees themselves were the friends of Jesus, who is said to have been an Essene, but whose doctrines and method of teaching were in reality those of the Pharisees. The new world, the Kingdom of Heaven, were a part of his expressed hope and belief. But Jesus differed from the Pharisees in tolerating the Roman dominion.

Jesus was of the Galileans, the Swiss of their day,—a people, rough in speech and hand, with an intense love for liberty. Of Christ we know little. The miracles are not only unhistoric, but, with exaggerations, patterned after the Old Testament miracles wrought by Moses and Elias. The rationalists explain the miracles as a special interposition through natural law. This would make of Moses a circus juggler; of Jesus a mountebank and impostor. Our thought of these great spirits is too high for such conception.

Jesus' position has been misconceived; he was not the teacher, but the creature of law. The Jewish Rabbinical literature embodied comments upon the law from the Old Testament text. The preacher exhorted the people to righteousness, taught by parables, explained texts from prophecy. Jesus, expounding not the law but the prophets, yet differed from the preacher in his intense love of the lower classes. He preaches to, works with, and lives among them, thus exciting the wrath of the Pharisees, who held the common people in contempt. Jesus believed profoundly in the immediate coming of the Messiah, the thought was floating in the air, and in a passing rapturous moment he declares that the Messiah is here—he is the Messiah, he will go to Jerusalem. He had fallen a victim to his own lofty consciousness.

Jesus taught no new religion, nothing apart from Judaism, from orthodox and Rabbinical traditions. Even the Lord's

Prayer, sweet word of hope and consecration, that cup of strength to the weak, that inspiration dispelling the chill of death in the radiance of the dawn of life—this noble utterance was but a collection of pearls from the Hebrew literature, used then and now in the Jewish synagogue. Jesus taught no new morality. The Golden Rule had been voiced eighty years before by Hillel. Yes, Hillel and Jesus inculcated the same noble principle, the former for reward, Jesus for the pure love of righteousness.

Jesus' death was not desired by the Jews; to them he was not dangerous, but to Rome, the reigning family and to the priests holding office. Over against the temple the priests had established lucrative shops for the barter of sacrificial necessities. By his opposition to these, Jesus won the bitter hostility of Ananias and Caiphas.

The Jews did not crucify Jesus then, but by what proof shall we substantiate the theory? First, the Jews had no right of penal jurisdiction. Sixty-three years before Jerusalem belonged to Rome, Rabbinical penal jurisdiction reflected a horror of capital punishment. There were but four modes of the death penalty,—stoning, burning, throttling and killing with the sword, all executed in the most humane manner possible.

Again, a certain legal process was necessary. Before condemnation the court must convene and deliberate, there must be not less than two witnesses *to the fact*, (circumstantial evidence was not admitted); then the court voted, the youngest first, after which a night intervened; one voting "guilty" could change his vote on the following day to "not guilty," though the reverse was not true; and repeatedly during the process of the trial the defendant was invited to come forward and speak in his own behalf.

The culprit must also have been warned by a witness of the consequence of his crime before committing the act, and unless such was the case no death penalty could be pronounced.

The four Gospels do not agree as to time and place of the charge, nor as to the character of it. Matthew places it in the night time. But the Jewish law prohibited trial by night or on the eve of a holiday or Sabbath. As to the charges, only two could have been suggested—that of seducing the people to idolatry, which was not brought up; and that of blasphemy, which is untenable, as it was common with the Jews in the Old Testament, and is to-day, to call themselves Sons of God.

We conclude then, either that the crucifixion did not take place as represented in the Gospels, or if so, against all regulations of Jewish law. The Jews were said to call clamorously for Jesus' death, and yet for the death of the brother of Pontius Pilate, a man they hated, they compelled the procurator to make reparation. Also Pontius Pilate is pictured as a weak man, wavering between good and evil, while Philo describes him as a person of violent temper. Furthermore, the Jewish law provides that but one Jew should be killed in one day, and according to the account three were executed. Crucifixion was not a Jewish form of death. But even supposing that the Jews did crucify Jesus, they should be thanked rather than condemned by orthodox Christianity as thus opening the door for the redemption of humanity. And if Jesus was very God, the Jews could not have helped the matter.

That one cross on Golgotha has involved for the Jew eighteen centuries of suffering. To-day a brighter time seems dawning, on the horizon ascends the broader steps of day, and prejudice falls away as mist before the rising sun. Jesus brought a gospel of broader humanity, a prophecy of higher ideals; the world is better for his coming, purer for his going. In the temple of Truth the name and words of the prophet of Nazareth glow brightly. He taught no new religion, but left us a prophecy of the better time when hatreds will be laid aside, and through the Christ-like spirit will come that hoped-for world of righteousness, justice and peace. Religious fanaticism may invoke Jesus' name to erect a new cross, yet in the temple

of saintly souls will ever remain a niche for that true prophet. Like rays of light ushering in the conquering glow of day, will ever stand the life, the thought of Jesus of Nazareth.

B. G.

THE UNITY CLUB.

SUNDAY EVENING SYMPOSIUMS.

It has been delightful. We spent two hours and a half, from 7:30 to 10 on a recent Sunday evening in the parlors of an old resident, antislavery and other reformer, discussing the "Ethical side of the Tariff question." There were present thirty-two men and women of the highest social standing in the city—Episcopalians, Congregationalists, Baptists, Spiritualists, Presbyterians, Christian Baptists, Materialists, Unitarians, Swedenborgians, Methodists,—ten different sects and classes. The last half hour was spent in social intercourse in a free and easy way. We have these meetings, when convenient, every two weeks. They began with a talk and conversation on Matthew Arnold, his home, life, and writings; next we took for our subject "George Eliot, Macbeth and Fatalism"; then "Darwin and Evolution." If we had all been Liberals—we all were—but if none but Unitarians and Agnostics had been there, it were not worth while to make mention of our Symposiums; but to have ten churches in the city represented and interested, and many taking part in the discussion, it seemed an unusual thing. Of course it started with the Unitarians, and a Unitarian leader, and the house was that of a Unitarian, but no one seemed shocked at the thing, all praised it as a most enjoyable, instructive and religious affair. Instead of secularizing the Sabbath, as would have been said years ago, it was remarked that it lifted the imaginary line, separating secular from sacred, and made Sabbath and subject divine. It is most refreshing to see this larger way of spending Sunday evenings, in a city intensely orthodox heretofore, and still so. The ordinary prayer and conference meeting is openly condemned in our ministers' meeting by the leading clergymen, lectures being substituted, and so the liberals are having sympathy and support. For five years I have maintained Sunday evening lectures from three to six months in the year; this year I arranged to hold fortnightly church services, and give the other two weeks to these moral and social Symposiums.

Why isn't this a cultivable field for Unitarians? Why is it not an excellent method of bringing the churches together, of increasing acquaintance and cultivating sociability? I believe it will tend to broaden men's religious views; to make citizens feel that brotherhood and humanity are larger terms than sect and creed; that all human interests are religious interests; that the great questions discussed in the newspapers and magazines and novels in these days are suitable topics for sermon and symposium by minister or layman; that religion is something more than the worship of the Unseen; something even as beautiful in widening and glorifying the mission of man and the horizon of life. Fall River is not going to let Doctor Hale, Doctor Newton, and a few more Liberals monopolize Sunday classes for the study of politics and social questions. I think this enterprise, or rather these informal conversations, have been made possible by the formation, a year ago, of a Browning Club (of seventy-five members), and which still flourishes, a child of the Unity Club and almost its rival. Let Unitarians try this kind of meetings a little more, and bring people together on the higher human plane.

A. J. R.

IN religion, one earnest unextorted assertion of belief should outweigh, as a matter of testimony, many assertions of unbelief. The fact that there is a gold region is established by the finding of one lump, though you miss the vein never so often.—*Browning*.

CORRESPONDENCE.

THE MONTANA INDUSTRIAL SCHOOL.

The "Montana Industrial School" is the only organized Indian missionary enterprise of the Unitarian denomination. "Ramona Ranch," containing two hundred acres of well selected land granted by the Secretary of the Interior for its use, is located seven miles from Custer Station on the Northern Pacific railroad. Under our contract with the Indian Bureau the government pays \$108 annually for every pupil of school age who is fed, clothed, instructed and cared for at the school. The attendance is not yet as large as is desired, there being but twenty-two pupils enrolled, while fifty can be cared for. But the school is steadily, though slowly, gaining the confidence of the Crows, and there are many indications that they are beginning to realize both the value and the necessity of education for their children, and that the future success of the Montana school will depend upon the measure of its support by the churches, societies and individuals of our faith. The location of the school was decided upon in July, 1886, after a personal inspection of the ground by Rev. Henry F. Bond, the present superintendent. We were looking for a place where the need was greatest rather than for one where the work was easiest, and we found it here. The school is a light in a dark place, and if heartily sustained by the denomination will successfully accomplish its beneficent mission.

The great need of the school is now a young, zealous field missionary, who will visit the Crows in their villages, learn their language, aid them in their efforts to meet the demands of the new life of civilization on which they are compelled to enter, and secure, as by this personal contact he could easily do, all the pupils that the school can care for. Such a man can do a great work for both Indian and white settlers. He can doubtless be found if the money to send him is provided. The multifarious demands of such a school as ours allow the superintendent no time for this important work. Mr. Bond, while admirably qualified for the pioneer work of establishing this school, will soon have to relinquish it to younger hands. It is essential to the future prosperity of the school that his successor be well qualified, and no training could be better than the experience of this field missionary. Miss Crosby, the devoted and efficient teacher, is likely ere long to be compelled by other duties to resign her position. Who will volunteer to take her place?

The school, while carried on under the auspices of the American Unitarian Association, depends for its support upon the voluntary contributions of the churches, Sunday-schools, the Women's Auxiliary Conference, and individuals of our faith. That support should be assured by annual pledges that the school may be relieved of uncertainty and anxiety.

The southern and Indian educational work of the American Unitarian Association is in charge of a commission composed of Rev. Grindall Reynolds, Mrs. A. Hemenway, Mrs. S. H. Bullard, Mrs. Kate Gannett Wells, Mrs. Richardson of Lowell, and Mr. Thomas Gaffield, to whose good management it can confidently be intrusted.

The larger number of pupils the smaller the *pro rata* cost, but it is safe to say that five thousand dollars annually should be raised above all receipts from the government. There should be no difficulty in raising this sum for the only Indian mission work in which we are engaged. Nearly twenty years ago when President Grant decided to place the Indian tribes under the care of the religious bodies of the country, we claimed and were accorded a share in the good work. Other denominations have worked zealously during all these years in fulfillment of their pledges and are now expending over a quarter of a million dollars annually in Indian educational work. Shall we, who have just now entered seriously upon the work,

fail to maintain our one Indian mission school in a manner worthy of our denomination?

J. F. B. MARSHALL.

25 BEACON ST., BOSTON, JANUARY, 1889.

EDITOR UNITY:

Your brief quotation from Mr. Dole's new book, in a recent number of *UNITY*, interests me much, as does everything from the pen of that earnest, sincere minister of a rational faith. But why, "We believe in the *imitation* of Jesus Christ, and all God's heroes, teachers, martyrs, saints and benefactors?" Why *imitate* anybody? Let us by all means be inspired by the spirit, encouraged by the lives of the great and good of all ages; but let us *imitate* nobody! The best compliment we can pay to Jesus, or to any of the world's benefactors, as it seems to me, is to live, each one of us, the simple and sincere life of an independent individual, acting out the noblest possibilities of his own nature, as they have done. The reason Jesus has been a helper and inspiration to many is that he so lived,—a manly, independent individual, doing an honest man's work for mankind—imitating no one.

Christianity has made parasites instead of persons, by preaching this counterfeit doctrine of dependence and "imitation." It pains one who is alive to this fatal defect in the popular theology, to see the "damaged phraseology" of an invertebrate dogma, chosen to clothe the manly faith of rational religion—and such, I know, is the faith of Mr. Dole.

Faithfully yours,

LEWIS G. JONES.

THE STUDY TABLE.

What the Wind Told to the Tree Tops. By Alice Williams Brotherton. New York: G. P. Putnam's Sons. Price, \$1.25.

If the February wind of 1889 is telling such good stories as these to the tree-tops in our vicinity, we would like to muffle up and go where we could have some shaken down upon us. There are twelve of them in this collection, one for each month in the year beginning with the Christmas month. Some are in verse and some in prose, with several finely engraved illustrations. The book is tastefully bound in cloth and printed in clear open type on embossed paper. Those who are acquainted with Mrs. Brotherton's writings, will be glad to know of this new book for the children.

E. T. L.

The Law of Equivalents in its Relation to Political and Social Ethics. By Edward Payson. Pp., 306. Boston: Houghton, Mifflin & Co.

We have read this work with much pleasure, for it is truly noble in tone. If it have not skill in execution to match its high tone, it has enough at least to impress and instruct the reader with the truths which the author handles. We may wish that, in a work of such character, aim and matter, the writer had been a little less rhetorical, a little plainer and more substantial in style; but at least we are carried along by his earnestness. By the "Law of Equivalents" the author designates the inexorable conditions affixed to success of any and every sort. This law he states in three parts (p. 13):—1. The price of any achievement is not a matter of amount but of kind—"specific reward being attached to specific effort, and specific experience to specific payment." 2. The payment must be precise in kind; there is no barter of one kind for another; no "exchangeable values." 3. The law "frequently demands variety of payment, but accepts no surplus endowments or offerings in one direction, to atone for lack in another." This law the author applies to many situations, in chapters on Enterprise, Government, Civilization, Time, Thought, Purity, Personality, Woman-Suffrage, the Family Education, etc. These subjects show the scope and the high purpose in the work. The plan, however, is worthy

of a treatment less sketchy and rhetorical. But the book is very wholesome and will quicken thought of a useful and fruitful kind. The book is well made, paper excellent, type large and clear.

THE HOME.

CHILD NATURE.

A man may be noble and great,
And a woman tender and pure,
But their knowledge, if deeper, is less divine
Than childhood's innocent lore.
Ah! why should we wonder at this?
For Christ on the little ones smiled,
And we often lose with the lapse of years
The flawless faith of a child.

A man may be gallant and gay,
And a woman joyous and bright,
But they seldom keep through the waning years
The passions of pure delight.
Ah! why should we wonder at this?
For Christ on the little ones smiled,
And a harmless lightning of laughter plays
Round the guileless lips of a child.

Then happy are those who cherish
Youth's hopes and its fleeting tears,
And some clear sign of their childhood keep
Through a circle of changeful years.
Ah! why should we wonder at this?
For Christ on the little ones smiled,
And the head of the Wise Men bent above
The cradle that held a child!

—Wm. H. Hayne, in *Scattered Seeds*.

LAURA'S ILLUSTRATION.

Laura and Dot came down late to breakfast. Dot *would* button her own boots, and she was so little that it took her a long time. Laura was a year older than Dot, and was ready first, but, being a kind sister, waited for her, so they were both late. They had not half finished when their papa was off for the train and their mamma ready to return to her house-cleaning.

It was time for Cynthia to have her breakfast (Cynthia was the colored woman who was helping with the cleaning), so the little girls' mamma sent her to the table.

Dot pushed back her chair, and began to take off her napkin, saying, as her mother was leaving the room, "I don't want any more breakfast, mamma."

"Why not, my child?" said mamma, in surprise.

Quickly came the answer, through curled lip, "Because she's so black."

"Why, Dot!" said Laura, before the mother could speak, "God made her so black."

"Did God make her so black, mamma?" asked Dot.

"Yes, little girl. God made some men yellow, some brown, some red—"

"Why, dot," said Laura, eagerly, "don't you see? It's just like the flowers. There are red flowers and white flowers and yellow flowers and bl—" she looked appealingly toward her mother, who said, quickly:

"Yes, Laura, don't you remember the black pansies in grandpa's garden?"

Laura clapped her hands as she joyously finished her sentence.

Cynthia's face beamed, and looked almost beautiful even to Dot, because she was satisfied that "God made her so black."

—Mary Eleanor Partridge, in *Christian Union*.

UNITY.

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Boston.—Last Sunday evening was full of work in Boston. Besides the usual services there was a large religious meeting in Faneuil Hall addressed by Rev. Phillips Brooks. Another large audience gathered at King's Chapel to hear temperance addresses under the auspices of the Unitarian Sunday-school Temperance Society. Addresses were promised by Rev. Messrs. C. F. Dole, Charles G. Ames, James De Normandie and by Mr. John R. Anderson, agent for juvenile work of the Massachusetts Total Abstinence Society. Rev. C. R. Eliot presided.

—Last Sunday evening a large company of friends of the Warren street chapel celebrated the fifty-third anniversary of the opening of that useful institution. The mayor, Thomas N. Hart, presided. Mrs. Mary A. Livermore, Rev. Henry G. Spaulding, and others made addresses.

—The historic First church of Roxbury, in which Rev. Dr. Putnam ministered for many years, now in charge of Rev. James De Normandie, has just been fitted with lighting apparatus. During the remainder of the winter vesper services will be held there.

—Rev. Mr. Milsted of Chicago finds many interested friends on his present visit to Boston.

Greeley, Col.—Rev. R. W. Savage writes of lay sermons in the Unitarian church, every Sunday evening, "attended by large audiences." "On January 6, Mr. F. E. Smith gave a very interesting discourse on Lessing's story of The Three Kings. On January 13, Capt. D. Boyd gave a review and comparison of "Robert Elsmere" and "John Ward, Preacher." The discourse was full of interest and held the attention of the audience for an hour

and twenty minutes. The remaining lay sermons, so far as arranged, are as follows: January 20, Mrs. M. Gunning lectured on "Human Life;" January 27, Prof. A. B. Copeland on "Patriotism and the Ballot;" February 3, Capt. D. Boyd lectures on "The Bearing of Modern Science upon the Doctrine of Immortality;" February 10, Mr. N. N. Haynes on "A Reply to Reflection upon Courts of Justice;" March 10, Mr. J. Max Clark on "Moral Education in the Common Schools;" March 17, Mr. D. Gale on "The Dangers of the Social Glass." The subjects for the intervening dates.—February 17, Rev. A. K. Packard; February 24, Rev. Joseph Gibbs; and March 31, Mr. O. Howard—have not yet been announced.

—The morning services and Sunday school are well attended. The Scientific Club is doing good work.

The Post-Office Mission in California.—The Channing Auxiliary of the First Unitarian church of San Francisco, in conjunction with the Woman's Auxiliary of the First Unitarian church, Oakland, issue a four-page circular explanatory of the Post-Office Mission work which they carry on. They "wish to consider all correspondents as our parishioners and fellow workers," and suggest, in very practical ways, how such correspondents can help on the work. They are advised to write freely, to help circulate the reading matter sent, to subscribe for one or more of our papers, "or buy a good book now and then, and loan it." The formation of Unity Clubs or Circles is recommended, also "a series of afternoon or evening parlor meetings," and special attention is called to Unity Short Tract No. 20, (in their list No. 6). They give a list of ninety-nine pamphlets and tracts which they furnish free to correspondents. What "Daily Strength for Daily Needs" is, is told in four lines, and the book is offered at 65 cents a copy. A copy of this suggestive circular may be obtained by addressing Mrs. E. M. Everett, First Unitarian church, San Francisco, Cal.

Christmas at Ramona Ranch, Montana.—Rev. H. F. Bond, Superintendent of Montana Industrial School, writes:—"Many of the presents for the tree have been privately acknowledged; but they have been so numerous, and so often without the names or without the address of the donors, that I take this opportunity to return thanks wholesale. The friends of the school were surely very generous. Gifts enough came in time to adorn the tree liberally, and those which were late in arriving will be distributed for merit during the year, or will remain in hand for another Christmas. It ought to be known that the children highly enjoyed the evening of celebration, the presence and the

presents of his Saintship. Did they know a little more English, they might say they were glad that "Old Nick" (alas) was in the hearts of so many people, and also that their gladness was perfectly, if paradoxically consistent with rejoicings over the birth of a great and good being."

Chicago.—The Third Unitarian church, corner Monroe and Laffin streets, sends out a pulpit calendar for February, containing announcement of a list of sermons to be preached in the following order:—Mutual Ministry in our Wayfaring; Heaven (by request); Revelation in Religion—I; Revelation in Religion—II. Conversation lectures also will be given in the church parlors at 10 o'clock, on the same Sunday mornings, as follows: The Ardai Viraf Nameh; Moses—Biography and Work; Biblical Legends of Moses; Biblical Legends (concluded). Every one is welcome to these church services and lectures, says the calendar.

Cincinnati, Ohio.—A member of Unity church writes of the reception given to their minister, Rev. Judson Fisher, and his wife, in connection with the annual meeting of the society noticed in UNITY of last week, and speaks of Brother Fisher's work as follows:—"The attendance was large and the affair a most delightful one to all present. The guests of the evening were cordially greeted and Mr. Fisher responded with much feeling. . . . Mr. Fisher is giving great satisfaction. His views are broad and liberal and his sermons most excellent, attracting many liberal minds outside of the church and largely increasing the attendance."

California.—"Robert Elsmere" agitates the brethren on the Pacific coast. A sermon on the book from Mr. Wendte of the Oakland Unitarian church, brought out a rejoinder from Mr. Horton, minister of the First Presbyterian church. The Unitarian reviewed his neighbor's sermon and was replied to at length by the Presbyterian. Dr. Stebbins, of San Francisco put in his word in an open letter. The different denominations took it up, and "a perfect unanimity of feeling was *not* the result." Let the clash of opinion go on. The atmosphere will be cleared.

Lawrence, Kans.—From a private letter we get the following bit of news concerning the First Unitarian church of which Brother Howland is pastor: "Our congregation increases from Sunday to Sunday, and our Sunday-school grows also. Last Sunday we had seventy-six members present. Our Monday evening Unity Club is well attended and is interesting. In other parts of the state the reports are encouraging."

Eau Claire, Wis.—The UNITY correspondent writes: "We enter upon our new year of society work under circumstances which are encouraging, when compared with those of a year ago, but in and of themselves are very bright. Prof. Maxson repeated his lecture on 'Anarchy and Socialism' here, January 1, (it was originally given in Madison before the State 'Art and Science Society,') and at the close organized a class for the study of the French Revolution."

Minneapolis, Minn.—A friend writes of the First Unitarian church that it is steadily growing in numbers, and Mr. Simmons is growing in influence among all classes in the city. He has recently preached a sermon on Catholic and Protestant Churches, which is pronounced "a fair, truthful exposition of the doctrines held by both, with exact justice and tolerant spirit."

Sheffield, Ill.—Mr. Lewis J. Duncan, of Quincy, Ill., has accepted the call of this society, much to the present, and we hope future satisfaction of all concerned. Circumstances prevent his being here before the first of March. February 5th and 6th the Rock River Circle meets here, after which lay services will probably be held for a time.

Kalamazoo, Mich.—Rev. H. Tambs Lyche, of Warwick, Mass., preaches in Kalamazoo, February 3. He has been invited to supply the Unitarian pulpit for several weeks.

Jamestown, N. Y.—Rev. Mr. Frank, of the Independent Church, Jamestown, is in the city for a few days. He reports much interest in his work, not only in Jamestown, but in the surrounding country. He is contemplating the formation of a Unity Club, and a more thorough organization of his people for efficient service.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, February 3, services at 11 A. M. Study Section of the Fraternity, February 15; subject, "Tale of Two Cities."

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, February 3, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday February 3, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, February 3, services at 11 A. M.; subject, Lessons from the "Marble Faun;" 7:30 P. M., a "Daily Strength" meeting. Unity Club, Monday, 8 P. M., the Novel Section, first study of the "Marble Faun;" Tuesday, 8 P. M., Philosophy Section.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, February 3, services at 10:45 A. M.

THE CHICAGO INSTITUTE, Third Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday February 7, 8 P. M., Architectural Sketch Club Room, Art Institute Building, entrance on Van Buren street.

REV. JENKIN LLOYD JONES, pastor of All Souls church, will hold four religious services at Kenwood Chapel, corner of Lake avenue and Forty-fifth street, on successive Sunday evenings beginning February 10, 1889. He will speak on the following topics: I. What are the People Thinking About? II. New Materials for Religion. III. The Better Education. IV. The Mission of the Liberal Church. A cordial invitation is extended to all citizens of Kenwood and vicinity to come and judge for themselves.

W. F. WHITE,
WARREN MCARTHUR,
MRS. O. E. WESTON,
Committee.

THE SECOND meeting of the Unitarian Club will take place at 8 o'clock, on Tuesday evening, February 5, at the residence of Mrs. Charles Dupee, 3328 Wabash avenue. Rev. J. C. Learned, of St. Louis, is to read a paper, and Rev. E. T. Wilkes, of Dakota, is expected to address the meeting. This will be an open meeting, to which all who desire to become members are cordially invited.

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(Continued from first page)

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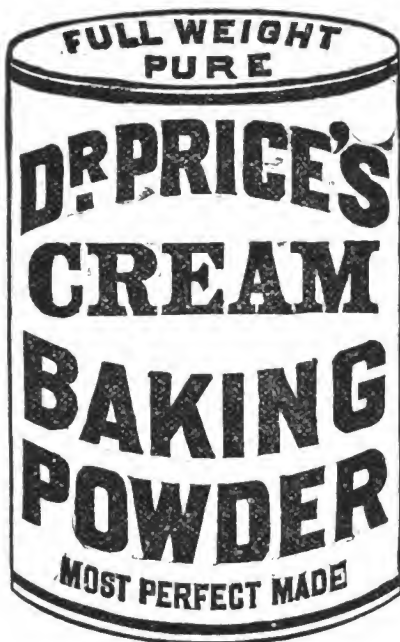
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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XXII.]

CHICAGO, FEBRUARY 9, 1889.

[NUMBER 24.]

CONTENTS.

EDITORIAL—

Notes: Post-Office Mission; a "Champion Bungler;" the Paris Exposition; Humble Enterprise; Electricity and Church Organs; "Unitarianism Dead"; Honest Criticism; Heaven and Hell; Skepticism; to Invalids; London's Poor; the book of Numbers; the Twelve Greatest Women; Ministers' Minor Faults; the Neighborhood Guild; Methodist Memorial Service; Langham's Error; a Suggestive Advertisement; Woman Suffrage. 311

Morals in the Public Schools. 312

CONTRIBUTED—

The Young Rabbi—E. C. L. BROWNE 312

The Ethics of Lord Tennyson's Poetry—AGNES REPPLIER.. 313

The Wandering Jew—HENRY FRANK..... 313

"Robert Elsmere"—MARY E. COLE 314

Recoined in a Ruder Mint—J. M. S..... 315

Stray Nuggets..... 315

The Chicago Institute Lectures—B. G..... 316

Pundita Ramabai's Work Progressing—E. E. M..... 317

THE HOME—

Thanksgiving Day Now and of Yore.—Sarah M. Bailey 317

NOTES FROM THE FIELD. 318

ANNOUNCEMENTS..... 319

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and avows the good results of obeying the natural laws of the mind. You do a service in printing it. I would advise its wide circulation.

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UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION

VOLUME XXII.]

CHICAGO, FEBRUARY 9, 1889.

[NUMBER 24.]

EDITORIAL.

THE *American Israelite* rejoices in the Unitarian Post-Office Mission work because if they succeed they will bring many Christians a step or two nearer to Jewish truth.

A RELIGIOUS exchange calls Herbert Spencer a "champion bungler." We had supposed that religion brought refinement at least, but religious newspapers are not always religious.

THE Paris exposition this year will illustrate the growth of the house by forty-nine structures reaching from the cave to the modern home, each tenement occupied with lay figures suitably draped.

A YOUNG woman in one of our western cities quietly passed a little card around in business places announcing her readiness to do "darning and mending," and she found abundance of work. How many go farther and fare worse.

A NEW YORK paper wails sympathetically over the future of the organ boy. Electricity is now being brought into the service and the small boy must earn his circus money in other ways than blowing the church organ on Sunday.

DOCTOR McCOSH, of Princeton College, writing to the *New York Ledger*, says: "Unitarianism is dead and laid out for decent burial." Perhaps so, but this corpse has been laid out a good many times, and it is too lively for burial yet.

THE *Woman's Standard* is afraid that women are "over-sensitive to criticism." It says: "Men fearlessly criticise each other's work and by that same sign they conquer. A little honest criticism now and then, in the right spirit, is exactly what women's work needs."

IN an article on Common Sins, a writer in the *New Church Messenger* says: "But if in the common things of life 'we go down into hell,' we may in our common things, small acts of courage, of love and self-forgetting, find our heaven also. For heaven is conjunction with the Lord, as hell is being separated from Him."

THE *Christian Union*, reviewing an article by John Burroughs,—"Can Miracles Happen?"—says: "To believe falsehood under the influence of the emotions is superstition. To disbelieve the truth under the influence of intellectual pride is infidelity. Both are immoral, and, on the whole, humanity and the church have suffered more from believing falsehood without evidence than from disbelieving the truth in spite of evidence; that is, from superstition than from skepticism."

To helpless invalids—and to those people *who intend to become* invalids—to Sunday-school teachers, and to Post-Office Mission workers, we commend a little autobiographical sketch, by Mary B. Waterman, called "Life from a Wheeled Chair." It is quite as good in its way, as "Hello! Santa Claus," by the same writer, is in another. Teachers who are always searching for fresh and good things for holiday festivals, will, we feel sure, after reading the above, and "Mixed Pickles" and "A Christmas Whiff from Polly's Smelling Bottle," be ready to hail something new by Mrs. Waterman next year, and in the meantime will find use

for the "Wheeled Chair," if not for the others. The price of the paper covered editions ranges from 10 to 25 cents, and any bookseller can get the set.

IN THE midst of so much doleful forecast it is encouraging to find a London philanthropist, George W. McCree, sending to the *Daily News* the following testimony: "The poor of London are far less poor, less ignorant, less wretched and less vicious than they were twenty-five years ago. In the matter of sports the people are less cruel, brutal and depraved than they were. They are cleaner in their habits, and consequently more healthy. There is less disease and a wider acquaintance with sanitary laws."

"A MOTHER OF SONS," speaking in the *Union Signal*, says she has been led to cry over certain passages in the fifth and twelfth of Numbers where God seems to have declared against woman by "exact[ing] of her that not demanded of man." If the good sister takes the crude social enactments of a semi-barbarous age as the unfailing edicts of God for all times and places, there are many other passages which if intelligently read would cause her mother eyes to shed tears and the mother heart to break.

THE *Pall Mall Gazette* has been on the quest for the twelve greatest women in the world. Fifty-one names were returned. The first twelve are as follows: Joan of Arc, George Sand, Queen Elizabeth, Maria Theresa, George Eliot, Madame Roland, Catherine of Siena, Sappho, Mrs. Browning, Esther, Charlotte Bronte, and Madame de Staël. Elizabeth Fry and Mary Somerville received the same number of votes as Madame de Staël. We would like to see the list revised from an American standpoint.

DOCTOR COLBY, of Iowa, has been telling the Baptist theological students at Morgan Park "Some of the Minor Faults which Often upset Ministers." He enumerated among others the following points: (1) Carelessness in meeting his financial obligations; (2) neglect of good manners; (3) failure to hold his tongue; (4) disposition to cherish personal prejudices; (5) an autocratic manner; (6) ultra measures in discipline; (7) over-dignified seriousness; (8) inordinate jocoseness; (9) mental indolence; (10) intellectual rashness." This is a list applicable to other than Baptist latitudes.

THE Neighborhood Guild, which Dr. Stanton Coit, now in charge of the Ethical Society of London, started in a forlorn part of New York City, remote from church influences, is now flourishing under the lead of C. B. Stover, a theological student. High church Episcopalians and the daughter of M. D. Conway are among the active supporters. It supports kindergartens, weekly sociables, study classes, etc., and the privileges are enjoyed by Jews, Romanists, Protestants and rationalists. And still this is called the "Guild" and those are called churches! Where is religion best exemplified?

THE *Rocky Mountain Christian Advocate* (Methodist) has this item: "Charles Wesley, when in Boston on his return to England, preached three times in King's Chapel, an Episcopal church. It has been suggested that the Methodists of Boston request permission to hold a memorial service in that church." Before this step is taken the

Methodists ought to be told that King's Chapel is now a Unitarian church. We have no doubt permission would be cheerfully given. But since the action of the Methodists refusing Unitarians the use of their church at Saratoga, our evangelical brethren would probably feel delicate about accepting such a favor.

INFORMATION WANTED OF MY AUNT, Flora Hillard. She was sold in 1861 from Louisiana to a man by the name of Pinch, who went to Texas and took her with him. I have not heard from her since. She first belonged to a man by the name of W. W. Collins, any information will be gladly received. Please address, B. T. Davis, Mine La Motte, Madison county, Mo.

The above advertisement from the *Christian Recorder*, which recalls with a shock a bit of modern history, should also let pity mingle pity with indignation, for the Rev. Mr. S., a colored minister, writing to the same paper.

APROPOS of Langham, the friend of Robert Elsmere, the *Christian Union* says: "The only way to escape sterility of mind and character is to feel and live with men and not apart from them, to bear cheerfully the stress and struggle, to be patient with to-day's imperfections, and to struggle after the ideal by entire and continuous identification with the actual. In the swiftest current of life and action is to be found the most vigorous and victorious living."

"THE doctrine [of woman suffrage] is pernicious, because it teaches women self-reliance, independence of the support, aid, and assistance of men. These teachings are impediments to matrimony. Man is ennobled by his contributing to the support of woman. It exalts his nature, increases his ambition, extends his manhood; in a word it makes him a better citizen, a better member of society; and the affection of woman, her womanhood is extended in consideration of man's bounty. . . . The sexes are dependent upon each other, and their dependence contributes to the benefit of the males and females. Remove their dependence upon each other, and you estrange them." So runs a clipping from an exchange. Would that the spirit of Lucretia Mott and the other "females" who made this reverend brother's education and preaching possible, might descend upon him and convert him!

MORALS IN THE PUBLIC SCHOOLS.

The *Christian Register* of last week gives seven of its noble pages to a symposium on the question, "Can Morality be taught without Sectarianism?" Upwards of thirty spokesmen are introduced, all of them men and women of commanding position, speaking with the authority of specialists, ranging from the school-room through the college, the pulpit, up to the cardinal's seat, the latter being allowed greater space than any other one contributor. All sides are represented, and no conclusion arrived at, but it is encouraging to discover with what unanimity all recognize the need of moral instruction and the expressed or implied admission that religion exists chiefly for the purpose of enforcing the demands of ethics. The trend of thought, as well as the demands of justice, drives our public schools to one or the other alternative. They must have nothing to do with religion and its formulas, all doctrines and dogmas must be excluded in order that they may be fair to all, or else they must be so hospitable to all forms of religion and conscientious non-religion, they must treat them all so fairly and thus ally themselves to the inspirations in all, that each sect and denomination and the non-sectarian will be glad of the culture the public schools afford, even in the religious direction. When this spirit of hospitality is absolutely genuine, a genial study of the historical manifestations of all religions, and the interpretation of each branch of religious organization by a friend of each organization, will be possible in our public schools. Such a course will be elective, not enforced. Then the Bible will be a recognized text-book in the proper series.

will be an available treasure-house of antiquities, a gate-

way into the past, a glimpse of the origin of the stream which, mingled with the Roman and Greek streams, yielded to Europe and America their civilization. While mutual suspicions and misunderstandings make this impossible at the present time, it is now possible to begin a systematic, direct and delightful study of morals, treated not from the standpoint of the metaphysician but of the historian. The growth of the house is no more distinctly an available study for our public schools than is the growth of the family in that house. The growth of the farm, the bank, the state, and the duties that spring therefrom, are objects of text-book guidance and class-room exercise just as the elements and principles of geometry are such objects. In both cases the text-book should be subordinate to the skill, personality and contagion of the teacher; but we cannot afford much longer to trust honesty, patriotism, industry, to *indirect* influences alone, though far be it from us to discount such teachings.

The best part of these class studies in morals will be the prompt application of the same. Word has just come to us of a High School in the vicinity of Chicago which, under the guidance of the principal, has organized a "Charity Circle" in each room, whose duty it is to look up cases of destitution and to take steps for their relief. The teacher reporting writes: "Last night I met a young girl, her face aglow with happiness, coming from a home where she had just carried the news to a needy man that she had found steady employment for him. She found the family destitute, the last loaf and the last cent gone. 'O how thankful that man was when I told him the good news,' said the little girl; and she added, 'I never was so happy in my life.'" But it is not spring-time all around in our public schools. The freezing months still remain in the administration of the public schools where the superintendent refused any co-operative help with any educational activity looking towards broadening the sympathies and arousing the patriotism of children, on the score that the duties of the school board were limited to the hours of four to nine and the school-house yards. If this is so, then the public needs another Educational Commission to look after the education of the School Boards, to train neglected parents, to instruct the busy working-men, the immigrants who sincerely seek to fit themselves for citizenship. Night schools, patriotic lectures, popular instruction in science, free assembly halls where the poor may enjoy intellectual advantages which now are available only to the prosperous, will naturally come under the province of such Educational Commission, and its expense will be a legitimate demand on public funds. Such a commission could educate parents so that *compulsory education* will be less often demanded.

CONTRIBUTED.

THE YOUNG RABBI.

Thou lookest backward reverently. 'Tis well;
The springs of life and faith are still our shrines.
And, standing strong in living deed, the spell
Of this day's call thy listening heart divines.

The morrow's light is on thy brow, thy step
Leans forward where the quickening word abides;
Thy past a pledge that yet that Mystic Roll
A fuller, holier revelation hides.

Young heritor of ancient faith, thou guide
Of present need, and seer of faith to be!
The august centuries converge on thee,—
One living God behind, before, beside.

The same Eternal keeps the open door:
Stand forth with Him, and sing to-day's *mizmor*!

E. C. L. BROWNE.

THE ETHICS OF LORD TENNYSON'S POETRY.

There is a curious tendency among Americans to-day to underrate the force and meaning of Lord Tennyson's verse, and to ignore that portion of it which bears upon man's spiritual growth and his relations to modern life. We like to think of this great poet as the author of "The May Queen," or of "Maud," or of the "Idyls of the King." We say a great deal about the delicacy of his language, and the skill with which he swings his marvellous rhythms. We are fond of quoting couplets or even single lines, as

"Larger constellations burning, mellow moons and happy skies,"

and noting the rare perfection of every jeweled word. And—what is less pleasant—we are sometimes guilty of jeering coarsely at the comparative failures of his old age, at the hand which has lost a portion of its youthful cunning, and the heart which has lost a portion of its youthful fire. We are severe, too, upon his title, and his pension, and his laureateship, as if titles and pensions and solid profits were utterly unknown in our own enlightened land. It pleases us, in short, to maintain a somewhat supercilious attitude towards the author of "In Memoriam" and "The Princess," while, with beating heart and bended knee, we listen to every word that Browning utters, as though to the inspiration of a god.

"Browning," I heard a recent lecturer assert, "is the only English poet, living or dead, who has any message for the *men* of the nineteenth century;" and the audience to whom this extraordinary statement was made, received it with smiling acquiescence. Browning, the poet of revolt, appeals powerfully and passionately to the surging, curious, agitated life of to-day; Tennyson, the poet of order and moderation, seems sadly tame by contrast, unless indeed we are able to recognize the abiding strength of a calm and temperate wisdom.

"Self-reverence, self-knowledge, self-control,
These three alone lead life to sovereign power;"

and the same sturdy spirit of self-control that suffices to hold a great nation in check, manifests itself as clearly and positively in the delicate repression of all exuberant fancy, in the severe exclusion of all random and prodigal verse. Recklessness and disorder and the turbid out-pouring of passion are impulses utterly alien to Lord Tennyson's soul, rude forces of an immature civilization from which he instinctively recoils. They open the door of madness to Maud's wild lover, wrecking the flower and promise of his youth. They stamp the fierce Paris mob with the brand of insanity and weakness even in the moment of its power.

"There comes a sudden heat,
The gravest citizen seems to lose his head,
The king is scared, the soldiers will not fight,
The little boys begin to shoot and stab,
A kingdom topples over with a shriek
Like an old woman, and down rolls the world
In mock heroics."

The liberty enthroned by Lord Tennyson is something vastly different from this tinsel goddess, with the glare of false gems upon her brazen front. It is that finely tempered freedom which needs no ribald self-assertion, but lives forever by the breath of God, and by the combined unceasing efforts of patient men. It is that "sober-suited Freedom," who of old stepped down from her thunderous heights

"To mingle with the human race,
And, part by part, to men reveal
The fullness of her face."

It is that strong, far-seeing, self-restrained liberty,

"Broad based upon the people's will,
And compassed by the inviolate sea."

His own gray mist-woven land is dear beyond all others to the poet's heart because she has made of it her chosen resting-place, and with firm hand has laid the foundations of its greatness.

"A land of settled government,
A land of just and old renown,
Where freedom slowly broadens down
From precedent to precedent."

Again and again with the same untiring purpose has Lord Tennyson urged on us a noble ideal of citizenship, alike remote from apathy and violence, from the cruel indifference of selfish wealth, and the restless license of selfish poverty. And what are the duties he would force on those who stand between their country and the crowding ills of life; what is the abiding virtue that shall save us from the waters of desolation?

"Some sense of duty, something of a faith,
Some reverence for the laws ourselves have made,
Some patient force to change them when we will,
Some civic manhood, firm against the crowd."

This may sound like hopelessly uninspired language to rabid followers of Swinburne, or of William Morris; or even to the devotees who dwell amid the misty mountaintops of Browning's veiled verse. But the question at issue is which poet has given us the surest, sanest, wisest lesson to learn; and which poet has touched most closely the great English-speaking race who, on either side of the Atlantic, strive intelligently to uphold those civil rights drawn from a common source, the equal property of English and American freemen, the equal pride of English and American hearts.

AGNES REPPLIER.

THE WANDERING JEW.

Of all the old superstitions there is scarcely one so sad and picturesque as that of the human being who can not die, but must suffer on through the centuries until the Day of Judgment. The mediæval chroniclers, from the thirteenth century downwards, report with undoubting faith the appearances of the poor fury-scourged pilgrim, and there are men in the world to-day who think the story not impossible. According to one version, Cartaphilus, gatekeeper of the house of Pilate, as Jesus descended from the Judgment Hall pushed Jesus, bidding him go quicker, and Jesus, looking back on him with a severe countenance, said to him: "I am going, and you shall wait till the time I am to return."

According to the more common tale, Ahasuerus, a shoemaker, had done his best to compass the destruction of Jesus, believing him to be a misleader of the people. When Christ was condemned and about to be dragged past the house of Ahasuerus on his way to crucifixion, the shoemaker ran home and called together his household that they might have a look at the one about to suffer. He stood in his doorway when the troop ascended Calvary. As, then, Christ was led by, bowed under the weight of the heavy cross, he tried to rest a little and stood still a moment, but the shoemaker, in zeal and rage, and for the sake of obtaining credit among the other Jews, drove him forward and told him to hasten on his way. Jesus, obeying, looked at him and said: "I shall stand and rest, but thou shalt go till the last day." At these words the man left his house and went forward to behold the crucifixion. As soon as it had taken place, it came upon him that he could no more return to Jerusalem, nor see again his wife and child, but must go forth into foreign lands, one after the other, a mournful pilgrim. An Armenian bishop, if his French servant and interpreter is to be trusted, said that this wanderer had dined with him shortly before his leaving home, and that he was now a penitent man, and had been baptized by Ananias, who also baptized Paul. But this statement is not a reliable one. At the time of the crucifixion he was thirty years of age; whenever one hundred years have passed, his manhood is renewed for him, so that he stands again at thirty, the age at which he committed the sin whose expia-

tion is so terrible. He never smiles, refuses all gifts, and tells many old stories to those who come from far and near to listen.

The idea of wandering did not enter into the legend until a later period, when persons pretending to be the undying Jew, appeared in various parts of Europe. Near the middle of the Sixteenth Century the legend appears in Germany, brought there by a man who professed to be the "*Ewige Jude*" himself. He appeared at Hamburg in 1547, giving his name as Ahasuerus, and stating that he had been a shoemaker in Jerusalem who would not allow Christ to rest at his door when fainting under the weight of the cross. This story, however, also rests upon the authority of an irresponsible reporter. The most important account of any of these monomaniacs or pretenders is that given of one in Paris (1644) by the Turkish spy: "One day I had the curiosity to discourse with him in several tongues, and found him master of all I could speak. I conversed with him five or six hours together in Arabic." For a long time there were kept at Berne, and also at Ulm, enormous pairs of shoes said to have been left by the wandering Jew on his visits to those places.

The legend of the wandering Jew seems clearly related to a class of myths, found in every part of the world, in which certain saints or heroes are represented as having never died. Many of these myths—as those of King Arthur, Charlemagne, Barbarossa, Tell—are no doubt ethnically connected; but the corresponding myths found among the Incas, and among various American tribes, may lead us to seek for a common root of them all in human nature—in the unwillingness of men to believe that their heroes can be really dead. Esau, Ishmael and others have been evil wanderers for the superstitious of various localities; but there is one tradition of high antiquity which would appear to have especially prepared the way for our legend. It is related by G. Weil, that, according to this tradition, the golden calf was made by Al Samiri. Moses was about to put this man to death when Allah declared he should be banished. Ever since that time he (Samiri) roams like a wild beast throughout the world; everyone shuns him, and purifies the ground on which his feet have stood; and he himself, whenever he approaches men, exclaims, "*Touch me not!*"

In the familiar legend of the wandering Jew, as to the discovery of the true cross, the Jew who, after torture, points out its place of concealment to Helena, is named Judas; and Maguin has plausibly suggested that the story of the wandering Jew grew upon connection with the true cross legend; as Cain was a prototype of Judas, so was Judas of such doomed wanderers as Malchus in Italy and Ahasuerus in Germany. The respect shown by peasants to persons pretending to be the wandering Jew was such as might have been expected for Cain with a mark on his brow defending him from the hand of man. Such a mark was supposed to be on the wandering Jew's forehead. One of the most philosophic students of modern times, Jacob Grimm, has taught the world that many a fairy tale and many a peasant superstition are nothing more or less than the remains of the great legends of the old heathen religions, softened down, but still living in the souls of the people. The legend of the wandering Jew, when it was pieced together, represented precisely the popular belief that this race, having betrayed the supernatural mission, had received a supernatural doom.

There is a tale current among the simple people of Switzerland, to my mind quite a thrilling one. Whoever has climbed from Zermatt to the Corner Grate, and stood with the snowy mass of Monte Rosa on the left, the Weisshorn on the right, and directly in front the bleakest and boldest of the Alpine peaks, the Matterhorn—its sublimity deepened and made dreadful by the story with which it is asso-

ciated, of the men who have fallen from its precipices, 4,000 feet to the ice below,—whoever has done this will well believe that there are few spots on earth more full of dreary grandeur. There is a bald, lonely mountain spur confronting all the awful desolation upon which the wandering Jew was once seen standing, solitary, his haggard figure resting against the heavens, before the abashed eyes of the dwellers in the vale who looked up. He had been there before, far back in the dim centuries; again in the fullness of time he will be seen standing there, his tattered garments and disheveled beard given to the winds, his battered staff in hands shriveled and wrinkled till they seem like talons, bent and furrowed by his thousand-fold accumulated woes. It will be on the Judgment Day on that bleak summit he is to receive release from his exceptional doom.

The wandering Jew has been a favorite subject of poetry and romance, and the comparisons drawn from this rendering are quite common in both Germany and France. In many instances, as for example, a person not very careful about his appearance, habits, restlessness, or in moving about, etc., is apt to receive the title of being a wandering Jew. The following is from my own experience: While at school as a young lad I had the habit of moving about on the bench during class, and here quite often I was brought to sit still by being called a wandering Jew by the teacher.

Finally, as to poetry and romance, this legend has been a favorite subject as already mentioned. Goethe has given the scheme of a dramatic poem on the theme which he had contemplated. It has been dealt with by Schubart, "*Der ewige Jude*," 1787; A. W. Schlegel, *Warnung*, 1811; E. Grenier as *La Mort du Juif Errant*, 1857. Shelley evoked the wandering Jew six times, notably for his Queen Mab. In 1812 a comedy based on the legend by Caignez was performed in Paris. Eugene Sue's romance (1844), which stimulated popular interest in the legend, has also been often acted. Many German novels have been founded on the legend, the most important being those of Franz Horn and F. Laun. In England, where the legend had been made familiar by the ballad, Percy's *Reliques*, there was also acted at Drury Lane, in 1797, a comedy by Andrew Franklin, entitled the "*Wandering Jew, or Love's Masquerade*." Frequent and varied use of the legend has been made in later years.

HENRY FRANK.

"ROBERT ELSMERE."

"Yet he did not talk much of immortality, of reunion. It was like a scrupulous child that dares not take for granted more than its father has allowed it to know. At the same time it was plain to those about him that the only realities to him in a world of shadows were God—love—the soul."

* * * * *

"Amid a world of forgetfulness and decay in the sight of his own shortcomings and limitations, or on the edge of the tomb, he alone who has found his soul in losing it, who in singleness of mind has lived in order to love and understand, will find that the God who is near to him as his own conscience has a face of light and love."

* * * * *

"Paradise is here, visible and tangible by mortal eyes and hands whenever self is lost in loving, whenever the narrow limits of personality are beaten down by the inrush of the Divine spirit."

—Robert Elsmere.

The story of Robert Elsmere is one of the new movements in literature, and deals with many of the vital problems of the day. The chief points of interest center in the struggle of a young clergyman, rector of the Church of England, out of the realms of an orthodox faith into one of liberal Christianity. His wife, a perfect type of the Puritanic Christian, but an exquisite character, cannot follow him. The shock to her, and the effect of this change upon their

*Robert Elsmere. By Mrs. Humphry Ward. London and New York: Macmillan & Co. Chicago: A. C. McClurg & Co. Price, \$1.25.

life, is full of pathos, and is drawn with a delicacy of perception never before equaled excepting by George Eliot. The hero carries his liberal faith to the workingmen, and into the slums of London, and demonstrates with sun-like clearness what help and comfort can be given to the poor, maimed, starved souls of a great city. Other questions are wrought out with infinite beauty and clearness. The hero dies a martyr to the cause.

The characters in "Robert Elsmere" are real and human, and exist as truly as those of Meredith, or Tolstoi. Yet, we feel more vigorous, more hopeful, after reading the first. We are not left in the depths, but with renewed faith that human nature has within itself recuperative power to rise. What keen analysis is shown in the story of Langham's life, and dismal failure! What insight, in the delicate touches portraying Rose's mental and spiritual development, and the pathos, and bathos, of her momentary loss of equilibrium, and penance!—a penance due to the sacredness and purity of love, a new and beautiful doctrine in literature. "I said I loved him, and I let him kiss me," she confesses to her true lover, and imposes a penance upon herself for this wrong. The lesson of the Squire's life of cold, barren, loveless intellectuality! A warning to those who, like Faust, are filled with the spirit that denies; that only wish—to know—and not to love—also.

This is pre-eminently a nineteenth century novel, full of its vast unrest and cry for light, but also its promised peace, a large, serene, satisfying peace. The pages are teeming with the spiritual force which created a Channing and Emerson, and whose word and work are being carried out by this generation. The ethical principles enunciated in this marvellous book, if lived, would carry the world along safely for decades, or centuries. It is another "literary Bible," a forecast of the novel of the future, the art of the future.

This book answers the question so often asked—What have liberal Christians to give the poor, the sorrowing, the outcast? We need more martyrs like Robert Elsmere, for our glorious inheritance, not martyrs to be burned at the stake, or hung upon the scaffold, but men made so by fire and feeling. We need more passion, to kindle this intellectual perception into action. The pioneers of the new gospel had an herculean task to perform, it was a child of thought, born of hunger and doubt; but ours, without the travail of labor. The intellectual phase has been made clear, proven by the evolution of history, science, and man's spiritual needs. "To re-create the Christ! It is the special task of our age, though, in some sort and degree, it has been the ever-recurring task of Europe since the beginning." This rich inheritance we must make vital to those who come after us. Ours, to pass on the "word," which is to become "flesh." We must sacrifice upon the altar of this beautiful faith all pride of intellect, and strive to give this gospel acceptably to thirsting lips crying for fresh waters. We need more genuine loyalty to our inheritance and a keener sense of the responsibility it imposes upon us. We are wont to sit comfortably in our libraries, and thank God for Channing and Emerson! We are so filled with the belief that moral life, honest action every hour, are the only true service we can render to God, humanity, or ourselves, and so respect the right to individual freedom that forms and ceremonies lose much of their urgency; but the masses wait its leaders, and to carry this saving faith to their hearts, we must show our colors, hoist our flag, and, if need be, shout hosannas for our cause. Robert Elsmere is a movement looking to this end, and as such, we hail it with joy.

MARY E. COLE.

"TRUTH, Beauty, Goodness,—the three fundamental tones in the Rhythm of the world."

—*American Journal of Education.*

RECOINED IN A RUDER MINT.

In all truth, as its life, its creator, is God; and so who is finding truth is finding God; in whom truth is dwelling and finding a life expression, God is dwelling, and in the nobleness of life showing the shining of His face; and salvation is only a growing in the knowledge of the truth and the living of it. Becoming perfect as the Father in heaven is perfect is simply undiscouraged searching and bravest battling, attaining unto the possession of the truth in the conformation of our life to its life. It is as universal a fact as light, that without bounds of creed or race or any man's thought of environment, in the measure that man has truth and lives it, he has God life and likeness. But yet from God are worm life and bird life, higher the one above the other than blossomed trees and song are higher than the dust; and in man, worm life may unfold into bird life. He who is content in the worm life when he might soar and sing in the bird life, is becoming less than a worm; and he who is content to look down from the wing and song of the bird life with contempt upon the worm life of a brother,—who has within him the same possibilities of nobleness that blesses himself now with wing and with song,—never caring to help him up the patient way of growing wings and learning songs, has yet a worm life within dragging him down from titillating flights. To delight in all truth and its freedom, and to strive after the higher and yet higher truth that ever beckons heavenward, and to desire and toil earnestly that our less favored brother may come up higher even to our side or pressing beyond,—this is to have the central truth, the love of our brother, whom, if having seen we do not love, we are incapacitated to love the God whom we have not seen.

J. M. S.

STRAY NUGGETS.

EVERY myth some truth doth hold.

Like the fabled sage of old,

Love, the cunning Alchemist,

Turns our leaden lives to gold.

—*Alice Williams Brotherton, in the Independent.*

If every man said what he thought, it [dogmatic Christianity] would not subsist a day.—*Shelley.*

"THE brotherhood of man is to be traced, not to the fatherhood of Adam, but to the fatherhood of God."

"It's dangerous business to tell stories that are lies in the name of the Lord."—*Lutheran Observer.*

THE hardest thing in the world is to do right one's self, and the easiest is to see where others fall short of doing right.

No more fruitful cause of human tragedy has ever existed than this variance between intellect at rest and intellect in motion.—*John Weiss.*

INTELLIGENCE is vision, and vision leads to progress and to organization and to institutions, and to innumerable individual and public benefits.—*Exchange.*

THE humble, meek, merciful, just, pious, devout souls are everywhere of one religion, and when death has taken off the mask they will know one another, though the diverse liveries they wear here make them strangers.—*William Penn.*

"SOME men are spoiled by the years of plodding among dry classic roots and the profound of mathematics. They appear to lose all the juice which God has given them, and go about giving the hungry sheep dry tongue, and wonder that their brethren, not half so learned, double and quadruple them in the best fruits of the ministry."—*Lutheran Observer.*

THE CHICAGO INSTITUTE LECTURES.

The second course of lectures, on Charities and Correction, was well begun on the evening of January 24, in the cheery Architectural Sketch Club room, one of the characteristic features of the evening being the free and animated discussion following the lecture. The lecturer, Mr. W. Alexander Johnson, was introduced by Rev. J. Vila Blake as an able and practical thinker upon all subjects related to the "New Charity."

The speaker began by stating that he would offer first a declaration of principles.

In the outset, said Mr. Johnson, it may be stated that if friendly visiting were rightly done it would evolve almost a perfect habit of charity. We want first an accurate knowledge of what charity is doing. Unfortunately the common feeling is that we know all about charity, because familiar with all its terms.

The first important question to be asked is, Is there a social science? It is beginning to be, but in its merest infancy. Mankind is the subject; facts pertaining to man's social welfare the data. It is a science founded on general laws as sure as those of any exact science. For the evils apparent in city and state, most people have a ready remedy, and one frequently violating the true principles of sociology. The average legislator, who should be but is not a careful student of sociology, arbitrarily settles social questions with regard to certain results,—the offices to be filled, tax payers to be pleased.

Herbert Spencer's admirable definition of social science in his Introduction to the Study of Sociology,—a most clear, succinct statement,—should be carefully read, his being the greatest mind the development of worldly philosophy has ever seen. As there is a reign of law in nature so also is there in human nature, and if there are principles of action common to all individuals, these same principles may be more certainly predicated of mankind in mass.

There is a scientific method of research in sociology as in any other science,—induction, the gathering of general truth from particular cases; deduction, the demonstration that some particular case has the marks that bring it under a certain general proposition; verification, the confirmation or checking off as correct of conclusions arrived at. The common fault of inaccurate thinkers is in beginning in the middle. We shall pursue the scientific, not the scholastic method, endeavoring to avoid the error common to specialists—regarding their own departments of inquiry as most important—and take broad views. Sociology is but in its infancy, because but recently has the subject attracted general attention; but it is slowly developing, even gaining a foothold in the intelligent conduct of public institutions.

There are four lines of research in the consideration of charity and correction,—Prevention, Relief, Reform, and Betterment of Life. These are not named in the order of their historical development, the thought of prevention being recent, and that of betterment of life more recent still. Moreover the second and fourth lines of thought bear more directly on charity, the first and third on correction. Under the head of prevention fall all efforts toward educational development, the kitchengardens, kindergartens, industrial schools and the like. Among efforts toward relief may be classed asylums, poorhouses, hospitals. Reform and relief may be grouped together, the former including the prison systems, though many institutions fall under both charitology and penology. The betterment of life comprises all effort looking toward uplifting the degraded and unfortunate to a better material, physical and moral plane. All of these modes of assistance grade into each other; and friendly visiting, in connection with the educational work, insures both the better guidance and the stronger life of the new charity.

The prevalent question of to-day is: Is life worth living? A more universal Yes to this question is the object of all true sociological research. Legislation does not, as it

should, touch this question of the betterment of human conditions except in a casual way, as in boards of health, etc. It should enforce compulsory education, provide ways and means of material comfort, as in the regulation of tenement buildings; it should do this, and much more.

Through the four lines of research mentioned above, runs a principle, a fundamental law of charity, carefully heeded by all earnest students of these questions, namely the law of the individual. The real good done in an institution stands in inverse ratio to the number of patients under one superintendent. Ranged about this main principle are three subordinate ones:—First, that no two individuals are alike; second, that the massing of individuals has an intro-cumulative effect; third, that in humanity there is an inborn tendency to family life. This principle of the individual is recognized in the cottage plan of grouping criminals, from thirty to forty being placed under one roof. The size of the household may vary according to the nature and occupation of its members.

The question now arises as to the definition of charity. Professor Seeley has said that the hottest argumentative conflicts have been, not between those diametrically opposed in opinion, but between those whose ideas are identical though expressed in different terms. The science of charity has no special terminology, appropriating words already in use, and hence limiting adjectives must be used, there being no science where careful definition is more necessary. Chemical terms, like cadmium, gold, admit of no doubt or variation, but what of terms used in speaking of charity, such as the poor, pauperism, relief, the betterment of life, alienist, etc. The progress of any science may invariably be predicted from the exactness of its terminology.

The term charity presents a curious growth from its earliest use, signifying love, to its present use. Charity includes every means of help, public or private; relief through individual beneficence, or the poor law. It may be divided into three classes—public, quasi-public and private charity, the first referring to such institutions as the almshouse; the second to all *voluntary* public charity, including outdoor relief and the relief work of the churches; the line between quasi-public and private charity is not a clear one. All modes of relief are fruitful causes of pauperism, but private charity's worst result is the almshouse. The private benefactor feeds vice by a charity at times too generous, more often too niggardly; yet undoubtedly the charity of the future will be private charity, the mercy twice blessed.

There are three grades in the finished product of manufacturing — the best quality or firsts; the seconds, — goods slightly damaged; the wasters or spoilers, comprising goods made over into something else, or destroyed. If a man's stock is largely seconds his profits are cut down; if spoilers, he becomes bankrupt. The subjects of charity and correction are the *seconds* and the *spoilers* of humanity, the inhabitants of our almshouses. Relief helps the inefficient, aids the indolent and the vicious, encourages apparent aggravation by frauds of distress; in a word, it works against the survival of the fittest, eliminating the element of perfection in man and checking progress. As Emerson says: The worst thing about charity is that those helped by it are not worth keeping alive. Charity injures the individual, lowers wages, throws the worthy poor out of employment by interfering with the law of supply and demand, and demoralizes social regulations; we hear justly of asylum-made lunatics, charity made-paupers, and considering the offspring of these depraved beings and the long catalogue of ills charity produces, it may be doubted whether, on the whole, the sum of happiness is not lessened by it. Placing the desolate, dreary life of the almshouse beside the sweet, tender associations of the home won through honest toil, the relieved pauper seems the most miserable of men.

For a moment's pleasure the bestower of charity ranges himself against the entire system of material development, his only excuse being the fact that material pro-

perity is not the whole of human progress; emotional growth demands the more free exercise of private charity, revolts at the sight or knowledge of unrelieved suffering. Private charity may injure the race, but it tends towards replacing egoism by altruism — the endeavor of the sociologist as of the Christian. The data of ethics reach constantly a higher plane of being as altruism becomes general in the human race. This cardinal principle is the axis centre of individual beneficence with its radiance of hopefulness. Altruism records growth, and considering the acquired force of hereditary instinct, charity is perhaps justified by its effect on the benefactor and through him on the race. Yet its evil effects should be closely studied, and so far as possible destroyed.

Correction involves the whole system of the treatment of prisoners. It should have always two objects in view—the protection of society, and the reformation of the criminal. The ethical basis of correction is always prominent with the sociologist. Spencer says that criminals should be both separated from society and rendered self-supporting. True correction dispenses with retaliatory measures. Careful examination into a particular system of penalties in England has shown that crime diminished as the severity of the penalty decreased. Revenge in punishment defeats its end. Execute the murderer, if the protection of society demands it, but in the most humane manner, and never punish more than absolutely necessary.

No conflict exists between ethics and economics. The Utilitarian's and the Christian's experience are in perfect accord. The value of a full grown man having a trade, it is estimated, is \$1500. Over and above his expenses he yields the sum of \$150, or 8 per cent on the investment, allowing for a 2 per cent sinking fund. Whatever wipes out this value, whether idleness, imprisonment, crime or death, works in opposition both to the advocate of ethical and of economic principles; it is the effort of each to restore the man to society.

The best method of charity, the "new charity," is the one with the most kindness in it. Even material prosperity is not complete until it includes patriotism and the higher virtues. Working from the standard of feeling we realize the truest progress. The altruistic is the most economic basis of society, the basis requiring the least protection of men from each other; when its reign shall have come, universal peace shall enwrap the earth like a garment.

B. G.

PUNDITA RAMABAI'S WORK PROGRESSING.

Lend a Hand publishes monthly reports of the progress of Ramabai and her associates in their plans for the school for high caste Hindu women in India. The January number reports the annual meeting of the Ramabai Association which was held in Trinity chapel, Boston. Every word of the thirteen closely filled pages is interesting, and it is hard to select from them single items. Ramabai sailed from San Francisco in November, that she might have cool weather for organizing her school. She left in good health and spirits, though somewhat anxious as to her reception in India. Some reassuring words have come from her Hindu friends. One writes: "We Hindus are noted for toleration, and I hope that even the orthodox Hindus will receive Pundita Ramabai as their first and greatest benefactor when she arrives on the shores of her native land and lives among her sisters, for whose interest she has so earnestly and sincerely given up her life and all." Ramabai desired to have three teachers engaged from America: one in literature, one for art industrial work, and one kindergarten. The first of these, Miss Abby H. Demmon, sailed from New York November 17. Ramabai receives a salary of twelve hundred dollars a year and Miss Demmon eight hundred, which covers all their expenses except the passage to and from India, the cost of which was materially reduced by the generosity of the steamship

companies. The selection of the other teachers will be deferred until the school is somewhat organized. Arrangements have been completed so far as practicable. Ramabai is to take into her school an educated high caste Hindu woman and prepare her to take the place of principal in case of her own death or serious illness. One great purpose of the school will be to make the scholars self-supporting. Every dollar of the profits from the sale of Ramabai's book goes to the preparation of her school-books, the first series of books for girls ever printed in India, and comprising a primer, five reading books, a geography and a natural history. They could not be printed here on account of the Marathi type. The subject of a school building has been considered and plans, based on Ramabai's suggestions, have been drawn by English architects in Bombay who are interested in her, and submitted to the Executive Committee. It is thought best to wait for further reports from Ramabai before entering into any negotiations in regard to them. The school will be organized in the meantime in temporary quarters. It seems as if appeals for the remainder of the sum necessary to finish and properly equip the school ought to be unnecessary. No one who will take the trouble to examine the needs for just this work and the chances it has for great and lasting success can fail to be interested.

E. E. M.

THE HOME.

THANKSGIVING DAY NOW AND OF YORE.

In a letter of Mrs. E. E. M. to the *Christian Register*, in November, she speaks of Thanksgiving day in the years gone by, about which cluster childhood memories, and she wonders if the day is spent the same in New England now as of yore?

Let me speak for the Granite State its: farm houses are just as attractive, its kitchens as ample and hospitable, and the brick ovens yield as wonderful treasures as in the Thanksgiving days of yore. I could show, in our kitchen, an oven which, alas! has fallen from its high estate and now holds only stove-blackening and brushes where once the noble turkey rested.

Between the old brass andirons the sitting-room fire blazes, and an ancient bread toaster, laden with four slices of bread, is before the fire toasting so crisp and brown that you will beg for more. I could place before you boiled cider, apple sauce and more of the "sauce" (of which the *Register* letter speaks) both of my own making.

Hark! in the south chamber the young people are turning the spinning wheels. They have been brought from their hiding place and I am cautioned not to disturb the cobwebs that cling to them—two flax wheels, a spinning wheel with some wool rolls, a quill wheel and a mid-noddy or two. The time-honored foot stove stands ready for use. This room, with its bare floor, its whitewashed chimney through the center of the room, the high-backed rocking chairs, pigeon-hole desk, and case full of ancient books, is quite a museum in itself. Come with me across the "turn-pike" to the strip of wood yonder, and I will show you such treasures as will bring back all the happy memories of your early country life. These bare brown rocks,—are they not beautiful?—and these that are covered with "rock moss," surrounded by dark green brakes; brilliant green mosses of various kinds—"bear's grass and steeple," which grow more beautiful by exposure to the cold; soft grey moss filled with bright red cups, and evergreen trees, spruce and fragrant hemlock, drooping low over these woodland treasures.

Rest assured that the Thanksgiving days will never lose any of their genuineness so long as the hearts of the New England people beat warm and strong.

SARAH M. BAILEY.

UNITY.

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Hinsdale, Ill.—The dedication of Unity church, on the evening of January 30, was an occasion long to be remembered, both because of the joy it brought and the sweet expression it gave to deep feeling and genuine fellowship. Scripture reading, anthem, praise and prayer, all helped to turn the heart's currents devoutly upward. The atmosphere, breathing alike from the church, and from its people through the little verse on the first page of the program, was one of *welcome*. This quaint cottage church with its "Madonna and Child" and "Man of Sorrows" looking down from the walls, tasteful decorations of lily, rose and fern, and its pretty interior of Georgia pine, appealed at once to eye and heart. The service was opened by music from organist and choir, followed by prayer of thanksgiving by Rev. Eliza T. Wilkes. The dedication scriptures were read by Rev. John R. Effinger, consisting of noble selections from the Bible, Emerson, Browning, Whittier, and in closing, those appropriate and beautiful lines of Mr. Gannett's, "The Secret Place of the Most High." The sermon was preached by Rev. J. L. Jones. We give but a suggestion of his thought. He spoke from the text, "For thine is the kingdom, and the power and the glory, forever." Through all the sublimest manifestations of nature, said he, we trace an Infinite Power back of their power. The power of the earthquake is clumsy compared with the belfry that holds the chimes. Back of all, through all—the celerity of life, the docility of electricity, lies the moral force; thine is the kingdom, the power and the glory forever and ever, is the divine ascription to every soul. Saying, feeling, thinking must end in *doing*. Your Sinai

may be in mother's love, in baby's face, or, if nowhere else, at least in your own life. "In thy face have I seen the eternal," said the dying Bunsen as he looked up into the face of his wife. Ah, there is a great truth in the incarnation, its only error in its limit. Why are we here to-night? At that thought our gratitude turns into awe, our joy is lost in the burden of responsibility. Here in this pretty church we are to realize our ideals, to domesticate an exotic, to make of this a visible vestibule to the higher heaven made without hands. Here is to be taught the pleasure of openhandedness, the joy of truth-seeking, of high thought; for he who stops is in league with death. You launch to-night a cradle boat of an infinite character. At the close of the Lord's Prayer, it is said, the people pronounced the amen, the "So be it." The people should *say* the amen, but also *be* the amen; pastor and people be bound together in the eternal I Am, source of everything, the joy of the prophets, the destiny of nations, and the unity of all souls!

The fellowship feature of the evening was emphasized by letters (two of which were read—from Doctor Thomas and Rev. Mr. Crowe, of New Jersey, Universalist), and addresses by Rev. Augusta Chapin of Oak Park, Rev. Eliza T. Wilkes of Luverne, Minn., and Rabbi Moses, of Chicago. All spoke with feeling. Miss Chapin (Universalist) concluded her brief word by saying that as she believed the best of Universalism to be in its universal scope and the best of Unitarianism in its unity, so she felt that by a union of the two would be obtained the strong bond in love and fellowship and good works for all the world.

In Mr. Crowe's letter, he feelingly referred to the cable of sympathy between the Universalists and Unitarians, trusting that continually a few more strands might be added, so that soon it would be able to bear us. At the close of Miss Chapin's address Mr. Gannett, who was happy in his words throughout, suggested before introducing Mrs. Wilkes, that the cable was already being built.

Mrs. Wilkes spoke impressively of the greeting of joy she brought from the Dakota prairies, illustrating by the Dakota farmer who, having recently come to the truths of the liberal religion, said, "Knowing that God is a being not of anger but of love, I look up to the stars with only joy and thankfulness." Mrs. Wilkes closed with an earnest appeal for yet more consecration, more devotion:—This is God's hour. Shrink not!

Rabbi Moses' remarks indicated the warm bond of fellowship that may exist between teachers of differing religious truth. His words were full of cordiality and force, and irradiated

throughout with a pleasant, quiet humor. He believed that Unitarians and the liberal Jews, whom he represented, stood on very similar planes of thought, and was glad to extend to them not merely the word of toleration but of true fellowship.

A very cheerful trustees' report by Mr. J. Van Inwagen, of Hinsdale, was followed by the welcome to the Church-Home, cordially extended by Judge Tiffany, also of Hinsdale, after which the service closed with dedicatory responsive service by pastor and people, hymns by the audience, dedication prayer by Rev. J. V. Blake, and benediction by Mr. Gannett.

A quickly departing train prevented many friends from partaking of a generous lunch in the church parlors. B.G.

Jamestown and Corry, Pa.—The Independent Congregational church, of which Rev. James G. Townsend is pastor, is the most influential church in these parts; influential by reason of its large congregation and vigorous growth, and also by the publicity which the press gives to the truths taught in its pulpit. The associate pastor is Rev. Henry Frank, a young man of brilliant parts, of deep devotion and consecration. He was pastor of one of the leading orthodox churches in Jamestown, but accepted an invitation of the Independent Congregational church to supply the pulpit until the recovery of Doctor Townsend. His sermons are published weekly in the *Jamestown Sun*, and widely read.

Mr. Townsend preached last Sunday in Corry to an audience which packed the house, despite the rain. Corry is a town of about seven thousand people, and Rev. Mr. Mason of Union City has been preaching there for several months with great success. As Mr. Mason goes east in the spring, he and the liberal friends desire Mr. Townsend to carry on the work in Corry for a time. Mr. Townsend has consented to go there once in two weeks. It is the intention of Mr. Townsend, during the time his church is supplied, as his health is so greatly improved, to open liberal churches in Corry, Oil City, Youngstown, and Pittsburg. There is not a liberal church in any of these cities, and the need is great. Jamestown, Corry and Oil City are on the line of the New York, Pennsylvania & Ohio railroad, one of the best conducted roads in the country. J.

Boston.—The Wednesday noon prayer meetings at King's Chapel continue to be well attended. "The Parker Memorial Building" has been donated to the "Benevolent Fraternity of churches" with the conditions, 1st, that the edifice, or any other edifice, erected with proceeds of sales of present building shall perpetually be named after Theodore

Parker; 2d, that three tablets in the hall shall be inscribed with words from his addresses; 3rd, that the building shall be used for religious and educational purposes. Last Sunday evening a public meeting was held in the Hall with addresses and a formal delivery of keys. It was a noble deed for Mr. Parker's friends to do, because their charter permitted the sale and distribution of funds among stockholders, and the estate is worth \$150,000.

The question of a "collegiate church" which is attracting some attention here in ministerial circles was discussed last Monday at the Monday Club. It evidently has two sides to consider.

Last Sunday Rev. T. G. Milsted, of Chicago, preached to the students of Harvard University. There are 1,899 students in Harvard this year, about 300 more than last year.

Chicago.—The pleasant parlors of Mrs. Charles Dupee were well filled on Tuesday evening, February 5, with the lately organized Unitarian Club of Chicago. An able paper by J. C. Learned of St. Louis, on the growth of liberal thought in the church, was followed by an address by Mrs. Eliza T. Wilkes, of Dakota, on missionary work in the west, which was listened to with much interest. After a brief discussion of the topics presented, an amendment to Article II of the Constitution, defining the objects of the club, was offered by Mrs. E. E. Marean. The amendment reads as follows:

Its objects shall be to promote the spirit of fellowship among the Unitarian churches, to help maintain the central headquarters in Chicago, and to co-operate in the work of the Western Unitarian Conference and of the American Unitarian Association.

After full and free discussion the amendment was adopted with one dissenting voice. The meeting then resolved itself into a social, and refreshments were dispensed by the hospitable hostess.

Chicago Ramabai Circle.—According to the annual report of the Chicago Ramabai Circle just issued, the local society contains now 217 members. Including the money received from the sale of books, the receipts for the past year have amounted to \$782.21. The report reminds members that the necessity for active work is quite as great this year as last, and further contributions for the school are earnestly solicited.

Huron, Dakota.—Helen G. Putnam makes her headquarters at Huron for three months. She is engaged to minister regularly to the Sunday Circle and proposes to reach out to other points in her missionary labors. We send greeting and congratulation to the brave little band at Huron. Such courage and enterprise are destined to win in the struggle for existence.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, February 10, services at 11 A. M. Study Section of the Fraternity, February 15; subject, "Tale of Two Cities."

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, February 10, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday February 10, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, February 10, services at 11 A. M. Unity Club, Monday, 8 P. M. the Emerson Section; Tuesday, 8 P. M., Philosophy Section.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, February 10, services at 10:45 A. M.

THE CHICAGO INSTITUTE, Fourth Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday, February 14, 8 P. M., Architectural Sketch Club Room, Art Institute Building, entrance on Van Buren street.

REV. JENKIN LLOYD JONES, pastor of All Souls church, will hold four religious services at Kenwood Chapel, corner of Lake avenue and Forty-fifth street, on successive Sunday evenings beginning February 10, 1889. He will speak on the following topics: I. What are the People Thinking About? II. New Materials for Religion. III. The Better Education. IV. The Mission of the Liberal Church. A cordial invitation is extended to all citizens of Kenwood and vicinity to come and judge for themselves.

W. F. WHITE,
WARREN MCARTHUR,
MRS. O. E. WESTON,
Committee.

THE WOMAN'S PHYSIOLOGICAL INSTITUTE. The seventh lecture, on "Dress" by Dr. Mary H. Thompson, February 11, 3 P. M., Ethical Culture Hall, 45 and 47 Randolph street Lecture free.

UNITY CLUBS.—Information is desired concerning the plan of organization of the various Unity and kindred clubs. Will each secretary of a club be so kind as to send a copy of the constitution of the club, either in writing or in print, to

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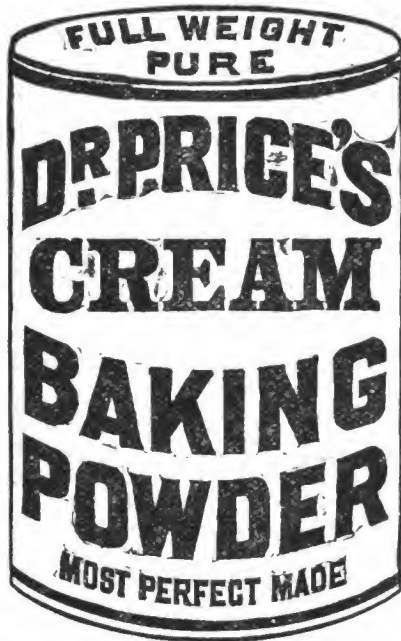
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The Revised Hell of Orthodoxy.....	" 31

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Faiths of Evolution.....	S. T. 6
Natural Religion.....	U. M. 1
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Is Scientific Basis for Religion Possible?.....	" 22

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The Religion of Jesus.....	U. M. 2
Emerson's Divinity School Address.....	" 8
What is it to be a Christian?.....	" 27

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"A Negative and Doubting Gospel".....	" 7
Channing, the Man and his Message.....	" 8
Channing and the Unitarian Movement.....	" 11
Things Most Commonly Believed To-day among us.....	" 17
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Unitarianism, its Story and its Principles.....	U. M. 6
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The Manliness of Christ.....	" 12
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Jesus.....	" 9
The Death of Jesus.....	" 29
The Spiritual Leadership of Jesus.....	" 30
Miracles.....	" 10
Inspiration.....	" 5

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Concerning the Bible.....	U. M. 17
The Bible Regained.....	" 24
Retribution.....	S. T. 9 and U. M. 31

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Songs of Faith, Hope, Charity.....	U. M. 11
Love to God and Love to Man. (For revival airs).....	" 28
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Channing.....	U. M. 18 (also S. T. 11)
Theodore Parker.....	U. M. 19
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James Martineau.....	U. M. 21

Miscellaneous.

A Tract Directory (to A. U. A. and Unity tracts).....	S. T. 15
The Temperance Society in the Church.....	" 16

CONTENTS.

EDITORIAL—

- Notes: The True Missionary; A Catholic's Toleration; Lord Salisbury on Woman Suffrage; The "Fundamental Orders"; Unadvised Alarm; Heber Newton's Testimony; Mr. Wendte on "Robert Elsmere"; The Brahmo Somaj; Right Character; Pure Religion; Fruitful Discussion; Dr. Franklin's Faith; Open Communion; Distrust of Certain Universities..... 323
- Theodore Parker, *Is thy Work Achieved*—W. C. G..... 324

CONTRIBUTED—

- He and She—DE GENESTET..... 326
- Burden of the State—B. G. 327

- The Story of a Notary—W. W..... 327

CORRESPONDENCE—

- How to Interest Boys—J. W. C. 328
- The Ethical Basis of Charity—W. ALEXANDER JOHNSON.... 328

THE UNITY CLUB—

- A Novel Unity Club Venture in Cleveland, Ohio..... 328

THE STUDY TABLE—

- "Great Thoughts for Little Thinkers"; "Slav or Saxon".... 329

THE HOME—

- Miskodeed—A. W. B..... 329
- A Norwegian Legend..... 329

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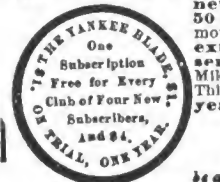
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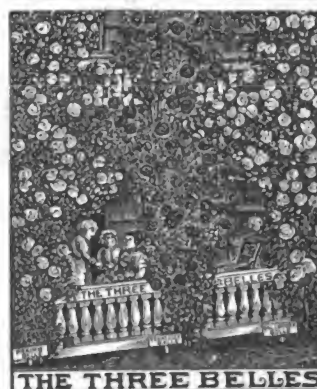
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VOLUME XXII.]

CHICAGO, FEBRUARY 23, 1889.

[NUMBER 26.]

EDITORIAL.

A new commandment I give unto you, that ye love one another.—Jesus.

The loving worm within its clod
Were diviner than a loveless god
Amid his worlds.—*Browning.*

One day at a time! 'Tis the whole of life;
All sorrow, all joy are measured therein.—*H. H.*

No man shall place a limit in thy strength;
Such triumphs as no mortal ever gained
May yet be thine if thou wilt but believe
In thy Creator and thyself.—*Ella Wheeler Wilcox.*
From the De Moines Calendar for January.

WHAT we call the material universe is but the manifestation of infinite Deity to our finite minds.—*John Fiske.*

AT THE annual meeting at Haarlem, Holland, of the Society Against Strong Drink, a resolution was passed to publish temperance books, for teachers and children, and to try to introduce them into the public schools. So the reform goes on.

THE *Union Signal* reports that Ramabai reached Japan December 19. "The Tokio W. C. T. U. welcomed her as an honored guest, and the papers were filled with interesting accounts of her journey and arrival. Her first lectures were listened to with great attention and enthusiasm."

THE *Woman's Tribune*, that earnest voice of the Woman Suffrage movement from Beatrice, Neb., has now, so its editor, Mrs. Clara B. Colby, informs us, a Chicago office at room 90, 143 LaSalle street. We pass on the word, hoping this new arm will give added force to the potent seed it scatters broadcast.

A CORRESPONDENT of the *Presbyterian*, in India, sends this good news: "That hundreds of educated Hindoos are denouncing child marriage and the curses of an enforced child-widowhood." Perhaps Ramabai's hand and heart will be upheld by a more widespread belief in her evangel of education than she has dared to hope.

THE *Evangelical Alliance*, in its address to the people of the United States in reference to public schools, states that the divine reign and birth of Christianity as revealed in the Bible are "judicially recognized." This, however, is an error, as no clause in the constitution and no law in any state demands this recognition from the people.

THE Charleston (S. C.) Bible Society has again raised the question as to the "religious respectability of Unitarians—are they Christians or heathens." Alva Gage, brother of David Gage, late of Chicago, a wealthy and influential citizen of Charleston as well as a strong Unitarian, sent in consequence a dignified letter of withdrawal from the society. A like sensitiveness to the honorable estimation of his faith and belief, we hope, is ingrained in the heart of every true man among us.

REV. H. A. WESTALL, of Bloomington, Ill., has recently preached on "Robert Elsmere,"—"Was he a Unitarian?" The house was crowded and the publication of the sermon was called for, another illustration that the public are not weary of this book. The last word has not been spoken. Let other preachers continue the work. Mr.

Westall, among the many other good things, said, "There is no such thing as godless humanitarianism, for if God be in man, as Jesus taught, then he who loves the God-like in humanity loves God, whether he is conscious of the fact or not."

IN AN interesting article on "Our Toiling Children," in the *Union Signal*, we read "that sixteen states have a compulsory school law, . . . and that Massachusetts alone enforces it; . . . that Pennsylvania and Illinois do absolutely nothing to protect the children of the working class." This last fact has been pressed home to some of us by Mr. Johnson, in a late Chicago Institute lecture. He said it was a great pity that an honest poor child should not have at least as fair a chance in life as the criminal child, who, while in the Reform School, is taught a trade which many another out of it is eager to learn and cannot.

THE *Sunday School Times* gives a hint concerning "dogs in the manger," who infest every walk in life, whether secular or religious: "Next in practical importance to the being possessed by a purpose of doing something in the world, is the being possessed by a purpose of not hindering others in their doing whatever they have to do in the world. A man or a woman who keeps out of other people's way, by not standing in the door, by not halting on a street-crossing, by not blocking a church aisle, fills a place in the world without filling anybody else's place. And there are such persons on earth, however rarely they are stumbled upon."

A UNITARIAN brother writes us concerning UNITY: "I cannot even say I wish you success on your present lines, as the most that you say seems to me harmful to the Unitarian cause in which I believe." This is frank, to say the least. We hope the brethren who do not feel so about our work will be as frank in their confessions. If the friends of UNITY will act as cheerfully, as directly as others counteract, UNITY will thrive. Not, though, until it is thoroughly understood that it does not exist for the *Unitarian cause*, but for the cause of human freedom, truth and righteousness; that it stands for the church of the spirit, the religion that is larger than *isms*, and is willing to minister to those that are proscribed by church lines. It seeks to church the unchurched, to make a church that subordinates the tithings of mint, anise and cummin of words and phrases, to the weightier matters of the law, judgment, mercy and faith.

"PLAIN LIVING WITH HIGH THINKING" makes the ideal house, says Emerson. "Camp Lookout" furnished the plain living of E. F. C., who sends this bit of thinking: "I wish I might say more of the power of *truth* in artistic work. A melody that expresses a *natural* story; a picture that portrays a *common* experience, that makes all who look at it feel that they have something in common, that they are brothers and sisters, that they are near to each other, are helpful, loving, fellow-creatures; a story which comes to you with thoughts you have had yourself, but could not speak,—ah! this is true pleasure, to reach the *hearts* of our fellow-men and women, be it either by a song, picture or story, and it is divine! We must feel that we are a part of the Infinite Spirit to be able to do such work. And among those who do not produce, but try to appreciate such work, the finest mind, I think, must be the one which is so attuned to unselfish, loving thought that each

melody heard shall express to it some story of life as it is, each picture looked upon shall seem a reproduction of some experience, each story read be like a meeting of old friends. And this is sure to be the case, if one's life is lived fully."

BARON HIRSCH gives \$40,000,000 to be used in the education and moral enlightenment of the Jews in southeastern Europe, not wholly because of their race, but because of their great need. His philanthropies are unsectarian, \$10,000,000 having been given for Christian schools and hospitals.

THE first of a series of twelve economic conferences was held at Madison Street Theatre on Sunday evening, February 17, under the auspices of the Economic Club. The speaker was Franklin H. Head; his subject, "The Employers' Side of the Labor Question." Many of Chicago's representative men were present, and among them some notable advocates of the cause of labor. Mr. Head proved himself eminently fair-minded, both in his thoughtful paper and in the animated discussion which followed, and at the close of the meeting was tendered a hearty vote of thanks by the audience. Much good is expected to flow from these conferences, both in inducing each capitalist and laborer, as Mr. Head put it, "so far as may be, to look from the standpoint of the other," and in teaching all, to quote again, "that no person can possibly be independent of the community or nationality in which his lot is cast." The next meeting is to be held on Saturday evening, February 23, Mr. Henry D. Lloyd the speaker.

BLESSED are the thought-helpers, but twice blessed our heart-helpers,—those not gifted with thoughts to help us in our thinking, but gifted with love's insights to help us in our living. Of such a one a friend writes: "A home occupied by a loving heart, striving to help each passing brother or sister, seems glorified. And when that loving heart has 'gone on before,' each room seems to retain a part of the light which kept her enfolded during her earth-work. The loving thought she constantly gave to each one who came seems photographed on all she possessed. How peaceful it makes one feel to go and sit in those rooms! Here we remember she sat when we told her that we were almost lost in sorrow for a friend who had gone: how she assured us the friend was then our guiding angel,—she *knew* it, for God's love made it plain." There she used to read, trying to comprehend all the truth of some obscure thought advanced by a writer who had *not* accepted her simple creed of love for all; how quietly she would finally say, 'I am not calculated to study, I am so pressed with *little* duties; and if I read too much, some one gets neglected.' Oh, that we all remembered this! While we strive to fill our heads with the perplexing arguments of our busy time, how many get neglected."

In reference to the "Creed agitation" now going on in the Universalist denomination, S. A. Gardner speaks thus in the *Gospel Banner*. Does he look to this inevitable result as a calamity? It may bode evil to Universalism, but it will bring helpfulness to humanity, it will help universality. The following is Mr. Gardner's opinion: "This means a great deal, to wit, nothing less than that our denomination, as such, is to be practically creedless. The best new statement that the best committee of the General Convention can possibly make will never be unanimously accepted by the denomination. This means that each church in the denomination will exercise the liberty of retaining the old creed, adopting the new, or of making one to suit itself; and now that the spirit of creed-making has been fully aroused, the probability is that a great many clergymen and their respective congregations will avail themselves of this latter indisputable privilege, in which event we shall find ourselves in close alliance with Unitarian methods. We have boasted that the great distinction between Universalists and Unitarians is that the former have a denominational creed while the latter have none. I proph-

esy that the close of the present agitation will witness the end of that distinction. Universalism will then be as deficient in a general standard of belief, as is at present the case with Unitarianism. Is this what our doctors of divinity wanted or contemplated when they inaugurated the hazardous experiment of assaulting our present creed with animadversions?"

THE FROST ON THE WINDOW PANE.

The hoary frost of heaven; who hath gendered it?—JOB.

The keen observer will perceive that the laws of nature are manifested as well in minute objects as in larger things. The falling apple obeys the same law as the revolving moon; and the eye of a Newton sees in one a revelation of the law that governs the other.

We are led to these reflections by observing the frost upon the window of our study. Out of the moisture in the atmosphere of the room, that great artist, J. Frost, with an invisible pencil, has painted a most beautiful picture. Ferns and leaves, graceful flowers, delicate lines and stems of moss, tiny feathery stars, and other beautiful forms, the likeness of which is found nowhere else in nature, are spread in delightful profusion upon the glass. Whence the pattern of these forms? Out of the shapeless air they came, ordered by the law that shapes the star mist into suns and worlds. Silent, like the tread of destiny, it moves to its appointed tasks. Atoms, seemingly under no control, are seized and arranged in definite form, given shape and color. Mysterious is the law of Spirit. Is not the forest yonder the outworking of the same law that produced the frost-forest on our window pane? Not long since, the substance of the forest was soil and compost. Still longer since, it floated in the depths of infinitude, brother of the sun and the stars. Spirit, law, has wrested it from chaos and moulded it into trees and flowers; one cause produced the forest of the field and the forest on the window pane.

Thus do the laws of the Universe descend for our inspection. They are democratic and social. The moulds of the stars are used for casting raindrops. The pattern of the forest is repeated on the window pane. Man is made in God's image; so that not only is mankind, but God, studied in the human soul. The laws that form the visible universe are circular, and the full circumference may be computed from any arc. A pebble is a microcosm, and every foot of earth tells the story of the universe. Man has no need of wings to explore creation. He may seat himself in any nook or corner, and the universe revolves before him. The telescope tells us less of creation than the microscope. There is more of God's word written on a mustard seed than on the scroll of the heavens. Thus does truth accommodate itself to the humble station of man. "Seek, and you shall find; knock, and it shall be opened unto you." There is no door so small that through it you may not enter the sacred temple.

S. L.

"DAILY STRENGTH FOR DAILY NEEDS."

AN EXPERIMENT.

In December last I wrote to some dozen or more of my associates in the Unitarian pulpits of the West, who, I thought, would be most likely to be interested in the experiment, the following letter:

"I have for a long time had it in my heart to ask a few of the ministers in the West to try an experiment with me looking toward testing the susceptibility and spirituality of our congregations in the way of some outward expression of the religious life in the home. My idea is this: some Sunday morning I will take for my subject "Daily Strength for Daily Needs," and after a little introduction about the need of continual rills of helpfulness to keep the river of life ever tiding towards the sea, will tell the story of the book of this title and its attractiveness and helpfulness to many people, (see UNITY for May 12, June 16 and October 12) then suggest the use of it for a quiet moment

in every day, either at the breakfast table collectively, or individually, as circumstances and judgment decide. I propose to have a supply of the books at hand by the pulpit, that those in the audience willing to try it can supply themselves before going home, and am going to ask those who take the book, to meet me a month later, on Sunday evening to compare notes, talk over the value of it and discuss the relative merits of the quotations, the truthfulness of this or that,—in short to spend a quiet hour together in a sort of new day class-meeting, a non-conventional prayer-meeting hour free from formalities. Would you like to try such an experiment? The interest increases when several of us try it together, so that some day we ministers can compare notes as well as the laity. If I can get around to it, I shall try to do it the 6th of January to begin the new year with. You will remember that Mrs. M. H. Le-Row, 673 Western Avenue, Lynn, Mass., by a special arrangement with the publishers, can supply these books at the rate of sixty-five cents apiece. She can furnish them either in a green, gray, brown or robin's egg blue, and I have no doubt she would let us have a supply on sale, allowing us to return what we do not sell. I suppose we shall save some expressage and time by each one ordering direct, otherwise it would be pleasant to order all together, or at least there is interest in this combined effort in the direction of mellow as well as thoughtful lives. I shall be glad to hear how it strikes you. Shall we try it all together?"

Prompt replies were received from most of the ministers addressed, all expressing great interest in the purpose, all expressing their belief in the value of such helps, but most of them also frankly expressing the doubts and difficulties which had been pressing upon my own mind. "The time had not yet come." "The memory of the old forms still tyrannized over the spontaneous life grievously," "the recoil from the cant and conventional phrases of religion had made our people suspicious of outward expressions or spiritual disclosures," and then, the book itself had defects. "Its pages are not sufficiently lighted with the joyous side of life." "Its paragraphs are often touched with a mysticism that does not speak to the consciousness of many people." "It is not so full of the spirit of home, fireside loves and youth's ideals as one might wish," etc., etc. Notwithstanding these misgivings, which I fully shared with these brothers and sisters, I did "get around to it," and on the first Sunday in January I preached my sermon and the pulpit was fortified with fifty copies of the book, which were eagerly taken at the close of the service and more wanted. The telegraph summoned fifty more for the next Sunday, and they are all gone and twenty-five copies more are on the way. Counting the copies that were already in the parish, there are probably a hundred and fifty books now among my people. On the first Sunday night in February, as arranged, we had our first Sunday evening meeting. Some sixty people came out, with their books in hand, and perhaps twenty more came to see what kind of a meeting it was going to be. A few hymns were sung, a prayer was uttered, and the hour and a half was all too short for the free, frank, informal conversation. Some came with the book spotted all through with book-marks. More of them were prepared to tell which day in the January calendar had been most helpful to them. The boys and girls frankly confessed they had tried to read it, but most of it was "too deep" for them. "But still," said one boy, "I like to read it and try to imagine what the feeling is, and I don't feel just right through the day if I neglect it." A busy teacher was "amazed at the strength she received." All this gave the pastor coveted glimpses into the inner life of his people, and an opportunity to drop in the word of caution or of re-enforcement which it is so hard to put into the elaborated sermon. Perhaps the pinnacle point of the evening was reached when we talked in answer to the earnest question of a candid sister—"How can I have the feeling of the 'poor Methodist woman of

the eighteenth century' as put down for January 19?" There was a hearty, unanimous desire for another meeting, and so in March we shall have our second meeting, which promises to be richer than the one alluded to. I venture to put this bit of personal experience, the beginning of an experiment by one parish, into the columns of *UNITY*, hoping thereby that others, many other parishes, may try the experiment, and hoping further that those who try it will report from time to time their experience in these columns. Our faith is full of splendid resources that yield courage, comfort, reverence, trust. The Puritanic molds are gone from our homes, but new cups are to be shaped to carry the water of life, and hands will not be wanting to pass the communion bread of holy living to the communicants who worship at the shrine over which is inscribed the word "Character" as the central aim, the inspiration of religion. Let those who are trying to learn the ways of the reverent life, who seek to make beautiful with tenderness and reverence the religion of reason, try this book; try it for a month, try it in any way you please. Read each day the page set down for that day, or, as one lady reported at our meeting, open the book anywhere and read a page. This she liked better. Read as much more as you please. Match these great quotations with greater ones. Let one great text call forth another great text, as deep calleth unto deep. So mounting upon the shoulders of these saints, find clearer thinking and nobler doing. At the end of the month, talk with somebody about it. Talk it over in your church gathering, or if no other sympathetic listeners can be found, report it to *UNITY*.
J. L. L. J.

CONTRIBUTED AND SELECTED.

AT FOREST LAKE.

At Forest Lake (I tell you true)
The sprites of verse take Nature's hue
To lure the bard; for through the reeds
The wind breathes rondels that the meads,
With golden-rod a-light, first knew.

The moon, slow sailing into view,
A patch of cloud upon the blue,
Looks down to find the rhyme it leads
At Forest Lake.

A royal chant the waves renew,
With low refrain recurring through,
And from the shore a bird's note speeds
L'envoi to Day. What wonder needs
That from it all this rondeau grew
At Forest Lake?

LILY A. LONG.

THE CHURCH OF TO-DAY.

Which of our so-called liberal religious papers can state the needs of the times and the truth of the ages more clearly and courageously than the *Methodist Recorder* does as follows?

Religion suffers much both at the hands of friends and foes by being confounded with the modes of expression in which it has clothed itself.

* * * * *

We fail to see that the form of expression is largely the creature of accident. It is born of the time and place, and perishes with the shifting relations of time and place; while the spiritual life principle that gave birth to the form of expression survives the dissolution of shifting relations, and clothes itself anew in other forms as its environment changes.

* * * * *

This is one of the greatest dangers Christianity has to contend with. The religion of Christianity is a spiritual

religion. Christ placed all the authority of religion in the life of the spirit. Institutions, ordinances, creeds, ceremonies, have no value save such as they borrow as the temporary vehicles of the life of the spirit. "It is the spirit that quickeneth; the flesh profiteth nothing."

* * * * *

The visible church under the guidance of fallible men tends constantly to exalt the outward institution, the visible ordinance, the written creed, above the life of the spirit. They forget the authority of religion is in the hidden life within. And when they endeavor to transfer this authority to the form without, they destroy the life they seek to preserve.

The life of the spirit can be maintained only by the preservation of that freedom which allows the spirit that variability of expression through which it can relate its life to the shifting circumstances and relations of the present. Spiritual life languishes in proportion as the emphasis is transferred from the spirit within to the form without. When churches begin to give the character of finality to the institutions, and to the forms in which the spiritual life clothes itself, it is a sure sign of approaching spiritual death. The very condition of spiritual life is being taken away. A creed may be the sepulcher of the spirit. A liturgy may be the mausoleum of the soul.

* * * * *

The church to-day suffers more from exalting ecclesiastical forms, out of which the life has flown, to the position which belongs alone to the life of the spirit, than from any other one cause within herself. It is a species of idolatry which steals on us unawares. It is so much easier to fall down and worship the form which we can see than the life which we can not see. It is the snare of devout souls. It is the pitfall of true piety, because it substitutes the spurious fetichism of idol worship for true reverence of spiritual truth.

It not only corrupts those within the church, but it repels many from the worship of spiritual truth who are outside the church. They see men bowing in blind homage to forms from which the life power has gone, and in the revolt from idol worship they withhold worship from the living God to whom it is due. Many a soul, loving sincerity more than it does conformity, becomes an old iconoclast outside the church, worshiping nothing at all, because it will not join with the throng in prostrating itself before the ecclesiastical idol from which spiritual power has departed. Much of the so-called infidelity of to-day obtains its vitality solely in the justifiable revolt from yielding homage to forms of ecclesiasticism that do not find their sanction in spiritual life. In the repudiation of the false, it goes to the extreme of rejecting the true also.

THE BURDEN OF THE MUNICIPALITY.

Mr. W. Alexander Johnson's fourth lecture, on the above topic, was delivered on the evening of February 14, and followed by the usual interesting discussion. Last week, said the lecturer, we observed the practical workings of state institutions; to-night we draw a step nearer to the individual work of the friendly visitor in the consideration of the municipal burden of charity and correction. The worst errors of municipal charity are seen in our county poorhouses and jails. What should a poorhouse be? A place for the citizen, not the criminal or vagrant; for permanent relief, not for children. It should afford shelter for the ordinary aged man and woman, unable to support themselves, who shall thus spend in decent comfort the peaceful even of their lives. To illustrate how widely facts vary from the ideal condition, selections may be read from reports of the poorhouses in three states—New York, Wisconsin and Illinois—choosing in each case, of course, the exceptionally bad places, which form a seriously large proportion of the whole. A New York report of eight

years ago says that in one of the worst of the poorhouses the inmates are adults, grossly immoral, unsound in mind or body, and that both sexes mingle indiscriminately. In another house, showing the effect of the poorhouse on children, there are three generations of a family—grandmother, daughter and two illegitimate children. In many places children are thrown in close contact with adults having every sort of taint; and, as children are born there, the poorhouse becomes a veritable pauper factory. An extract from a letter to a local county paper says that prostitution is the worst feature of the poorhouse. The general condition of things in county poorhouses and insane asylums may be summed up by the statement that in some there are not separate departments for men and women, there are too few lights, insufficient food, a too limited number of attendants, and no out-of-doors recreation or employment, all these deficiencies indicating a life pitifully barren of decent comfort.

The Wisconsin State Board of Charities, composed of both men and women, though authorized only to inspect and report, has done much to eradicate some of the worst evils of the system in that state; yet there has been similar trouble there about the separation of the sexes; the insane are found in the poorhouses, the cellars are often wet, and the places infested with bed bugs. Still, Wisconsin is at an advantage in being a comparatively small state, and having a State Board excellently backed up and doing much good work,—with much remaining still to be done. In Illinois, where there are 102 counties, the duties of the State Board are too arduous to permit of their personal visitation at these county institutions; the same holds true of the secretary, so that the clerk performs the task, but without the desired result, as he visits different poorhouses and jails each time. In Illinois there is not, as in New York, a scarcity of food in the poorhouses, but other accommodations are very poor and inadequate; and yet, between 1870 and 1886, the poorhouse population increased four times as rapidly as the general population. The prevailing difficulties, as found in Boone, Cass, Clark, Fayette, Franklin, Iroquois, Jasper, Jefferson, Johnson, Madison, Moultrie, Randolph and Schuyler counties are—cramped quarters, leaky roofs, decayed buildings, lack of cleanliness, poor light, worn out bedding, poor ventilation, prevalence of vermin, insufficient warmth, and lack of separate quarters for men and women. Many of these ills may be traced, as in Madison County, to cheap contracts for supplying the poorhouses. Advertising for bids, the lowest is accepted, with what result may be imagined, as in this Madison County institution the contractor was to leave all the fittings in as good condition as he found them, and furnish accommodations at the rate of 14 cents per day for each inmate. On the whole, the poorhouses of Illinois are in an unsatisfactory condition. Mr. Wines says that there are in them six hundred children. Naturally, under such conditions, quasi-public or even public almoners show a disinclination to sending worthy people to the poorhouse.

There should not only be better provision for the worthy and unfortunate, but also the poorhouses should not be degraded by tramps and women of bad character. Among several reasons for the prevailing bad conditions in the county institutions two may be mentioned as most prominent: the constant tendency to reduce the per capita expense, and the struggle of officials to hold their places. The remedy lies in a more active sense of duty on their part, and the careful oversight of the master's eye and instructed brain, as in New York. We must always have paupers, but we may not always have poorhouses; at least the insane should be placed under state care.

We should not consider the insane when treating of the municipal burden except to notice the Wisconsin plan of small asylums for chronic insane as meeting well many ethical requirements. The asylums are small, the largest holding 150 inmates; building plans are furnished by

the State Board, half the maintenance cost being defrayed by the state; the counties not provided with institutions send their subjects to counties that are, the state bearing half the expense, the county sending the other half; the window bars are painted white, giving a cheery effect; there are more attendants, hence fewer restraints; the inmates are employed in useful labor, and are near to their family and friends. Thus many ethical requirements are here met: in their small groupings the law of the individual is recognized; the law of self-support; and that of separation from society. And yet, spite of these merits, wide experience has shown that the only safe care for the insane is that of the state and not the county.

Let us examine next the system of out-door relief. Such relief is the aid given by the public to the poor in their homes, the door referred to meaning the door of the poorhouse. The money expended for out-door relief in recent years has varied from \$50,000 to \$200,000 per annum, but despite complaints, this is a very moderate expenditure, as, at the rate of cost, in some counties, Cook County's outlay should be \$425,000. This system provides for needy families $\frac{1}{2}$ a ton of coal, twenty-five pounds of flour, and a few other minor necessities, including soap—there being; we think, much hope in the last. Reasoning from an *a priori* basis the theory of out-door relief is apparently faultless; it helps in their own homes the poor that would otherwise go to the poorhouse: secures them against moral injury; prevents the severing of family ties; insures the short duration of relief and cheapens its expense, as only absolute necessities are supplied. The *a priori* argument seems inevitably in favor of this home support, but as ours was to be the inductive method, we must throw overboard mere theories for facts, which witness as follows: In England at the end of the last century—presuming that to every man not earning a living, supplies should be furnished from the rates for taxes on land—outdoor relief generally prevailed. As a result the flood of pauperism ran higher and higher. Like Henry George's proposed single tax, it abolished the value of land. In 1834 a commission openly condemned it, saying it possesses the element of indefinite extension, ready relief only diminishing the sense of shame in the relieved. Out-door relief saps the individuality, discourages thrift, increases marriages among the indigent, and produces many other evils. The sense of shame once broken down, as in Cincinnati, during the Ohio floods of 1883 and 1884, the floodgate to pauperism is opened. The commissioners suggest, that relief at home should only be dispensed from private sources of charity, to emphasize the sense that it is "a charity," not a right of the relieved. In some cases, as where the guardian of the poor estimated amount necessary for support, and augmented the laborer's wages to that amount, the tendency was to lower the wages of the self-supporting.

The bane of pauper legislation is legislating for extreme hardships letting in fraudulent cases. Private charity not only should, but will relieve such sufferers, as proven in Kings County, New York. The amount annually expended here, in Brooklyn, for ten years up to 1879, was \$100,000; in midwinter the supply was cut off and the result was *nothing*, except that no more baskets conveying public relief were seen on the streets; public money was saved, and a period put to political corruption. Similar experiments were tried with like results in New York and Philadelphia. Hence the report concludes by designating as folly the fatal idea of feeding a man and his children at public expense.

Ward politics should have no part in charity; but the appropriation for out-door relief constitutes a vast political corruption fund: the friend of the politician receives help, whether needy or not; as Joe Mackin put the case, every ton of coal should secure two or three votes. The out-door relief in Chicago is at present moderate, even parsimonious.

England is eminently the land of poor relief. P. F. Aschrot, commissioned to study the poor relief systems of England, France and America, declares that the English poor law is a gradual development, and not manufactured, beginning first in punishment of mendicancy. The English, Mr. Aschrot says, have a strange aversion to decisions on general principles, limiting themselves always to practical instances. There have been three stages in English poor legislation: (1) the suppression of mendicants; (2) relief by local taxation; (3) centralized governmental control—England being the classic ground of state relief and private charity. There are several general principles at the basis of the English poor law (the right to receive relief being assumed): poor relief should be confined to the minimum necessary for life; should be less than that earned by the ordinary laborer; and there should be such drawbacks to securing relief that the poor will not ask it except in absolute necessity.

In methods of relief the three necessities just named show the need of something approaching the workhouse system, those destitute and unable to work being aided, the able-bodied being compelled to work. Thus the workhouse would be a deterrent, and the English workhouse furnishing the best means of carrying out the poor law. It would also be a test of real destitution, while giving relatives a chance of helping their poor back to the outer world.

It has been claimed that Cook County Hospital is not a pauper institution, but a refuge for those worthy poor who by sickness are rendered temporarily dependent. It has been said that the relief it offered was not a charity, but a *right* of the citizen. Hardly so, since provident saving is as much a duty as daily self-support.

The best hospitals are supported by voluntary charity. The house of correction, it may be said in conclusion, conforms more closely to right methods than the county jail. One of its methods of reform is the increasing the severity of punishment for every new offense, making the penalty for second conviction twice as heavy as for the first, and so on, as in Ohio. The punishment for minor offenses should always be a sentence to the house of correction and not to the county jail, which is the worst blot in the system of correction. Mr. Wright, secretary of the State Board of Wisconsin, says the jail is a shame to civilization, and that to-day many of them are no better than in Howard's time. Because of no classification of prisoners the old teach the young the ways of vice; the professional and non-professional, the innocent, the insane, tramps, persons held as witnesses, boys and women,—all are mingled together. In the hours of enforced idleness low stories are told and tales of criminal adventure. Indeed every sociological law of charity and correction is violated, and as a result the county jail has become the great school of crime. Through careful inspection the jail buildings and accommodations have improved, but it were better far that they were abolished, and criminal institutions dealt with, not by county, but by state officials.

B. G.

CORRESPONDENCE.

THE IMITATION OF THE SAINTS.

TO THE EDITOR OF UNITY: When I saw Mr. Janes' friendly criticism of the sentence—"We believe in the imitation of Jesus Christ and all God's heroes, teachers, martyrs, saints and benefactors," my first thought was: "I suspect that Mr. Janes is right." Indeed the word *imitate* has been so often abused that I had myself been somewhat dissatisfied with it. On further thought, however, I fail to see any better word to express a truth in which we all believe. The fact is, that, like many words, *imitate* has a lower and a higher meaning. It may mean only a slavish and unthoughtful copying, which follows faults and blem-

ishes. But the word does not primarily have this stupid meaning. It also means, as with the artist, to reproduce the lines of nature, catching indeed the ideal beauty out of many incomplete manifestations. In character it means to follow models and examples, not surely in those respects where the examples are faulty, but so far as they illustrate moral ideals. We believe then in showing the pictures of the saints—the real saints—and telling the stories of all their beautiful deeds. Why? Because thus we get models and object lessons whereby to work out for ourselves and our children the art of the noble life. We instinctively follow these patterns and models of the higher nature. But why use Jesus' name in the sentence? Simply because Jesus' name happens aptly to describe the type or class of these object lessons in character which we specially like to see. While, therefore, I quite agree in Mr. Janes' objection to the lower use of the word *imitation*, and while I wish that words were not so often burdened with a "double nature," yet I believe that he and I might very reasonably say a "credo" together over the only use that the word can be allowed in our sentence. At the same time no statement of "the things which we believe" has a right to be, which does not cheerfully offer itself to be corrected or improved as may seem best.

Yours sincerely
CHARLES F. DOLE.

METHOD IN SUNDAY SCHOOL WORK.

I see that UNITY is recommending the "Graded Lessons" for Sunday-schools. The eastern papers also are discussing their merits as compared with the "Uniform Topic" system. At this juncture, I deem it not improper to state that we have used the Graded Lessons in the Sunday-school of Rev. S. R. Calthrop's church for about twelve years, during which time the school has steadily gained in thoroughness, interest and attendance. Our present staff of teachers includes a good proportion of those who have graduated from the school to take up the teacher's work. I do believe that a measure of our success is owing to our having followed a "course of study." The "Graded Series" which provides for fourteen years' study, you published in UNITY in your issue of October 1, 1884. I am so desirous that this system should get a foothold in our churches that I venture to ask you to make mention of the happy experience of our Syracuse church. Should you be willing to publish again the schedule of October 1, 1884, it might prove a guide to a better one. When ours was devised we had to find our text-books here and there, and they were not always perfectly adapted to our needs. Now, however, there is no dearth of just the book for each grade.

SYRACUSE, N. Y.

MARY E. BAGG.

TO THE EDITOR OF UNITY:

Robert Spears, for twelve years minister of the Unitarian church in East London, has written a letter for the *Christian Leader* in which he states that "the work of Robert Elsmere in East London is a pure fiction. . . . The theism that is said to have succeeded there, failed; and the supernaturalism that is said to have failed, succeeded."

Did Mrs. Ward intend to write history, or only to penetrate into the possibilities of a Christian Brotherhood that might be the social factor in raising and truly rationalizing the working people of East London which she has so vividly drawn for us?
* * *

THE UNITY CLUB.

THE literary branch of the Eliot society, in connection with the Church of the Messiah, St. Louis, have arranged for a winter's study of the notable works of fiction, the seven meetings since November 14 having each been de-

voted to a novel by one of the following authors: Jonas Lie, Franzos, Baroness Tautphäus, Hawthorne, Helen Hunt Jackson and Tolstoi. The remaining programmes are as follows: February 27, 1889, "Betrothed," (Italian) —Manzoni; March 13, 1889, "The Newcomes," (English) —Thackeray; March 27, 1889, "Daniel Deronda," (English) George Eliot; April 10, 1889, "Don Quixote," (Spanish) —Cervantes; April 24, 1889, "Les Misérables," (French) —Victor Hugo.

SUNDAY EVENING CONVERSATIONS.

These conversations, in conservative New England, still continue, and on secular subjects. The meetings are not held every Sunday evening, but as often as may seem best. No public notice is given; all who go are invited directly or indirectly by the host. The conversations begin at 8 P. M., lasting an hour and a half, and then half an hour is spent socially. Our people having largest and finest parlors open them, and invite such as are supposed to be interested in the subject, always irrespective of church lines. All who come are highly educated people,—lawyers, doctors, and literary men and women,—the women outnumbering the men. I have been looking for protests from the pulpits, but none have come; perhaps because the shot would fall too heavily upon their own members. My church lectures are held at an early hour, and all are free then to attend the "symposium" who may be so inclined. It is practically a Unitarian affair, but union as to its constituency; and it seems good to have as many gatherings as possible where the citizens, as citizens and neighbors, can meet in this delightful way.

The atmosphere of these informal gatherings is broad and free, so unsectarian, and so stimulating too, that I wonder they have never been started here or elsewhere before. At first I felt that it was too great an innovation; but, remembering that we ought to encourage what is good, human, and wholesome for life and thought, these feelings acquiesced in this movement, and, while I did not inaugurate it, I have come to approve and encourage it. It is in the broadest sense religious, and a great improvement over the doleful prayer-meeting, which devotes itself to morbid self-inspection, self-flattery, or to beseeching the Almighty to improve His methods of work in the hearts of His children, all of which is most irreverent and religiously belittling.

There is a most encouraging spirit of liberalism awakening in this city. There are "Elsmeres" in abundance in all the churches, and by and by we trust they will be as brave as Robert the original was, abandon false positions and ally themselves with the faith and the work which their intellects and conscience approve.

When we can get people to come together,—irrespective of credal position,—either socially, or for study or debate on great questions of religion, industry, social ethics or philosophy, we have done much to break down the barriers that so closely shut people within their own sectarian shell. So I commend these "conversations," these Sunday circles, as one way of promoting reform as well as unity among brethren.

R.

FALL RIVER, MASS., February 10, 1889.

THE STUDY TABLE.

A Frozen Dragon and other Tales. A Story Book of Natural History for Boys and Girls. By Charles Frederick Holder. Illustrated from sketches by the author. New York: Dodd, Mead & Co.

This book takes its name from the opening chapter, which tells the story of the discovery in 1871 of the extinct rhinoceros, frozen in ice and earth in Russia. Then follow thirty-eight chapters on such subjects as In a Flamingo Rookery, The Pigeon Fliers of Modena, Some Wonderful Elephants, An Adventure with a Unicorn, Electric Animals and Plants, How Fishes climb Hill, In the Wake of the Sea-Bat, Whaling on Horseback, Flying under

Water, Living Bridges, Animal Invaders, Wonderful Trained Animals. A chapter entitled "The Smallest Circus in the World" tells about the training of performing fleas. The book is beautiful, in quarto form, 280 pages, enriched with profuse and admirable illustrations, both vignettes in the text and full-page pictures. A feature of the book is that it is not merely descriptive of facts in natural history, but abounds in stories and in actual instances and individual observations. It is excellent for children and equally good for adult reading aloud to children, which is a virtue in such a work.

Mrs. Partington's Mother Goose's Melodies. Songs for Our Darlings. Over 100 illustrations each. Edited by Uncle Willis. Boston: Lee & Shepard. Price, 30 cents, paper; 50 cents, boards.

Two books for the little folks, full of pictures and rhymes. From the preface of the first-named may be learned the history of how and when these melodies came into existence and who Mother Goose really was. A chapter from Mrs. Partington, establishing the authenticity of the rhymes in her own characteristic fashion, introduces the book. It is closed with a few suggestions for throwing the rhymes into tableaux and pantomime, eleven of the songs being set to music for the purpose.

The second, in uniform style, has a good class of nursery ditties, old and new, with sense and nonsense, for the family circle.

E. T. L.

The Adventures of a Chinaman in China. From the French of Jules Verne by Virginia Champlin. Illustrated. Boston: Lee & Shepard. Cloth, price, \$1.50.

An excellent story with which to while away a winter's evening, marked with the characteristic extravagances of Verne's tales. To one unacquainted with the habits of the cultured Chinaman, the book gives a startling impression of modernness not entirely consistent with prevailing notions of the Orientals, though the peculiarity of the country and customs imparts a lively interest and curiosity. Altogether it is a vivacious book, whose moral, while not prominent, is not far to seek.

THE HOME.

A LITTLEWOMAN.

She stood at the bar of justice,
A creature wan and wild,
In form too small for a woman,
In feature too small for a child;
For a look so worn and pathetic
Was stamped on her pale young face,
It seemed long years of suffering
Must have left that silent trace.

"Your name," said the judge, as he eyed her
With kindly look, yet keen,
"Is?" "Mary Maguire, if you please sir."
"And your age?" "I am turned fifteen."
"Well, Mary," and then from a paper
He slowly and gravely read—
"You are charged here—I am sorry to say—
With stealing three loaves of bread."

"You look not like an offender,
And I hope that you can show
The charge to be false. Now tell me,
Are you guilty of this or no?"
A passionate burst of weeping
Was at first her sole reply,
But she dried her tears in a moment,
And looked in the judge's eye.

"I will tell you just how it was, sir;
My father and mother are dead,
And my little brothers and sisters
Were hungry and asked me for bread.

At first I earned it for them
By working hard all day,
But somehow the times were hard, sir,
And the work all fell away.

"I could get no more employment;
The weather was bitter cold;
The young ones cried and shivered—
Little Johnnie's but four years old—
So what was I to do, sir?
I am guilty, but do not condemn!
I took, oh, was it stealing?—
The bread to give to them."

Every man in the court room,
Gray beard and thoughtless youth,
Knew, as he looked upon her,
That the prisoner spoke the truth.
Out from their pockets came kerchiefs,
Out from their eyes sprung tears,
And out from old, faded wallets
Treasures hoarded for years.

The judge's face was a study,
The strangest you ever saw,
As he cleared his throat and murmured
Something about the law.
For one so learned in such matters,
So wise in dealing with men,
He seemed, on a simple question,
Sorely puzzled just then.

But no one blamed him or wondered,
When at last these words were heard:
"The sentence of this young prisoner
Is for the present deferred."
And no one blamed him, or wondered,
When he went to her and smiled,
And tenderly led from the court room,
Himself, the "guilty" child.

—St. Louis Presbyterian.

A JEWISH LEGEND.

According to Jewish and Mohammedan tradition, King Solomon, who was wise beyond all other men, knew the language of animals, and could talk with the beasts of the field, and the birds of the air. A Rabbinical story is told of him, which is in this wise:

"One day the king rode out of Jerusalem with a great retinue. An ant-hill lay directly in his path, and Solomon heard its little people talking.

"Here comes the great king," he heard one of them say. 'His flatterers call him wise, and just, and merciful, but he is about to ride over us, and crush us, without heeding our sufferings.'

"And Solomon told the Queen of Sheba, who rode with him, what the ant said.

"And the queen made answer: 'He is an insolent creature, O king! it is a better fate than he deserves, to be trodden under our feet.'

"But Solomon said: 'It is the part of wisdom to learn of the lowest and weakest.' And he commanded his train to turn aside and spare the ant-hill.

"Then all the courtiers marveled greatly, and the Queen of Sheba bowed her head and made obeisance to Solomon.

"Now I know the secret of thy wisdom. Thou listenest as patiently to the reproaches of the humble, as to the flatteries of the great."—John G. Whittier.

THE brotherhood of man is to be traced, not to the fatherhood of Adam but to the fatherhood of God.

THE bad man is most in hell when he is most in heaven.—American Journal of Education.

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NOTES FROM THE FIELD.

Philadelphia.—The Union of the Ethical Culture Societies has recently held its annual convention here. Besides the lecturers of the four societies, Adler, Salter, Weston, Sheldon, Professor Royce of Harvard, Professor Thomas Davidson, William Potter, Mrs. A. G. Spencer, John Clifford, Mr. Mangasarian and others took part in it. A hearty, assured, practical tone pervaded the discussions and reports. A salaried secretary for the Union is proposed. The *Ethical Record*, its literary organ, will be bettered. A prize of \$1,000 for the best essay on ethical culture is suggested. The formation of ethical societies in the colleges will be attempted, and already Johns Hopkins University reports one. Papers on *Social Life in the societies*, on "Our Substitute for the Sunday-school", and on "True Basis of Religious Union," were read and discussed. But the most important debate of the convention took final shape in a resolution providing that, in view of the prospective formation of a School of Philosophy and applied Ethics, a committee be appointed, said committee to organize, and to have full powers further to elaborate the plan of the school in detail and to secure funds for its endowment and maintenance. Among the persons named on this committee are Profs. Felix Adler, O. B. Frothingham, Profs. William James and Josiah Royce, William M. Salter, Prof. Thomas Davidson, Mrs. J. S. Lowell, Edwin D. Mead, Henry M. Simmons, Minot J. Savage, Rabbi E. Hirsch, J. Ll. Jones, John C. Learned, Mrs. Anna Garlin Spencer and William J. Potter.

Boston.—Rev. Henry W. Foote, of King's chapel, continues very feeble,

and his family and friends are extremely anxious about his condition.

—Rev. F. H. Hedge rallies very slowly from his late attack of paralysis. Indeed, in his old age the chances seem against his recovery.

—Last Monday evening the Sunday-school Union, composed of city and suburban superintendents and teachers, held a full and very pleasant levee at Rev. Mr. Horton's church. The subject of essay and subsequent discussion was "Primary Instruction in the Sunday-school." A committee of the Union is now visiting every school in the city limits, with the intention of rendering a corporation report at the latest meeting of the Union.

—During the last week the Benevolent Fraternity Association held a conference to consult about the future use of the Parker Fraternity building. Several plans were named for Sunday and week-day work to benefit adults and young persons in the present edifice. A few members urged the plan of selling and rebuilding at the North end, so as to invite particularly workingmen and their families to use the rooms and halls.

—Mrs. Eliza T. Wilkes will, while visiting Boston, interest many persons in her Post-Office Mission work in Dakota.

—Rev. Narcisse Cyr is interesting our local conferences in the liberal churches in France. He wishes to send some funds to them.

Chicago.—The Women's Unitarian Association met at All Souls church on Thursday, January 31, 1889. In the absence of the president, Mrs. David Utter presided. The secretary's report of the last meeting was read and approved. Mrs. Marean, being called upon to report for the Ramabai circle, read a farewell letter written by Pundita Ramabai before leaving America for her home. Mrs. Bastin, the essayist for the day, gave an exceptionally bright and scientific paper upon the "Physiological Basis of Character." It would be impossible, in a limited report, to convey the many deep thoughts it contained. This was followed by an interesting discussion in which Mrs. Wilkes, of Sioux Falls, turned the thought of the paper to the spiritual basis of character, as also did Mrs. Colby of Nebraska. As there are nerve channels in the physical form, so there are channels between this and the higher power, she believed. The thought of the discussion then drifted into inherited instinct through physiological basis of character, in which several ladies of the society took part. The meeting then adjourned to meet at Unity church February 28.

EMMA DUPEE, Sec'y.

Madison, Wis.—The Contemporary Club, of Madison, announces a

course of six lectures on American History at the Unitarian church. The course begins Tuesday evening, February 19, with a lecture on the "Topography of the great West, with reference to the manner of its Settlement," by Dr. Thomas C. Chamberlin, president of the University of Wisconsin. Other lectures are to follow: March 5, "Trans-continental Exploration by Northern Routes," Prof. James D. Butler, LL.D.; March 12, "Trans-continental Exploration by Southern Routes," Reuben G. Thwaites, secretary of the State Historical Society of Wisconsin; March 19, "The Territorial Acquisitions of the United States," Prof. Albert O. Wright, secretary of the State Board of Charities and Reform; April 9, "California and her 'Golden Fleece,'" Prof. John B. Parkinson, vice-president of the University of Wisconsin; April 16, "The Fauna and Flora of the Great West, with reference to the Influence of Settlement," Dr. Edward A. Birge, professor of zoölogy in the University of Wisconsin. The public are invited to attend the lectures free of charge, and a cordial welcome is assured.

Tacoma, Wash. Ty.—A private letter from Tacoma informs us that the "James Freeman Clarke Fraternity," organized last fall by Samuel Collyer, one of the Tacoma Unitarians and son of Rev. Robert Collyer of New York, "has proved a source of greatest good in building up an interest in our church and its work." Our correspondent continues: "We have been particularly fortunate, I think, in securing the services of Mr. Copeland, of Omaha. In this 'wild and woolly West' men are inclined to stray away from the straight and narrow path of orthodoxy to the free air of a purer and better religion, and our church is crowded, particularly on Sunday nights, with people who are anxious to hear what many of them call 'the new Gospel.' We are very hopeful for the future and already we are talking of a new location, our present quarters being inadequate. Mr. Copeland has organized 'Unity Guild,' among other things, and we are to have night classes in vocal music, French, German and stenography. The teachers are all volunteers and the instruction free to members of the Guild."

Australia.—The inhabitants of Victoria have been asked by the government to record their religious belief. According to the *Christian Life*, the following is the result: "There are apparently about 150 classes of religions and professors of no religion in Victoria. Of Episcopalians there are three varieties, of Presbyterians eleven descriptions, of Methodists nine kinds, of other 'Protestants' no fewer than forty denominations, three sorts of Catholics, thirty other sects, between twenty and thirty

bodies calling themselves of no denomination, and a score of classes under the heading 'No Religion.' Three persons have, with great frankness, proclaimed £ s. d. to be their religion. One man returned his belief as being in 'Free Trade,' and one person called himself a 'Believer in parts of the Bible.' Six men and three women constitute a 'Church of the First Born,' and among units in the return are a Burrowite, a Millerite, a Walkerite, a follower of Bishop Colenso, a 'Man of God,' and a Parsee."

Muskegon, Mich.—The Unity Club has printed in pamphlet form a memorial tribute to its old president and everybody's old friend, the late Major Chauncey Davis. The simple, conscientious, helpful veteran well deserved these warm words from the friends who knew him well and at his funeral told each other the solid worth of such a life among them. Reed Stuart's funeral sermon is given in full. All their words seemed keyed to Whittier's lines:

"Such was our friend. Formed on the good old plan,
A true and brave and downright honest man.
His daily prayer, far better understood
In acts than words, was simply *Doing Good.*"

Fall River, Mass.—The Unitarian church at Fall River is reported in a prosperous condition. The minister's bible class numbers forty-four, and is studying "Ethics"; the Sunday-school and Unity Club are full of interest, and two Reading Circles meet regularly, weekly, at the pastor's study. The minister, Rev. A. J. Rich, was presented with a heavy gold-headed cane and other substantial and beautiful tokens of affection for himself and wife on the twenty-fifth anniversary of his ordination and marriage.

A Boon to Ladies.

The Chicago Corset Company, No. 202 Franklin street, who are the manufacturers of the Ball's Corsets, and the well-known Kabo Corsets, have made some recent improvements in their goods which will be of interest to our lady readers. All corsets heretofore made have had brass or metal eyelets in the back, which corroded and stained the underclothing. Another disagreeable feature was the tearing out of the eyelets and the breaking of the corset laces, thereby making the corset worthless. All these defects have been overcome by the introduction of a new soft eyelet, lately patented by the Chicago Corset Company, which will become a boon to all wearers of corsets.

This soft eyelet gives a smooth surface to the back of the corset and by the use of it the breaking of the corset laces is prevented. The Chicago Corset Company guarantees the soft eyelet not to break in six months' wear. If it does they will refund the money paid for the corset.

We understand these celebrated corsets, with the improvements noted, are for sale by the principal dry goods dealers of the United States.

We recommend our lady readers to give these corsets a trial, and they will be convinced they have secured the most perfect corset now made.

"Why should a man whose blood is warm within his veins sit like his grandfathers carved in alabaster?" He shouldn't. He should stir around and make something of himself. One of the best ways of doing this is to engage with B. F. Johnson & Co., Richmond, Va.

Watch Laredo, Texas. See advertisement in this paper.

ANNOUNCEMENTS.

CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, February 24, services at 11 A. M. Study Section of the Fraternity, March 1; subject, "English Cathedrals."

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, February 24, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laflin streets. James Vila Blake, minister. Sunday February 24, services at 10:45 A. M.

ALL SOULS CHURCH, corner Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, February 24, services at 11 A. M.; subject, "Theodore Parker's Triumph." Unity Club, Monday, 8 P. M. the Emerson Section. Tuesday, 8 P. M. the Philosophy Section.

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, February 24, services at 10:45 A. M.

THE CHICAGO INSTITUTE, Sixth Lecture on Sociology, by Mr. W. Alexander Johnson, Thursday, February 28, 8 P. M., Architectural Sketch Club Room, Art Institute Building, entrance on Van Buren street.

THE WOMAN'S PHYSIOLOGICAL INSTITUTE. The eighth lecture, on "The Lungs: The Prevention of their Disease," by Dr. Robert Hall Babcock, February 25, 3 P. M., Ethical Culture Hall, 45 and 47 Randolph street. Lecture free.

THE CHICAGO WOMAN'S UNITARIAN ASSOCIATION holds its next meeting at Unity Church, February 28, Mrs. W. C. Gannett, leader; topic, "James Martineau: His Religious Thought and Life."

Burlington Route.

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BOOKS RECEIVED.

Scriptures Hebrew and Christian, Volume II. By Edward T. Bartlett, D. D., and John P. Peters, Ph. D. New York and London: G. P. Putnam's Sons, (Chicago: A. C. McClurg & Co. Cloth, pp. 559.

Price\$1.50
A Short Course in Business Short-hand. By David Philip Lindsley. Boston: Otis Clapp & Son, 10 Park Place. Chicago: D. Kimball, 85 Madison Street. Cloth, pp. 95.

Price\$1.25
Christ in the Life. By Rev. Warren S. Woodbridge. Boston: Universalist Publishing House. Cloth, pp. 94.

Price25c
The Psychic Life of Micro-Organisms. By Alfred Binet. Translated from the French by Thomas McCormack. Chicago: The Open Court Publishing Co. Cloth, pp. 120.

Price75c
Steadfast. By Rose Terry Cooke. Boston: Ticknor & Co. Chicago: A. C. McClurg & Co. Cloth, pp. 428.

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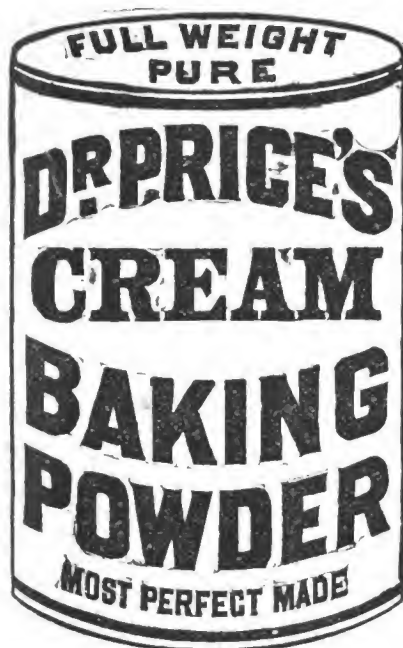
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